J. R. Graves. Jas. S. Mahaney.

THE

Baptist Book House,

Graves & Mahaney, Props.,

356 Main St., Memphis, Tenn.

This house has been organized for the purpose of supplying the denomination and the trade with all the standard Baptist publications and Sunday-school literature published anywhere, and at publishers' prices.

Inter-Communion Between Baptist Churches Unscriptural and Inconsistent. By J. R. Graves. The author gives the whole subject of the Lord's supper as altogether new ground, showing that the grounds hitherto occupied by Baptist churches are the very weakest the Scriptures afford, and most of them wholly untenable and destructive to the very existence of the Baptist denomination, and to the cause he attributed the growing dissatisfaction in the denomination with our present practice, and the increasing polyglot of Pedobaptists in assailing it. The author establishes church communion to be alone taught by the word of God, practiced by the apostolic churches and expressed in our Articles of Faith, and that a return to the primitive practice would be promotive of peace and prosperity throughout our bounds. The whole treatment is new, and the strength of his argument is for the first time developed out of the symbolism of the elements used to celebrate the supper. This should be in the hands of every Baptist, and those prejudiced against them by the artery of bigotry. Price, 75c.

OLD LANDMARKISM—WHAT IS IT? By J. H. Graves. In this work the author discusses and "sets up," by Scriptural and historical authority, all the Old Landmarks of the apostolic and primitive churches, and demonstrates what has been the general practice of the churches of Christ in all subsequent ages. This work is rich in Scriptural and historical information, and is a complete and unanswerable vindication of Old Landmarkism. Every good Landmarker should labor to give it the largest possible circulation. Price 75 cts.

Three Reasons for Being a Baptist, and a Treatise on Communion. This is a valuable little work, and has been blessed to the conversion of a great many to the Baptist faith, and strengthened multitudes in it. 214 pp.

COMMUNION MANUAL. By J. M. Pendleton D.D. This in some respects is the very best of all the many works on the subject, and the author's division of offenses into Personal and General is far preferable to the usual Private and Public, since these terms are ambiguous. Price, in cloth, 50 cts.

Baptist Church Directory. By Edward Hiscox, D.D. A guide to the doctrine and practices of Baptist churches. 287 pages. Price 90 cts.

Manual Short Method. By Howard Malcom, D.D. The object of this work is to give a clear, concise but comprehensive view of those points of difference which distinguish Baptists from other denominations, and to furnish the best arguments, in the newest words and in the most lucid style, for those who wish to know, and those who wish to defend our views. Price, 25 cts.

THE THALESMIA OR DEATH BY ONE OF THREE HORNS; By J. R. Graves, LL.D.—This is a little book that has proved the death of multitudes of Pedobaptists. It slays them by the actions of their own friends. Pedobaptists cannot answer it. The question they cannot answer is, "Are the baptisms of the Roman Catholic church valid?" If they say "Yes," they thereby admit the Roman Catholic church to be a true church of Christ, and that they are heretical and schismatics; and having separated from it, and been excommunicated by it, have no right to baptize or to preach. If they say "No," then they nullify their own baptisms, for all their ordinances came from Rome, as all the Cathedals Church is the Adulterous Woman of Revelations, then Protestant churches, one and all, are the harlot daughters. This book also forever settles the questions of Alien Immersions and Close Communion, and is rich in historical matter. The author shows that the baptisms of the Catholics, the anti-Missionaries and the Campbellites, one and all, came from Baptist churches. If the baptisms of Baptists are valid, they are unbaptized, and if valid, then Baptist churches are churches. Price by mail, 60 cts.

APOSTOLIC CHURCH. By W. E. Paxton. This is a very able treatise on the doctrine and polity of the New Testament church. The style is clear and lucid; the argument masterly and convincing. This book supplies a long needed work in our denominational literature. Price in cloth, 90 cts.

LITTLE BAPTIST. By J. M. Martin. Revised and corrected by M. P. Lowrey, D.D. This is a valuable but charming story. It illustrates very fully and forcibly the doctrines which Baptists hold and teach: and while just the book to place in the hands of the young, it will be found very profitable to older persons. Price in cloth, 75 cts.

BAPTIST DENOMINATION. By Miss J. Welsh. This is a prize-book of the Sunday-school Board, setting forth the common objections to Baptist faith and practice made by Pedobaptist world, answering them with such ability, and in a manner so fascinating, as to entitle the author to the gratitude of all true Baptists. In cloth 45 cts.

Manual of Parliamentary Practice. Rules for conducting business in deliberative assemblies. By F. R. Mell, D.D. 91 pp. Price, 25 cts.

The Church—Its Polity and Ordinances. By Rev H Harvey, D.D. This book, on a very important subject, gives the results of Dr. Harvey's studies of many years, and the substance of his lectures to the Theological classes at Hamilton, N. Y. It is a brief and pointed statement of the subject from a Baptist standpoint. It will be found specially useful to ministers who want to have at hand a convenient book teaching our views of Church organization and polity. Price, $1.00.

QUESTIONS TO THE IMPENITENT. By J. M. Pendleton. This is a very important little work, and is well calculated to awaken the thoughtless and bring them to Christ. In cloth, 110 pages, 25 cts.

THOUGHTS ON CHRISTIAN DUTY. By J. M. Pendleton. This work is concise, and is designed for Christians generally, and for young converts especially. Cloth 120 pages, 25 cts.

The Great Misnomer. Theological and Ecclesiastical. A Dissertation on Communion by T. G. Jones, D.D. Price, in cloth, 75 cts.

The Symbolic Rite of Baptism: Its Beauty and Witness. By W. C. Duncan, D.D. In cloth, 96 pages, 50 cts.

HISTORICAL.

ORCHARD'S HISTORY. By G. H. Orchard of England. Vol. I. is a history of foreign Baptists. Vol. II. is a history of the Baptists in England. Both chronologically arranged. Vol. I. pp. 382; Vol. II. pp. 476. Price, in cloth, each, $1.00.

Baptist Succession. By D. B. Ray author of "Lineal Succession." A hand-book of Baptist history. This work is a valuable contribution to Baptist literature, being a collection of historical facts, with copious table of contents and side-notes. 470 pages, $1.50.

THEODOSIA ERNEST or, The Heroine of Faith. By A. C. Dayton. Illustrated. The subject of baptism is thoroughly discussed in a popular and attractive style. Vol. I., p. 421. Elegantly bound. Price, in cloth, $1.00.

THEODOSIA ERNEST; or Ten Days' Travel in Search of the Church. By A. C. Dayton. Vol. II., pp. 491. Price, in cloth, $1.00.

Baptist History. By J. M. Cramp, D.D. A complete history from the foundation of the Christian church to the close of the eighteenth century. Price, $1.75

The Baptists. By T. G. Jones, D.D. Being a complete history of their origin, continuity, principles, spirit, polity, position, and influence. Price 90 cts.

THE ORIGIN OF BAPTISTS, By S. H. Ford, LL.D.—You ought to be familiar with the History of your own denomination, at least the outline of it. You have no time to read a large book. In this little book of 188 pages you have all in a nut-shell. The author commences and traces back the Baptist denomination from the present century to days of the Apostles. It will show you that Baptists did not originate with Roger Williams, nor in England, nor with the mad Munster, as our enemies charge, but are older than the Protestants or the Catholics, and are in fact the only religious community that has stood since the apostles, and is the only Church deserving to be called The Church of Christ. This is a new and greatly enlarged edition. Price 60 cts.

POLEMICAL.

THE GRAVES-BITZER DEBATE.—This is the ablest and most learned discussion of the age. No such valuable book on the denominational differences between Baptists and Methodists has ever been presented to the American public. 1184 pages. Printed on fine paper. Price, in sheep, library style, $3.50

The Ray-Lucas Debate—On Campbellism. Price, $1.50

Carson on Baptism. This is one of the ablest works on the subject extant. No minister can well afford to be without it. Octavo of over 500 pages. Price, $2.00.

CAMPBELLISM EXPOSED. By A. P. Williams, D.D. One of the ablest works ever produced in refutation of the peculiar views held and taught by the so-called Christian church. Price in cloth, $1.00.

THE INFIDEL'S DAUGHTER. This book by the prince of writers, Dr. A. C. Dayton, is one that every family should have. Its style is charming. Pages 391. Price, in cloth, $1.00.

Key to Campbellism. By D. B. Ray. A valuable work for all who wish to understand Campbellism.

Pedobaptist and Campbellite Immersion. A. C. Dayton. This is a review of the arguments of Drs. Waller, Bailey, Wayland, Broaddus and others. A valuable book, and should be general y read. In cloth, 270 pages, 50 cts.

DOCTRINAL AND EXEGETICAL.

THE BIBLE DOCTRINE OF THE PEOPLE LIFE, AND EXPOSITION OF MODERN SPIRITISM, By J. R. Graves, LL.D.—You want to form a Scriptural idea of your state after death and before the resurrection. You want to protect your family against the pernicious teachings of Spiritualists. Get this book, read it, and get all your family to read it. It is the most interesting little book you ever read, and will explain a large number of the most difficult passages of Scripture. You should read it without fail. Price by mail, 75 cts.

Christian Doctrines. A Compendium of Theology by J. M. Pendleton, D.D. This is an excellent work of 450 pages, large type. Price, in cloth $1.50

HYMN BOOKS.

THE NEW BAPTIST PSALMIST AND TUNE BOOK.—There should be a Baptist Hymn and Tune Book in every family. This is a choice selection of the very best of hymns that teach sound doctrine, and a selection of the sweetest Devotional, Revival and Sunday-school songs yet made; and the music is simple, [illegible] can be used by those acquainted with the round notes as well. Buy this nice Hymn and Tune Book for the Family, the Church, the Sunday-school. This is designed to take the place of the old Southern Psalmist, issued twenty years ago. Examine it before you purchase. We have improved its appearance very much, by having new plates and new gold stamps made expressly for this book, and the paper is a much better quality than previously used. The print is large, and the music is in the character or shaped notes (this fact can be appreciated by our brethren in the country churches), contains 417 hymns, and 166 tunes, an Alphabetical Index to Subjects and Metrical Index, besides the general Index. In fact we have spared no expense in preparing this New Edition, and we can now offer you this book with pride. Notwithstanding this additional expense, we have reduced the price to

Single copy, by mail, postpaid,	$ 75
Per dozen, by mail, postpaid,	7 50
Per dozen, by express, purchaser paying charges,	50

Thus making it the Cheapest as well as the Best and Handsomest Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to

Single copy, by mail, postpaid,	$ 60
Per dozen by mail, postpaid,	[illegible]
Per dozen by express, purchaser paying charges,	5 00

This book contains the same hymns as in the New Baptist Psalmist and Tune Book. Send for a specimen Copy.

Evergreen Hymns. New edition (words only). A collection of 160 of the best and sweetest of our "old-time" hymns. This work has been compiled to meet a want long felt in our country churches and the prayer and social meetings of the churches in cities and towns, for a small and cheap hymn book containing the best approved and most popular hymns, both old and new. Price, per copy, in flexible cloth, 15c.; per dozen, in flexible cloth, $1.50.

TEACHERS' HELPS

PENDLETON'S SERMONS. Fifty-nine Sermons on important subjects, by J. M. Pendleton. This is an invaluable work. Price, in cloth, $1.00

Spurgeon's Sermons—10 vols. Price, per vol. $1.50.

Pulpit Irons. Containing outlines of sermons, to which are appended rules for the art of preaching practically developed. 316 pages, cloth $1.50

Helps to the Pulpit. By the author of Pulpit Theme. 12m. Cloth. Two volumes in one. $2.00

The Paintit Cyclopedia and Ministers Companion. Containing 800 sketches and skeletons of sermons, and 3[illegible] essays on Biblical Learning, theological studies, and the composition and delivery of sermons. We have sold quite a number of these to our colored ministers, and they speak very highly of them. 611 pages, $2.50.

Pulpit Gems. Plans for Sermons by W. W. Wythe. 12mo, tinted paper. Price, in cloth, $1.50. This is not a book of skeleton sermons for lazy young ministers, but a book calculated to aid in the preparation of sermons. Price $1.50.

Pastor's Hand Book. Comprising selections of Scriptures arranged for various occasions of official duty together with select formulas for marriage, etc., and rules of order for marriages, etc., and rules of order for churches, ecclesiastical and other assemblies, by W. W. Everts. Price $1.00.

Howslon the Deaconship. The Deaconship: its Nature, Qualifications, Relations and Duties. The most complete and comprehensive treatise extant upon it in subject. By R. E. C. Howell, D.D. 18mo, pp 141. Cloth 40 cts.

The Pastor. By Rev H Harvey, D.D. A book every Baptist preacher, who desires to know how to be a good and useful pastor should have. It is so cheap every one can buy it. Price 75 cts.

The Annotated Paragraph Bible.—Published by the London Tract Society. This is the best aid to Bible study yet published. Its notes are brief and full enough, without being cumbersome. It is recommended by all leading ministers. No library is complete without it. Price, in sheep, $6.50

BOOKS FOR OUR CHILDREN.

The Story of the Bible—From Genesis to Revelation, told in Simple Language for the Young. By Chas Foster. It has been the endeavor of the author, in preparing this work, to use such simple language and forms of expression as (while not unfitting it for reading to more cultured minds) shall be intelligible to children and uneducated adults, without further explanation. Price, $3.00

First Steps for Little Feet in Gospel Paths. A new book by the author of the "Story of the Bible," and "The Story of the Gospel." This book has been prepared with great care for the instruction of the little ones in the Nursery, the Infant School and the Kindergarten. It arranges upon a different plan from either of the two preceding works, instead of being divided into chapters or [illegible], it consists of separate passages, [illegible] them quite short, and each complete in itself. Following each passage are printed questions, so simple in their construction that the little hearer, if attentive when the passage is read, can easily answer them. By the kindness of several ladies, teachers of Kindergartens, the author was permitted, while preparing his work, to read portions of it to their classes. The pupils seemed interested, listened attentively, and answered the questions with spirit and apparent pleasure to themselves. 228 pp., 18mo., with colored Frontispiece and 140 illustrations. Price, 50 cts.

The Story of the Gospel. In this book the story of our Saviour's life is given in so simple a form that it may be read and understood by very young persons, and others who are not skillful readers. For the benefit of these classes it is printed in large type and divided into short paragraphs. Great care has been bestowed upon the selection and execution of the woodcuts, over $2,000 having been spent in their preparation. 200 pages, 18mo, with 140 illustrations and a frontispiece, in colors of "Jesus Blessing Little Children." Price, 50 cts.

MISCELLANEOUS.

THE CHRISTIAN'S DAILY TREASURY. By Ebenezer Temple. This book furnishes a short and sharply pointed treatise on some text of Scripture for every day in the year. There are three hundred and sixty-five short sermons in it. To a minister who needs suggestions and analytical help, this work is almost indispensible. It may also be of great value in the daily readings of the Christian: it may become his treasury. Price, [illegible]

THE CHURCH RECORD-BOOK is a blank-book with printed Articles of Faith, Rules of Decorum, etc., suitable for Baptist churches. Contains rules for names of members. Fine heavy paper, accurately ruled, and is the most convenient and useful Record-Book ever offered to the churches. Clerks who have used this book for recording the minutes and business transactions of their churches pronounce them perfect in every particular. The binding is superb. Price, $2.00

Biblical Things Not Generally Known.—A compilation of the most interesting things discovered by natural investigation and criticism. It is a brief, but comprehensive work, containing things necessary to a right understanding of the Bible, and which have never before been put into the public in such convenient form. Price, $1.50

The Priest, the Woman and the Confessional. By Father Chiniquy, twenty-five years a Priest in the Church of Rome. The Work contains seventy chapters of very interesting matter concerning the Secrets of the Confessional. Price $1.25.

Pronouncing Bible Dictionary, or, Cruden's Complete Concordance. The invaluable work of Alexander Cruden, M.A., is presented in a compact form, embracing every passage of Scripture in the largest editions; together with four thousand quotations and answers on the Old and New Testaments, with a larger mass of Scriptural information for Bible Teachers and Students than ever before found in one volume, making a handsome super-royal 8vo of over 700 pages. In Cloth, $2 50.

SHORT TALKS TO YOUNG CHRISTIANS. On the evidences of Christianity. By Rev. O. Brown Cook, neat, 125 pages, 35 cts.

This is a series of twenty-one addresses delivered by a pastor, just after passing through a most successful revival, to the young converts of his church. The object of the author was to enable them soon to bring besides feeling to rest on, showing them the verities of God's word and the sure things in which they should trust. A most useful book. Will be found very valuable for distribution among young converts.

Send for catalogue.

BAPTIST BOOK HOUSE, Memphis, Tenn.

Ever-green HYMNS.

NEW EDITION—WORDS ONLY.

A collection of 160 of the best and sweetest of our

OLD-TIME HYMNS.

This book has been compiled to meet a want long felt in our country churches, and the prayer and social meetings of the churches in cities and towns, for a

SMALL AND CHEAP HYMN-BOOK.

Containing the best approved and most popular hymns, both

OLD AND NEW

Price per copy, in flexible cloth, 15
Per dozen, in flexible cloth, $1

GRAVES & MAHANEY, Memphis, Tenn.

I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES.

DISTRESSING Humors, Humiliating Eruptions, Rending Tortures, Scrofula, Salt Rheum and Inherited Humors cured by the CUTICURA REMEDIES.

CUTICURA is now and the new blood purifiers, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

Sold everywhere. Price, Cuticura, 50 cts; Resolvent, $1.00. Potter Drug and Chemical Co. Boston.

Sharp, Sudden, Sciatic, Nervous, Rheumatic and Nervous Pains instantly relieved by Cuticura Anti-Pain Plaster. 25c

LE PAGE'S LIQUID GLUE

IS MOST ADMIRABLE FOR REMENTING CHINA, GLASS, CHINA, PAPER, LEATHER, &c. Awarded GOLD MEDAL, LONDON, 1883. Used by Mason & Hamlin Organ and Piano Co., Pullman Palace Car Co., &c. Sold only by the RUSSIA CEMENT CO. GLOUCESTER, MASS. Sold Everywhere. Or Sample Tin Can by Mail, 25c.

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.—*Jeremiah.*"

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

Old Series—Vol. XL. MEMPHIS, TENN., MAY 1, 1886. New Series—Vol. XVIII. No. 47

Our Pulpit.

CHRIST'S COMING.

IS IT PERSONAL OR SPIRITUAL?

NO. II.

3. A THIRD theory, that we antagonize, resolves many passages of the epistles into what is styled a spiritual coming and presence. The supporters of this most mystical interpretation make much of his title, as "the coming one," and speak of him as ever holding this relation to the church. But do they forget that the coming one "came unto his own, and his own received him not?" that when the Baptist sent messengers to ask, "Art thou the coming one, or do we look for another?" Jesus answered by directing attention to the correspondence between his miracles and the marvels predicted by Isaiah, and that it was in this character that the multitudes welcomed him, crying, "Blessed is the coming one in the name of the Lord?" It casts a strange shadow on his earthly life to ignore the fulfillment of this title in his days of obedience and suffering. The coming one was materialized. With a form like unto ours he passed into the heavens. Surely now his promise that he will come again cannot imply an annihilation of that perfect manhood. He must return in his glorified body, whether visible or invisible to us, unless his humanity be a myth. But how can these Scriptures of the apostles refer to a spiritual coming, whatever that may mean, in the face of the Lord's own assurances: "Where two or three are gathered together in my name, there am I in the midst of them." "Lo, I am with you alway, even unto the end of the age?" Spiritually the Son of God has never been, and can never be, absent from the world or the church. The omnipresence of God is through redemption a part of our heritage. "The Lord of hosts is with us, the God of Jacob is our refuge." And in a peculiar manner does the Holy Ghost make real to the believer the Christ of the past on Golgotha, in the garden of the sepulchre, and on the Mount of Ascension as a present Savior. But as the mediatorial priest and king it is distinctly stated that his session is still in the heavenly places: "Whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." It surely is manifest that those times of restoration have not yet dawned. There must be, therefore, something in store for the church beyond the spiritual influences of her absent Lord.

4. It is held by some writers that the progress of the gospel and the church is the concrete fact, in which the promises of our Lord's coming combine. There is a vagueness about this view, which makes it most difficult to controvert. If definite passages were quoted in its support, we might dispute the exegesis. But when one is referred generally, and with a wave of the hand, to all the prophecies and promises, it argues distrust of the position in those who affirm it, and it proposes an endless task to those who are its opponents. Let us meet general assertions with specific suggestions. In only one text of the New Testament is the church called Christ. St. Paul wrote to the Corinthians (1 Cor. xii. 13), "As the body is one and hath many members and all the members of that one body, being many are one body, so also is Christ." With this solitary exception, the church throughout the epistles is represented as the body, of which Christ is the head. Undoubtedly the text quoted is in the line of this uniform teaching, but the language identifies the body and its head under the one name of Christ. For the most part, by the apostle the body is represented as visible, and the head as invisible. The growth is upward "into him in all things, which is the head, even Christ." And the head is represented as "in heavenly places, far above all principality and power and might and dominion, and ever name that is named, not only in this age, but also in that which is to come." As a visible fact, the church is now headless. It waits for his coming, who shall crown it with his own glorified humanity. From a single particular do they attempt to generalize, who hold this fourth theory, whilst the burden of passages bearing on this very illustration is contrary to them. But the second coming of Christ is manifestly somewhat exterior to the church itself. The law of obedience given to the church is, "Occupy till I come." The symbols of sacramental communion are to be used "until he come." The attitude of spiritual desire is to "wait for his Son from heaven." In the midst of sloth and sin, it is commanded to "watch, for ye know not what hour your Lord doth come." The substance of its supplication and song is: "Come, Lord Jesus, come quickly." The coronation of the church is an event separate from its struggle. All its discouragements are cheered by the blessed hope of his appearing. Thus, then, there, shall the church be glorified. The bridegroom will claim the bride.

5. To these varying interpretations of our Lord's coming must be added one more, which identifies it with the death of believers. This definition results in a destructive dislocation of Scripture, and an annihilation of all true hope in the Christian life. That which the law of self-preservation teaches us to dread cannot be the substance of our Lord's most joyous promise or of the church's purifying hope. The saintly Baxter expressed the universal experience of the church, when he wrote: "Death appareth to me as an enemy, and my nature doth abhor and fear it; but the thoughts of the coming of the Lord are most sweet and precious. Christ's servants can submit to death; but his coming they love and long for." What a perversion is it to reduce all the glad expectancy of his appearing, who "will change our bodies of humiliation that they may be fashioned like unto his own glorious body," into the dull thought that disease may at some moment seize us, and death assert its sovereignty over us! The presumption against such a reading of promise is so strong as almost to discharge us from argument. But to strengthen our defense, let us remember that the vocabulary of the Bible always classes death as an enemy. From the first to the last book of the sacred canon this is its uniform representation. Our Lord Jesus is said to have abolished death, but its physical accidents still remain in all their hideous self-assertion. The sting of death has been extracted, but the serpent survives. It will not be until his coming that dead bodies shall be raised, and the battle-cry, "O death, where is thy sting? O grave, where is thy victory?" be sung without a challenge. Then the last enemy, even death, shall have been destroyed. In the lack of a single passage, which plainly associates death with the coming of the Lord, how dare men, instructed by this exceptionless usage, misread God's word? The departing believer hastes to be absent from the body that he may be present with the Lord—to be with Christ in paradise—to depart and be with Christ, which is far better. Time would fail to quote a tithe of passages which present Jesus as he appeared to Stephen, waiting for his saints, and the dying believer as carried by angels into his presence. Never is there a reversal of this relation in the language of God's word. Moreover, whenever death is represented in imagery the figure is the contrast of the person of Christ. He who rides upon the pale horse cannot be the same as he who cometh in the clouds of heaven. Violence is done to every principle of personification by such an attempted identity. Not to prolong our negative argument, we have only to add our Lord's own discrimination between death and his own second coming, as a final answer to the assumptions of this theory. When Peter over-curiously demanded in reference to John, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that this disciple should not die." They were beguiled into the very confusion of thought, which we have been controverting. "Yet Jesus said unto him, he shall not die; but if I will that he tarry till I come, what is that to thee?" The Lord leaves no doubt about the difference between these two future facts. It is only an exploded tradition to connect them. And the heat of controversalists, who make this attempt, is far less pardonable than the mistake of the disciples, since subsequent to this interview so much instruction in reference to the Lord's coming has been given by the apostles. This much is certain: "We shall not all sleep" (in death), but we shall all be summoned before the judgment-seat of Christ. There will be at least one generation to whom death shall not be the coming of the Lord.

These five theories do neither satisfy nor exhaust the teachings of the Scriptures in reference to the second coming of our Lord. Though it may be admitted that, analogically, the facts, which they relate, may be anticipations of his appearing, yet there is so nowhat in all the passages quoted, which refuses to be cramped and confined by these interpretations. It may be that these incidents stand in the foreground of the unveiled picture of the future, and are foreshortened into a practical prominence, but there is a sublime event looming up in the background, which far transcends them in significance and interest. To the Scriptural authority of this reserved revelation of our Lord, we have a remarkable testimony from a rationalistic critic in a recent number of the *Nineteenth Century* Review. Though regarding the Messianic kingdom as "unreal and untrue," he frankly admits that "the men of the first Christian generation, including the apostles and the writers of the New Testament, lived in the almost daily expectation of the Lord, and the end of the world." This witness of Dr. Vance Smith is valuable as that of one coldly unprejudiced in his examination of the sacred text, and avowedly hostile to this truth. That it is justified by exact exegesis, it is now our purpose to demonstrate as the positive argument of this paper. We hope to be able to show that there is a very numerous class of passages, which cannot by any expository skill be connected with one or all of the professed fulfillments already disputed, but which imperatively demand, and will brook no denial of, the personal, in the sense of visible, coming of our Lord. To these we turn with undeubting confidence.

"MY CHURCH."

BY J. D. MURPHY, D. D.

NO. XVII.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18.

A FEW QUESTIONS

DEAR BRO. GRAVES:— Bro. Prior, in his fifteenth article, and in his criticism of Bro. Murphy's article on the church says, "the first church at Jerusalem to which Christ referred in Matt. xvi. 18, "on this rock will I build my church," etc, was Christ's organized kingdom in its inchoate state." Has Christ now a visible, organized or established kingdom on earth? Does not the parable of the talents teach that he has gone to receive his kingdom and that he will come again to fully establish it, and personally reign over it? Does not the expression, "to receive a kingdom," include the preparation of his messianic kingdom here below by the sending of the Holy Spirit and his work in and by his churches? May not the churches as well as individuals be considered his servants to whom he has committed his goods, with the command to occupy? Can a kingdom have officers or transact business until it is organized or established? Can it be considered a visible organization? If not the ordinances cannot belong to the kingdom as some content, or be administered by the kingdom, all the churches collectively, but belong to his servants, the local churches, and can only be administered by them as separate bodies, for it was to them our Savior committed the ordinances, and the command rests upon each church to occupy till he comes to fully establish and reign over his kingdom. Then will the churches constitute one visible kingdom, and enjoy all the privileges of that kingdom

O. N.

New London, Ark., April, 5 1886.

To answer the above in detail would require whole chapters. To the main point however we will offer an explanation.

We cannot seperate the churches of Christ from his kingdom. We cannot so divide them as to have the one apart from the other. Everything must have a beginning, even the kingdom of Jesus Christ.

It is thus represented: "So is the kingdom of God . . . . . first the blade, then the ear, after that the full corn in the ear, (Mark. iv. 26-29.) When John the Baptist had fulfilled his mission in preparing the way for the Lord, Jesus at once begins his work: "The next day after . . . . . the two disciples heard him speak, and they followed Jesus," etc. etc. (John i. 35-39.) Here is "a beginning at least. The persons whom John had baptized Jesus begins to gather about him.

This beginning is mentioned by Mark i. 1: "The beginning of the gospel of Jesus Christ," etc. This was the preaching of John. In verse 14: "Jesus came into Galilee, preaching the gospel of the kingdom of God." This was after his temptation, and after John was cast into prison. From this time onward Jesus continued his work until pentecost. In all this there was a beginning, progress, consummation. The called out are also called together; and finally, at pentecost, there is a church to which the Lord is daily adding. It is the same disciples, same body, same company, that he had previously called out, and before had called together, which are now found in church capacity, waiting for the signal of their ascended Head to go to work. "I will build my church," not have it done, or see that it shall be done, but himself builds them together, and gives them their work. This makes this declaration true in Matt. xvi. 18; and this work, which had been begun before, now comes fully to view at pentecost.

Think of this work in its inception if you will, but the work of Christ in setting up his kingdom and in building his churches was begun by himself, and will be completed by himself.

The churches constitute the organized phase of the kingdom; and in this organized capacity (*ekklesia*) he gives to them his ordinances to administer, his gospel to preach, his work to do. Where there are no officers there can be no administration, and there is none in the kingdom of Jesus Christ except himself; but in the churches the authority is given to administer his ordinances and execute his laws. As to the visibility of this kingdom it has none, beyond what we see in his people and in his churches. To these churches Jesus says, "Occupy till I come."

An illustration. Let the churches be to the kingdom what the counties are to the State, or what the States are to the United States. A State is not the United States, but it is of it, a part of it, within it, an organized part of the union. This State sustains the same relation to the union that every other State does, and has all of the rights within her own borders that every other State has. Taken separately each one is a State, taken as a class they constitute the union. So the churches of Christ. Considered separately they are each one a church, taken as a class they comprise the kingdom. Administration of these States and immunity of citizenship within their borders is complete under the constitution, and commensurate with each other. It must be seen that any illustration or analogy falls short in some particular; but this will suffice to aid the inquirer, and make to appear the idea of organization when it is applied to churches.

The county is organized within the State, the State is organized within the Union.

The people and the territory are there before the county is organized, but the county is not there until organization. The act and fact of organization is what makes the county.

It is the act and fact of organization in the kingdom of Jesus Christ that makes his churches, and nothing else will. The faith, good will, patriotism of the people will never make a State or a county in absence of this organization, nor will this organization except it be according to the constitution.

Suppose two counties or more within the same State, but the organization of these counties on examination are found to be different, vitally different, indeed, if one of these counties should carry out all that it contemplated by its organization then all the other counties within the same territory would be displaced, or superseded. The antagonism in such case is to be sought for in the organization, and the wrong will be found by reference to the constitution. Wherever it falls short or exceeds the constitution, just there will be found the cause of diversity and of antagonism.

The application is easy. Suppose two or more churches, or claiming to be churches within the kingdom of Jesus Christ. The Romish church or any of its modifications, and a Baptist church within the same territory, the city of Memphis say. give one or the other full play, let them accomplish all that was contemplated in their organization, and in due time the other would cease to exist. Such would be the unfailing result. It avails nothing to say, that no such result is contemplated, nor is desired, for there is the fact—as sure as cause and effect.

Where the rights of one State are contravened, or antagonized by another, it will be found that such antagonism arises from the unconstitutional construction or organization of the offending State. Such diversity can't exist under the same constitution, and both be right.

To say that a "church of Christ can exist under any of these forms," is to affirm an absurdity, and to beg the question. This question is solved by the fact of organization.

This is one reason why I made choice of the three texts I have, that I might bring out this idea of organization, as the idea of the Savior when he used the word "build." Let the kingdom stand before you then, in this organized way with the high behests of the Lord Jesus Christ upon them, to carry on and carry out his will, until he shall come to reign on the earth. Some one may ask: "What kind of church is this of which Jesus speaks?" One answer is: It is an Episcopal church, because all its pastors are bishops. It is a Presbyterian church, because all its preachers are elders, or presbyters. It is a Congregational church, because all or each church is comprised of its own assembly. It is an Independent church, because each church is complete within itself, and complete within, and of itself, to the exercise of all prerogatives, and enjoyment of every right and privilege.

REPLY OF HON. JOBE HARRAL TO DR. J. M. ROBERTSON, EDITOR OF THE BAPTIST REFLECTOR, IN ISSUE OF FEB. 17, 1886.

NOT LONG ago Bro. Wharton of the *Baltimore Baptist* said that Bro. Robertson, editor of the *Baptist Reflector*, "wielded a trenchant pen, and had very effectually punctured the non-intercommunion theory as maintained by Rev. Jobe Harral;" but, until told so, Bro. Robertson did not know that he had done so mighty a work as to perform a miracle, by "puncturing" the Scriptures; and forthwith he was so elated and happy that he seems, in his modest greatness, to have shed tears. And as he began to realize his wonderful elevation above all the intercommunion warriors who had so signally failed in their assault upon one of Christ's appointed church ordinances he shouted v-i-c-t-o-r-y! and talked of his great achievement, and, as he thought of his greatness, he talked again, and was so happy that he was about to keep on talking, when I asked him and Bro. Wharton to show me the Scriptures that Bro. H. had "punctured," and also asked if they would squarely affirm that inter-communion is authorized by the New Testament, and show me the Scriptures that proved it, and instantly Bro. W. subsided, and seems to have gone to bed, and sleepeth until now; and Bro. R. went into a paroxism, and said some things for which he is no doubt grieved,—some things that will cause many of his readers to think strangely of him,—some things almost beyond the boundary of a mistake, for which I freely forgive him, because his nerves were excited when he saw his dream of happiness and greatness so suddenly fade away, and leave Paul look ing upon him with that same eye that flashed before the philosophers of Athens, and uttering this rebuke, "The Lord knoweth the reasonings of the wise (in their own conceit), that they are vain," (1 Cor. iv. 20.) "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body [the church at Corinth] of Christ? Seeing that we, who are many, are one bread, one body [one church organization]; for we all partake of the one loaf." (1 Cor. x. 16, 17.) And now he will not as much as mention any Scripture for inter-communion; and when I speak of church communion he goes into a decline, He reminds me of a character described by Bunyan as a Talkative, and which I will alter a little and apply to Bro. R., as it suits him exactly.

How Bro. R. at first lifts up his plumes!
How bravely doth he talk! How he presumes
To drive down all before him! But so soon
As I ask for Scripture for inter-communion like the moon
That's past the full into the wane he goes.

Talkative could not bear that Faithful should ask him about a change of heart, as he know nothing about it; and Bro. Robertson can not bear that I should ask him for Scripture for his inter-communion for the same reason, that he knows nothing of any such Scripture.

It is written of a Frenchman, zealous for the truth, that he craved an audience of the pope of Rome, which being granted, he addressed the pontiff: "You claim that you are the vicegerent of Jesus Christ upon earth, with the same power and authority exercised by him, and that the New Testament contains a record of your appointment, title, office and character, and if you will show me that record in the New Testament I will be satisfied, my doubts will be removed, and I will render a hearty obedience to you." The pope assured him that although the Scriptures contained all he wished to know yet tradition and the testimony of the fathers were of higher authority than the New Testament, as some of the fathers had been with the apostle John and others of the apostles, and he would refer him to fathers Bellarmine, Baronius, Hoeslus and a host of others; and he must hear them and tradition, because in so serious a matter he would go to the highest authority at once, and settle the matter.

"But," said the Frenchman, "I cannot agree with you that there is authority above the Scriptures, for Paul said, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,' (2 Tim. iii. 16) and that leaves no place for tradition; and hear what Christ says about this tradition, and the fathers who teach it, and adhere to it: 'Howbeit, in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandment of God, ye hold the tradition of men.' (Mark vii. 7-8) And again, 'Beware lest man spoil you through philosophy and vain deceit, after the tradition of men.' (Col. ii. 8.) You see, I must rely upon the Bible alone for my faith and practice, and therefore, I cannot accept your tradition, nor the testimony of a thousand fathers, and I repeat my demand for New Testament authority for your vicegerent royalty, and if you cannot do it, I must reject your claims altogether, for Christ did not command us to search tradition, nor to search the fathers but to search the Scriptures, for they are they which testify of him, the gospel." The Pope replied: "Since you challenge my claim to the vicegerency, I will put the discussion upon strictly logical grounds, and I inform you that an inexorable law of logic is, that he who assaults, and has taken the affirmative must support his assault by proof, or abandon it." "Very well," retorted the Frenchman, "I accept your proposition to proceed according to logic, as explained by yourself, and as it is indisputable that the New Testament Scriptures have existed for more than eighteen hundred years—long before there was any Pope and claimin no authority for your vicegerency, it follows that the Scriptures are older and higher than the New Testament, and you assult the authority of the Scriptures by putting tradition and the fathers above their authority, you must support your assault by proof or abandon it. The burden of proof is upon you, and I will be judge, and when you fail in your proof, as you will, I offer you the following Scripture that you are the antichrist, the Man of Sin spoken of by Paul, for you make a law that whatever is opposed to, or not according to what Christ did and commanded, is anti-christ, and they will furnish the reason why you can neither be led, carried, persuaded, nor driven into the Scriptures for authority for your claims to the mastery for they condemn you." (2 Thess. i. 8; 1 Tim. iv. 1 &c.) "You," roared the Pope, "are a heretic, a stirrer of new doctrines, the author of a new departure, a fomenter of divisions and strifes, a disturbar of our peace, and I will cast you out into the inner dungeon where you can no longer disturb our Zion."

The points of resemblance between Bro. Robertson and the Pope are very striking. The Frenchman asked the Pope for Scriptural authority for his claims, and he referred him to tradition and the fathers. I asked Bro. R. for Scripture for his practice of intercommunion, and he referred me to the Pope, the fathers, and to the Scriptures, and finished the Frenchman referred the Pope to what Christ said about tradition, and the fathers who made void the commandment of God by their traditions, and he was obliged to reject such testimony, and the Pope said he would plant himself on the logic of the case, and require the Frenchman to disprove the papacy's right to exist. I rejected Bro. Robertson's traditionary testimony, and still asked for Bible proof that intercommunion is right, and he, like the Jesuits back in his logical chair and swells up and says he will require me to prove that his intercommunion is not according to Scripture, and if I cannot stand up, for he is under no obligation to prove that intercommunion is Scriptural. The Frenchman foiled the Pope with his own logic, and turned his weapons against himself, and in a rage he ordered the poor man to prison as a disturber of the peace of Zion. I still called for New Testament proof of intercommunion, and turned some of Bro. R.'s admissions against himself, as being fatal to his intercommunion, and he puts himself in the attitude of the Pope, and says I must go to prison as a disturber of the peace of the churches, and because I insist on see the difference between a conditional right and a right without conditions, where there is no right of any kind to be seen, and where none is seen.

The foregoing is no imaginary picture, but one to the life, for when I ask him for one single passage in the New Testament that favors intercommunion, he tries to hide his logic, and says we are not bound to affirm and prove anything; just as small intercommunion and you are bound to prove it unscriptural, and we have nothing to do but to answer your arguments, and you prove that intercommunion is unscriptural, then I will prove that it is Scriptural. What a subterfuge to avoid a responsibility! Bro. R. is a Baptist minister, editor of a Baptist paper, a Baptist D.D., and claims to be called of God to enlighten the people and check his brethren, and yet when he is asked for a single line in God's word that teaches or authorizes his practice of intercommunion, like the Pope, he jumps into his logical ditch, having no other refuge, and says: "You first prove that intercommunion is unscriptural." He has been driven from every other place, courtesy, *quoad hoc*, universal church, and clear out of the Scriptures, and now

THE VISIBLE BODY OF CHRIST.

NOT ONE AND THE SAME WITH HIS MYSTICAL BODY.

BY WILLIAM NORTON, ENGLAND.

DR. J. D. MURPHY, in his article ix. in THE TENNESSEE BAPTIST of March the sixth, is quite correct when he says that Robert Hall of Bristol, England, built his mixed-communion theory on the broad principle that all sincere Christians are part of the true church of Christ on earth. Mr. Hall contended that the mystical body of Christ is identical with his visible body. He said that the word church had two senses in Scripture; that in one sense it means "one assembly;" that in the other sense it denotes "the whole number of the faithful scattered throughout the world." But he said that "these two significations differ from each other only as a part differs from a whole." (Terms, pp. 116–17.)

The falsity of this second sense is seen at once by going to the word *ekklesia*, its only true meaning, that of assembly, or congregation; for sincere professors of Christianity scattered throughout the world never did all assemble together, and never can. Whatever defect there was in Mr. Kinghorn's treatment of this gross misrepresentation Dr. Murphy is not correct in saying that "to this hour Mr. Hall's argument has never been directly and thoroughly met"

A few extracts from a pamphlet published in 1866 in reply to publications by D. W. Angus, the president of Regent's Park College, will show that this misuse of the words "the body of Christ" has been correctly treated.

Mr. Hall referred more especially to the following passages as those in which "the whole number of believers diffused over the face of the earth is identified in Scripture with the [mystical] body of Christ": "And he is the head of the body, the church." (Col. i. 18.) "I fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. i. 24.) It is evident that "the church" is here used as we use the words the horse, the cow, to denote the kind of animal, not an assembly of all animals of that kind. "The church" denotes the class of which every individual church is a specimen.

That mind must be totally blinded by fanatical zeal which can imagine that when Paul called individual assemblies then existing the body of Christ he referred to a different body, the mystical body of Christ, consisting of all the elect, and that if all sincere professors of Christianity throughout the world could meet, and did meet, at any one time, so as to form a church, that is, one assembly, that body would be as large as and identical with a body composed of all the elect.

Dr. Angus has adopted the theory of Robert Hall. The person who replied to him in 1866 made the following remarks on what Dr. Angus had said (I have made only extracts, taking them here and there, for the sake of brevity; but they will give some idea of the manner in which the subject was treated):—

"Nothing is an *ekklesia* which is not an assembly, and no persons form part of an assembly who are never bodily present in it. A general assembly of all the disciples of Christ living upon earth at one time has never taken place, nor is it a possibility. You say *ekklesia* is used 'in two senses only. It stands first for the whole body of believers. To be in that church, the mystical body of Christ, is to be a new creature.' 'The word, in its second sense, is used for any part of this whole.' 'The first is the church: the last is a church.'

"Your view of the church involves both absurdity and impossibility. Absurdity because it is absurd to suppose that the sacred writers spoke of some assembly as being accustomed to meet which in fact never met; and impossibility because such an assembly could not possibly be held in the present state of things. There will take place in the future, when Christ shall come, 'the general meeting [*panegirie*] and the assembly [*ekklesia*] of the firstborn, whose names have been registered in heaven.' You speak of 'the whole host of God's elect' as if persons could be present in it now. You speak of it as constituted of those only who have already become new creatures, to the exclusion of all those of the elect who are at present dead in sin, not yet called, nor even born.

"First. Your statement that the assembly of God at present consists of 'the whole host of God's elect, whether dead or living, or I must add, not yet born, is a contradiction and impossibility. Secondly. You maintain that 'to be in the church is to be a new creature;' that this inward change has the surprising power of making a person, though far from any assembly when it occurs, bodily present in it, when he is bodily absent from it. What two statements could be more absurd, contradictory and impossible than these, that a spiritual change can of itself create bodily presence at a distance, and that a person is bodily present when he is bodily absent? Thirdly. When did this 'entire body of believers of all ages and places' last meet? where? what business was done? Elijah ridiculed those who made Baal God. What other treatment does such a notion as this deserve? Fourthly. If the church consists of 'the whole host of God's elect [now] living,' you must endeavor to get a sight of the book of God's decrees, and then assemble all the elect who at present are blasphemers, drunkards, thieves, murderers, or at least far from God. But even then you will not be able to say of that assembly that 'to be in it is to be a new creature.' Fifthly. By saying that the church is the entire body of believers of all ages you seem to me to utter another absurdity; for the church did not exist in former ages. Sixthly. You say that the church, 'the whole host of God's elect,' whether dead or living, is subject to 'growth and progress and occasionally to decay;' but the number of the elect cannot change. Seventhly. You seem to have three distinct opinions of the origin of the church, each of which destroys the other two. 1. You say it includes 'all the saints of all dispensations.' Therefore it must have had its origin at least as early as the time of Abel. 2. You say 'it began, so far as her earthly manifestation is concerned, at pentecost. And 3. You say 'when our Lord first formed the church he took twelve men,' referring, I presume, to the appointment of the twelve apostles. If any one of these be correct the other two are incorrect. But is any one of them correct? If the saints who lived before Christ were all in the church, then the devout Jews and Gentiles who lived in the time of Christ were as really in the church before they heard of Christ, and before they had been immersed in his name, as they were afterwards. But not even the devout were added to the church till they trusted in Christ, and were immersed in his name. The church of Christ was founded by John the Baptist. It is exceedingly strange that you who maintain that the Christian church 'includes all the saints of all dispensations' should deny that John's disciples were in it at all. Eighthly. If 'to be in the church is to be a new creature,' then no one but God has anything whatever to do with the act of adding persons to that church, and there is no such thing as the separation of any one from it. No man, nor set of men, can admit any one into it, for only God can make any one a new creature; nor put any one out of it, for you imply that those cannot perish who are part of it.

"In your second sense an *ekklesia* is 'any part of that whole,' which is denoted by its full sense. An assembly that never assembles is nothing. But nothing has no parts; and it is absurd to say that an assembly of Christ can be fitly defined by saying that it is any part of nothing. You admit that in visible churches there may be many who will finally perish. It is impossible therefore for visible churches to be neither more nor less than parts of a body which you say has no members who will finally perish."

The above extracts show that the writer denied that any societies are true churches of Christ but those which are composed of persons who have trusted in Christ, and been immersed in his name, and that he regarded these as constituting that visible body of Christ to which reference is made in such passages as these: "He is the head of the body, the church." (Col. i. 18.) "Ye are the body of Christ." (1 Cor. xii. 27) "For the edifying of the body of Christ." (Eph. iv. 12)

A TEXAS LETTER.

We wish our friends, and through them the public to be acquainted with the facts communicated by Eld. Carswell of Hico, Texas, in his letter below. The notorious Jacob Ditzler is now traveling over the West, having pretty thoroughly disgusted the East, where he is best known, delivering his lectures against Baptists where he is allowed. It is by no means everywhere his own brethren want to hear him, and to their credit be it spoken. In these harangues he never fails to devote sometime in denouncing the published Carroliton Debate as a forgery in part, at least, as a cover of his overwhelming defeat and surrender of infant baptism. Here is Bro. Carswell's letter. We have sent him twenty circulars containing the testimonies of the presiding moderator, and of others who heard the debates, nailing Mr. Ditzler to the center as a base coin.

BRO. GRAVES:—Please send me a copy of your *expose* of Jacob Ditzler's false assertions. He has been here for several days, charging you with dishonesty and falsity and forgery with reference to the debate.

The Methodists allowed me to speak in their house, and vindicate you and our common cause. This I did in a forty minutes speech, bringing out all the facts I had been able to get upon the outside, and then turned to the internal evidences contained in the Debate.

He said your first speech was one hour long, being thirteen pages in the published book, he could not have read it in one hour. I turned and showed the congregation that his next speech was eighteen pages long, and then how could he have read that much in one hour. He tried to dodge that by saying that he could read thirty pages in an hour. He then called attention to your seventeenth speech on "Mode," and said how could Eld. Graves read twenty-seven and a half pages in a half hour. I replied by asking him, how could he read thirty-four pages in half an hour? Said he could read faster than Bro. Graves. He said that Bro. Graves had a sore throat, and asked him not to debate the covenants any longer, which he agreed to, and that he did not surrender the covenants at all. I told the people, I guessed a sore throat could be used on the covenants as well as on all that other matter which comes after page 692 of the Debate. He contradicted himself so many times that the people seem already convinced of his wicked designs, but I want to clinch the nail by reading your pointed expose.

I sent him fifteen or sixteen questions to answer last night, which he declined, except the first four, and then he skipped over to the fourteenth. I will write them down just in the order they were sent to him.

1. Please explain clearly to the people Carson's view of *bapto* and *baptidzo*? 2. How could Moses Stuart say that all the lexicons give immerse as the meaning of *baptidzo*? 3. What does Philip Schaff say about the meaning of *baptidzo*. 4. Why does Dean Stanley say that immersion was the universal practice for the first thirteen hundred years after Christ? 5. Why does he say that immersion is the meaning of the word *baptidzo*? 6. Why does he say that it was changed, and that sprinkling and pouring was substituted for it? 7. Why does Dr. George Campbell, Doddridge and McKnight translate the word *baptidzo* immersion in their translation of the New Testament? 8. Why does Dr. Wall say that the general and ordinary way was to baptize by immersion, and that it is so plain by an infinite number of passages, that one can but pity the weak endeavors of such Pedobaptists as would maintain the negative of it? 9. Why does John Wesley in his note on Rom. vi. 4, say, "alluding to the ancient mode of baptism by immersion." 10. If you make it impossible for the Jews to be immersed when passing through the Read sea, how will you make it appear that they were sprinkled or poured upon? 11. If those three thousand on the day of pentecost were restored to the church from which you say they were excluded, then why baptise them again, if you say they were baptized in infancy? 12. Why did John the Baptist baptize over again so many thousand who were baptized in infancy, according to your church theory? 13. Do Methodists baptize over again those making a public profession of religion in riper years who have been sprinkled in infancy? 14. Why does the Greek church still immerse? 15. Why has no one ever been dissatisfied with immersion, but hundreds with sprinkling and pouring? 16. Why did the Assembly of Presbyterian divines vote twenty-four for immersion and twenty-five for pouring? 17. Why do your people immerse, if you say that Baptists got immersion from Baptist translation?

Eld. Ditzler pretended to answer the first four, and the fourteenth, and said that he did not have time to answer the rest, as it would interfere with the subject already announced to be discussed.

As to his answer to the fourth question, he said that Dean Stanley was a fine scholar, but had never given any study to the meaning of *baptidzo*.

He said that Dr. Wall favored immersion because he wanted to get the Baptists to compromise with him, and accept infant baptism.

As to the fourteenth question, he said that the vote of "the Presbyterian divines was as to whether immersion shall be one of the modes, and not with a view of doing away with sprinkling and pouring: So the other questions remain unanswered.

M. L. CARSWELL.

Hico, Hamilton county, Texas, March 16, 1886.

FROM LEBANON, TEXAS.

DEAR BRO. GRAVES:—I received THE TENNESSEE BAPTIST, and am well pleased with it. I love its tone. It sounds like a rich harp-string, whose owner delights to use the clearest tones last. I feel satisfied that though you are afflicted bodily, you are stronger spiritually. I delight most in such defenses of the truth as are richly seasoned with Christian love. I love a presentation of the gospel that has the bone and sinew of wisdom clothed with the harmlessness of the dove.

Your expositions of the parables cannot fail to interest and please every Bible student. I am often asked about your health, and about THE BAPTIST. Be assured that many good people in Texas are praying for the restoration of your health.

I am in full sympathy with the plan to double a subscription list of THE BAPTIST, and I do not look upon it as being specially a tribute. I know that the paper eminently deserves the widest circulation on its actual merits. All who read the paper at present cannot fail to observe the matured Christian manner in all the subjects treated.

May you live long to bless your friends with your wholesome counsel that have ripened under the sunshine and shade of many years of application, care and toil, is the humble prayer of your brother in Christ, J. B COLE

April 1, 1886.

WASHINGTON LETTER.

FROM OUR REGULAR CORRESPONDENT.

THE GOSSIPS have had a great deal to say about the President's rumored marriage in June, and many people beleive it will take place. The alleged bride, who is said to be selecting her trousseau beyond the seas, is discussed from every standpoint, and there is great demand for her photographs. Mr. Cleveland neither affirms nor denies but simply smiles when twitted by his friends on this subject. Should he marry, he will be the second President to become a groom during his term of office, ex-President Tyler being his only precedent.

While the President is accused, and may in truth, be dreaming about "soft, sweet love," Congress is discussing such prosy questions as Inter-State Commerce, the fisheries, secret or no secret sessions, and the House Strike Committee begins to-morrow the examination of Messers Gould and Powerdly, whom Congress has subpoenaed.

It is thought by some of the wisest men of both parties in Congress that the new tariff bill is doomed to defeat, but that bills involving expenditures of money, such as Educational bill, the Eads Ship Railway bill, the Canal bill, and all sorts of Pension and Extension bills will have a chance of passing. It is thought that these schemes will help one another in this way, when they come to a vote: "If you will vote for my bill, I will vote for yours."

The Forty-Ninth Congress will be famous for its generosity to would-be pensioners, whether or not it commends itself to the tax-payer for economy in the expenditure of public money. The House has passed the Mexican veterans pension bill, the yearly expense of which is estimated to be over $4,000,000. The bill to increase widows' pensions to twelve dollars a month has become a law, and the pensions of helpless pensioners is to increased. The Invalid Pension Committee favors taking off the limitation of arrears which promises an enormous increase of expenditures, and the same committee proposes to pension soldiers who were prisoners of war thirty days, instead of sixty, the term first agreed upon. Then one bill asks that the wives and children of soldiers who were in the Union army and were taken prisoners by the Indians, shall be pensioned. The survivors and relics of all the Indian wars ask for pensions, a certain Congressman asks pensions for all soldiers and sailors who have attained 62 years, and deafness is to be compensated for by a higher pension. That is not near all the pension schemes, but lack of space forbids me to enumerate.

Washington, April 19, 1886.

PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender truth shall we have gained
Alas by simply dying!

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone,
Where stones were thick to cumber
Our steep-hill path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home,—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow,
Then patience e'en when keenest edge
May whet a nameless sorrow.

Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor,
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home,—
Be patient with the living.

OBITUARIES.

Obituaries which do not occupy more space than seven lines 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.

Died, at the residence of her husband, four miles west of Bolivar, on the second day of April, 1886, from heart disease, Mrs. Sarah H. Walton, wife of Robert H. Walton, in the seventy-third year of her age. She was the daughter of Maj. William and Mrs. Lucy Ramsey, and was born in East Tennessee, February the first, 1814. She was twice married: first in 1828, to Philip Kearney, by whom she had four children, only one of them now living. Again in 1842 she married Robert H. Walton, by whom she had three children, two of whom survive her. In 1849 she gave her heart to God, and joined the Baptist church in this place [Bolivar]; and from that time (thirty-seven years ago) to the day of her death she lived and walked worthy of the profession she made, and, by all who knew her, was acknowledged to be very exemplary in walk and conversation, impressing them that she was a pure, sincere, true and holy Christian. Her influence in all the varied departments of life was good.—*Exchange.*

We remember baptizing Mrs. Walton during the long meeting we held in Bolivar in 1849, in which she, with sixty or seventy others, made a bright profession of conversion. We took her and Miss Fannie Joyner down into the water together, and two more beautiful baptisms we never witnessed. When we raised their heads out of the water their faces shone like the faces of angels; and they rejoiced in the fulness of the manifestation of love of Jesus.

IN MEMORY OF J. T. FORTSON.

James T. Fortson was born in Elbert county, Ga., March the ninoth, 1818, moved to Claiborne parish, La., in 1851, where he lived until the fourth of March, 1886, when his career upon earth ended, and he was called to that undiscovered land.

J. T. Fortson was married, at the early age of nineteen, to Martha A. Almant, who lived with him for more than a quarter of a century, after whose death he was married to Georgia E. Seals his surviving widow. He was a member of the, Missionary Baptist church for forty-five years; and during the greater part of this time he served the church in the capacity of deacon.

There was no living man who believed more strongly in the doctrines taught by the Baptist church than Deacon Fortson. He had been a subscriber to and close reader of THE TENNESSEE BAPTIST almost from its first publication. The writer renewed his subscription for him a few days before his death, at which time he told him that he was a lifetime subscriber to THE BAPTIST.

But now this good man of Israel has fallen, he has fought the Christian warfare as a brave and gallant soldier, and has now gone on to the spirit world to receive that pension and bounty which awaits him who has fought the good fight.

He died in the spring time, when all nature was beginning to clothe herself in new garments, and on the Sabbath day. Oh what a fitting and beautiful time to depart from this perishing world to take up an abiding place in the eternal city! He only lacked two years of completing his three score and ten, a long life of toilsome service, spent in the cause of the Master. It may be well now for him to rest from his labors.

This good man will be missed sadly in the church at Antioch, of which he was a member. He will be missed in the community where he lived and died. Above all he will be missed by his large family of children and his lone wife, who awaits to join him at the Master's call. But as the church militant loses one member the church triumphant gains another, and so all is well.

Let the Christian fortitude with which this man of God bore his earthly afflictions teach us the virtues and beauties of the Christian religion, and let his death teach us that the good as well as bad must also die. CHAS. W. SEALS.

Homer, La., April 13, 1886.

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. "Deeds speak louder than words;" and Bro. G. desires the names of the many friends who have and are responding so handsomely to the celebration of the fortieth birthday of this paper. Remember one new name entitles you to be enrolled on the list, and will be as highly appreciated, where you can do no better, as though you sent ten when you could have sent twenty. J. S. M

There is power in patience; it saves us from despair when victory is postponed; it makes it impossible for disappointment to crush us. Petulance is a quality of the weak. Patience enables us to endure and persevere, and endurance and perseverance lead to triumph.

The Tennessee Baptist.

"Silence is the most efficient Accomplice of Error."

Always read the eleventh page.

T. J. Beddick, formerly of Maury City, Tenn., will find it to his interest to send his present address to this office. J. S. MAHAFFY.

The *Baptist Beacon* of Oregon has taken the name of the *North Pacific Baptist*, and comes to us full of sunlight. We wish it the success it deserves.

The expenses of our boys at Jackson for March and April have exceeded the receipts $60, and from last September $118 81. Will *you* not, dear sister or brother who are reading this, send us a little help, if only $1.00 or 50 cents or 25 cents, and so lighten our burden? *It is getting heavy.*

Our Introduction to the Expositions of the four Eschatological Parables is reprinted this week because of the misplacement of paragraphs last week, which confounded the sense of a portion of it. In connection with the Introduction we urge our readers to study carefully the articles on the first page.

Bro. Harral's Reply is very long, but will richly repay perusal. We commend it most especially to the attention of Breth. Ray and Womack, who have forgotten what is becoming in one Christian editor toward another, or they would not have used the language they have with respect to us in discussing the communion question.

In compliance with the request of several we will, in our next issue or the one following, give our reasons for rejecting the Jewish seventh-day Sabbath and observing our present first day of the week as the Edenic Sabbath which the Lord made and appointed to be observed by the entire race of Adam. We want every Baptist minister to see these reasons.

We learn that Eld. D. H. Burt of Arcadia, La., by the advice of his physicians, will spend some months this spring and summer in the mountains of Southwestern and Middle Texas; and we most cordially commend him to the confidence and love of the brotherhood. We have known to love him for over twenty years as a most laborious and useful minister, sound in the faith, and in all respects responsible.

Without a material improvement in our physical condition (inflammatory rheumatism in the paralized limb and foot, which now confines us to our chair and bed) we cannot go to the Convention. We are now effectually chained to our chair, but, thank God, no vulture of remorse feeds on our vitals. The God whom we have endeavored to faithfully serve the past forty years is with us to comfort and support; and he gives us sweet peace with him through our Lord Jesus Christ. What a pleasant thought that by our pen we can still do something, if only to support those noble young ministers at the University! We are in debt $118 81.

Will all read Bro. Prior's important corrections, which he makes as follows: "In my last review, in the quotation from Dr. Curtis' book, page 303, the word 'only' is omitted in the sentence, "It [the supper] is not committed to their [the visible churches] care." It should read, "Is not only committed," etc. In the same connection I make him deny that visiting brethren partake of the supper as members for the time being of local churches. I ought to have quoted him as denying that they celebrate membership in the church universal either visible or invisible. The *lapsus pennae* will be seen by supplying the prepositional phrase 'of the church universal either visible or invisible' after the words 'as members for the time being.' The first was perhaps a typographical error. The other mistake was doubtless mine. I thank you and the compositor for your general faithfulness with my manuscript."

We send out a few hundred extra copies, and some of these to ministers who are subscribers.

WHAT WE WISH—

By sending *you* an extra copy of this paper is—

1. We wish you to read Bro. Harral's reply to the editor of the *Reflector*, as the *Reflector* or Bro. R. declines to publish Bro. Harral's reply, or to even consider its publication until after its appearance in this paper.

moral right to be heard in his own defense.

2. To call your attention to the series *now* passing and to appear in the columns of this paper this year,—Dr. Murphy's "My church," to be followed by an original and valuable one, viz., Christian Baptism.

(1) What it does for us.

(2) What it does for Christ.

3. Dr. Frost's masterly series on Annihilationism as the Penalty for Sin, and the modern doctrine of Conditional Immortality. This is a new and specious phase of infidelity which we, as ministers, will be compelled to meet successfully or see it prevail ever the land. Dr. Frost's series alone, or Dr. Murphy's, will be worth to every minister many times the price of this paper one year.

4. We wish you to see the Biblical interpretations (we think) of the four Eschatological Parables, the Introduction to which you will see in the issue we send you.

5. We wish you to see the announcement of Dr. Jarrel's new work on Campbellism, and for you to secure a copy of it, or an agency to canvass your church or Association for its sale.

6. We want you to see the proposed celebration of the fortieth birth-year of THE TENNESSEE BAPTIST, the paper your fathers originated, and which has unswervingly maintained Baptist principles in their integrity for now forty years against the assaults of their enemies within and without. It is proposed, on this its fortieth birth-year, that each one of its present subscribers, and each *friend* also, contribute *one*, if no more, new subscriber, at $1 50, as a small material token of friendship and encouragement to its old editor before he is called down from his post. Will you not contribute so light a token?

When you have read will you not lend this paper to a brother who does not take it?

We send a copy of this issue to all those ministers in Tennessee whose names are not on our list, that they may see Bro. Harral's reply to Bro. Robertson's broadside delivered against him in a late number of the *Reflector*. Bro. Harral appealed to Bro. Robertson for space to reply, and was *denied* this simple act of justice. His next appeal is to us; and we surrender a large portion of our space to him this week, and trust every one will give Bro. Harral's reply an unprejudiced reading. Should a brother minister who is a subscriber receive an extra copy will he oblige us by handing it to some one not a regular reader? In no other way can Bro. Harral reach a large number of those in Tennessee who read the *Reflector*. Bro. Harral has long invited, and now invites, Bro. Robertson to engage in a full and fair discussion of the Scriptural limitations of the Lord's supper in the *Reflector*, and we obligate ourself to transfer it to the columns of this paper, but Bro. Robertson has not sufficient confidence in his positions to accept. He cannot say it is an unimportant or unpractical subject, for it is as important and practical as the great commission itself, "*Teaching* them to observe *all things* whatsoever I have commended you." This violent assailment of a brother and his positions, and refusing him a defense, and declining a fair and Christian-like discussion of the question involved, cannot be approved by Baptists generally as just the right thing for a Baptist to do.

Among the leading and most reliable jewelry establishments of this city we note that of D. W. Hughes. He keeps a full and select stock of jewelry and watches, clocks, spectacles, silverware, etc. All goods and work guaranteed. Our readers within the radius of the Memphis trade need feel no hesitancy in dealing with Mr. Hughes, or in entrusting work to him for execution. If you cannot visit him send your orders to him with the assurance that he will satisfy you.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.

NO. XXVI.

Introductory to the Eschatological Parables.

I. The Ten Virgins.
II. The 8 Talents.
III. The 10 Pounds.
IV. The Evil Head-servant.
V. The Judgment of the Nations (a prophecy), Matt. xxv.

THESE will complete the Expositions of the Parables and Prophecies of Christ with which I have occupied the attention of the readers of this paper the past six months. I call them Eschatological because they find their interpretations in events connected with the last times of this Dispensation and the Second Coming of Christ, which grand event will prepare the way for and introduce the Millennium. These parables can be readily understood only by those who hold Scriptural views of Eschatology, or "the doctrine of the Last Things."

All orthodox Christian writers from the first century down have held and taught, and all living orthodox writers do now hold and teach, there is to be a Second Coming of Christ; but they are divided upon the *manner* and the *time* of it.

1. Whether it will be a *bodily* and *visible* or a spiritual coming; and—

2. Whether it will be *pre* or *post* millennial; i. e., whether it will take place *before* or *subsequent to* the conversion of the whole world, or the millennium ages.

Those holding the former view are known and called *Pre*-millennialists, those holding the latter, *Post*-millennialists, or Spiritualists.

But the above four parables unquestionably proceed upon the admitted fact that the Coming of Christ will be a visible and *instantaneous event*; "for," said Christ, "as the lightning cometh out of the east and shineth unto the west, so the *parousia* [presence] of the Son of Man will be," which means the bodily coming of Christ.

All the above parables expressly teach that his Coming will be sudden and at any moment, the day and the hour being unrevealed. As suddenly and unexpectedly as came the flood upon the world Christ taught his Coming will be:—

"But as the days of Noe were so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be. Then shall two be in the field: the one shall be taken and the other left. Two women shall be grinding at the mill: the one may be taken and the other left. Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."—Matt. xxv. 37-44.

This teaching is emphatically opposed to the idea that the gradual conversion of the world is the Coming of Christ, and the entire conversion of the world is his *Parousia*, his *Presence, and the* millennium. Has Christ been coming since John preached his first sermon?

The emphatic lesson of each of the above four parables also is that only those servants will receive the chief honors and highest rewards who are ready, watchful and in earnest, prayerful expectancy of it: otherwise they will be left to live on and suffer the terrible ills and tribulations that await all who remain on the earth until the close of this Dispensation, while the ready, faithful and watchful servants will be taken away from the evils to come,—"caught up," without seeing death to meet the coming Lord in the air:—

"Then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. iv. 17.

These four parables, as well as this last prophecy of Christ, proceed upon the assumed fact that the

Second Coming of Christ will take place *before the conversion of the world or the millenium.*

The reader must see that it is *not until after his* Coming that he judges and utterly destroys these wicked nations from the face of the earth, and by reference Rev. xix. 19-20 it will be seen that it is *after his Coming* that he crushes the antichristian confederacies and wicked potencies of earth, and cast the Beast and False Prophet, who inspire and direct their rebellious assaults, *into the* lake of fire. It is then, and not till then, by his righteous judgments, he rids the earth of the wicked, as the chaff is seperated and driven away from the wheat by the wind of the summer threshing floor:—

"Whose fan is in his hand; and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

If the world will be converted to Christ before the "*end of the world*" (of this age) not only the above four but several of the principal parables, as those of the Tares and of the Drag-net, will be made worse than meaningless,—be made to flatly contradict all the Scriptures that have an admitted reference to the state of the world at his Coming.

Notice it was not until after the Bridegroom had returned that the foolish virgins became aware of their unpreparedness to meet him. It was not until after the Nobleman *returned that he summoned before him his enemies, and destroyed them.* It was until the harvest, the very *end* of the Dispensation, that the tares grew rankly among the wheat, and *not until then* were they gathered and *burned* not *converted*. It was not until the same time that the drag-net was hauled to the shore, and the bad fishes seperated from the good.

To teach that the world will be converted before Christ's Coming is to teach that the chaff and the tares are not to be burned, but will be converted into wheat, and that the bad fishes in the net will not be thrown away, but converted into good ones.

These parables and the whole eschatological teachings of our Sacred Scriptures can be interpreted consistently with themselves only upon the admitted fact that Christ's Coming is to be *personal* and *visible*, and *before the conversion of the world* and the millennial age.

Another fact must be admitted if we would understand these parables that remain to be considered; viz., that the Second Coming of Christ will be in *two stages*, and that there will be a *short period* or *rest* between them.

He will come into the air, unseen by mortal eye, to gather unto himself from the earth all his faithful and true witnesses, his ready and watchful servants, his "choice ones," his "overcomers" (see Rev. iii. 4, 5), to be his Bride, preparatory to the marriage and her enthronement with him, to reign with him over the nations.

Only those eminent saints who are ready and watching to receive him will constitute his Bride, and will be the Lamb's Wife.

The second stage, or the *concluding act* of his Coming, will be when he appears in his own glory, and the glory of his holy angels with 10,000 of his saints, (see Jude) with the "called ones," the "chosen ones," and the "faithful ones," (see Rev. xix. 14,) to take vengeance on his enemies and put his people in full possession of the redeemed earth, who, as his wife, will share with him the joint regency of it, when his enemies will have been cut off out of it. (Ps. xxxvii.) If the world will be converted before Christ comes where will he find enemies to take vengeance upon?

Will the reader stop long enough to read Revelation chapters seventeen and nineteen, and decide if the world is to be converted before the coming of Christ?

TRIBULATIONS.

There are special periods of "tribulations," and "perilous times," recognized in the Sacred Scriptures, which must transpire before the Second Coming of Christ and the close of this Dispensation, *and which the Coming of Christ will conclude.*

The whole period of Satan's dominancy on this earth, from the day the curse was pronounced in Eden for man's sin, until Satan is bound and cast into the abyss, and the tares, the wicked, and all anti-christian organizations and powers are crushed and removed from the earth, to afflict and persecute the children of God no more, is to all *true* and *faithful* Christians one long *period* of tribulation:—

"These things I have spoken unto you, that ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John xvi. 33.

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through *much tribulation* enter the kingdom of God."—Acts xiv. 22.

"Yea and all that will live godly in Christ Jesus SHALL suffer persecution."—2 Tim. iii. 12.

How *very few* professed Christians are faithful enough, are sufficiently separated from the world, as to suffer persecution! How few ministers can brook the least persecution for the truth's sake! Will such ever enter the kingdom or wear a crown?

To no *faithful* Christian is there a surcease of afflictions and persecutions from the enemies of Christ until his Second Coming to rid the earth of his enemies. So there cannot be a millennium, a thousand years of peace, rest and glory, before he comes.

The first of these especially Troublous Times is, in the Old Testament, denominated the—

TIME OF JACOB'S TROUBLE.

This period commenced with the conquest and subjugation of the Jewish nation by the Romans, and will continue with more or less intensity until the commencement of the second.

Jeremiah foretold this period in these words:—

"Alas! for that day is great so that none is like it; it is even the time of Jacob's trouble."

Daniel thus:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be *a time of trouble*, such as never was since there ever was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. xii. 1.

Christ predicts it in these words, which seem to include the whole time from the destruction of Jerusalem until the return of Christ to destroy his enemies, and to redeem Israel out of all his trouble:—

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved, but for the elects' sake those days shall be shortened."—Matt. xxiv. 21, 22.

When Christ wept for the last time over Jerusalem he pronounced the bitter and *long continued doom* and *desolation* of that city and nation:—

"Your house is left unto you *desolate*, and ye shall see my face no more until the day ye shall say, Blessed is he who cometh in the name of the Lord."

That is to deliver them, for after his coming *all* Israel, the ten lost tribes, will be gathered back out of all nations, and placed in their own land, never to be plucked up.

Bear it in mind these three tribulation periods continue with *increasing intensity* until the very hour of his appearing; for it will be *immediately* after and *concluding* the time of Israel's trouble that Christ comes:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn; and *they shall see the Son of man coming in the clouds of heaven with power and great glory.* And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. xxiv. 29-31.

The angels told the disciples, on the Mount of Olives, the *manner* of his Coming:—

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall come *in like manner* as ye have seen him go into heaven."—Acts i. 11.

Christ ascended from the Mount of Olives bodily, visibly and on the clouds of heaven; and in like manner, and not *spiritually* and *invisibly*, will he descend again.

From these passages we see his Coming, in its last act, will be a *bodily* and *visible* Coming.

But there is also a Tribulation Period which is for the Gentiles and for *all those Christians who are not ready, faithful and watchful*, and therefore not accounted worthy to be taken away with the "choice and faithful ones," who will constitute the Bride, but are left to experience the terrible trials and afflictions of this period. This is called—

"THE GREAT TRIBULATION,"

and is included in the Time of Jacob's Trouble, and *ends with it.*

There will be multitudes of *Christians* which no man can number, of all nations, who will be "left" to pass through a part or the whole of this "great tribulation period," and, while they never attain to the honor of being the Bride, or a part of the Bride, of Christ, never obtain "crowns" and "thrones," will nevertheless be blessed in being either the companions and followers and attendants of the Bride or the invited guests to the Marriage Supper, and even in being servants of the King, to wait and serve him in his temple:—

"And he saith unto me write, Blessed are they which are called unto the marriage supper of the Lamb."—Rev. xix. 9.

The *Time* and *Length* of this the Great Tribulation.

It commences with the first stage of Christ's Coming, and after all the eminent and choice Christians have been "taken," "caught up to meet the Lord in the air," and will continue until Christ appears with his Bride.

Commentators are not agreed as to the length of this period. Some think it is indicated by the time that elapsed between the translation of Enoch and the flood (seven hundred and eighty-one years) which swept the wicked from the earth. Others, that the number of days (taken for years) that intervened between the time Noah entered the ark and the opening of the windows of heaven and breaking up of the fountains of the great deep, which was seven days = seven years.

But we have no satisfying data by which to determine the exact length of this period; and we need not to know how long it will continue:—

"And he said unto them, It is not for you to know the *times* or the *seasons* which the Father hath put in his own power."—Acts i. 6.

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. Help us a little.

J. R. GRAVES.

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 L Trice, Hopkinville, 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 this month.

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

Amount received to date, including weekly report below,	$256 19

WEEKLY REPORT.

Kansas.—J H Miller 1 00; J J Bradley 1 70. Tennessee.—Mrs Belle Sasser 1 00; Jno W Warren 1 00. Wm Haynes, Miss., 1 50; J H Slade, La., 2 00; Jno P Farrar, Ark., 1 00. Total, 9 20.

Why not send us a copy of Dr. Adkins' tract, Bro. Lapher? we doubtless can help you sell a few hundred of them.

Do not fail to turn to page fifteen.

QUESTIONS AND ANSWERS.

QUESTION 440. There are two questions that have for some time agitated the churches around here, on both of which I wish your opinion. I will state the circumstances. 1. There is a Primitive Baptist minister, an expelled member of Cedar-pond church. After being expelled he joined the Primitives, and was ordained. He then boasted that the baptism of the Primitives was the only baptism in the world that was received by all denominations. I contend that the Missionary Baptists cannot consistently receive the baptism of the Primitives, because nearly all of their preachers are expelled members from our churches; and most of the members of those churches are expelled members from ours: so to receive their baptism would be a reflection on the churches which had expelled them. Am I right or not? 2. Can we consistently receive the baptism of the Freewill, or Arminian, Baptists? J. T. ALLEN.

ANSWER 440. The immersions administered by Antimissionary Baptists are irregular, and therefore unscriptural and void. The Antimissionaries are not regarded as regular Baptists. Baptist statistics do not class them with Baptists. If they are sound in the faith and order of the gospel we evidently are not. They went out from us because they were not of us. If their baptisms are valid ours are not. The claims of Antimissionaries are egregiously false. We are a living witness to the fact, for we were baptized into a Baptist church years before there was a body calling itself an Antimissionary church in America or the world. We have, from that day, belonged to several Baptist churches in Vermont, Kentucky and Tennessee, but never to one that ever, directly or indirectly, had any connection with an Antimissionary body. We refer our querist to a little book called the Trilemma, in which he will find the documentary and demonstrative proof, and that from Antimissionary histories and minutes of their own Associations, that they separated from the Missionaries, and that all their baptisms and ordinances came directly from Missionary Baptists, and that all their first ministers were originally Missionary Baptists; and all of their most prominent ones, the very organizers of their societies, had been missionaries, and received salaries from our Boards.

The Freewill Baptists are radically and fundamentally unsound in doctrine, being gross Arminians in their faith; and they are disorderly in practice, being open-communionists. You cannot make a Scriptural church out of such material; and we (all Baptists) know that no organization but a Scriptural church can administer baptism, ordination or the Lord's supper.

The immersions of Antimissionary and Freewill Baptists are manifestly null and void.

CALL THINGS BY THEIR RIGHT NAMES.

WE HAVE been long and sorely abused for calling the followers and disciples of Mr. A. Campbell Campbellites, because it is their right and only truly distinctive name. The following from the Boston *Watchman* is truly manly and refreshing, and we commend it to our velvet-tongued brethren who are willing to deny the Christian character of their own churches to win a smile from the Campbellites. The *Religious Herald* says of the *Watchman's* remarks: "The editor of the *Watchman* of Boston, Mass., is one of the most courteous and pleasant of brethren; and he never forgets that he is a Christian gentleman in his efforts to enlighten his brethren of different faiths from his own. See how gently he replies to the *Atlantic Missionary*, the Disciples' paper published in the village of Cuckoo, in Louisa county, Va.: 'The *Atlantic Missionary*, a representative of the denomination known as the Disciples, or Christians, feels a little aggrieved because we have spoken of so-called Christians, or Disciples. We are sorry, but there is a necessity for the use of such language. With every wish to spare the feelings of brethren there are some things we cannot truthfully do. When anybody attempts to use a common noun as a proper name a regard to the laws of language demands that the name be in some way qualified. The name Christian is the general designation of all who profess to be disciples of Christ. Certain Christians, believing that all other Christians have more or less departed from original and essential Christianity, organize themselves, and adopt the general designation Christians as their distinctive appellation; but we cannot use the term in that sense without indicating that it is taken in that sense. That distinctive sense must be somehow expressed. There are different ways of doing it. Some say self-styled Christians; but that involves an offensive implication. So-called implies nothing really offensive; but if it jars on their feelings, though it is no more than the simple expression of the fact, we will endeavor to substitute some other phrase. We apprehend however that our friends of that denomination will find some objection to every nomenclature that does not designate them by the general, unqualified, unlimited, undefined name Christians, a course which would lead to endless ambiguities.'"

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 Universalism 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 this 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 Pettingill.

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 to successfully meet them. Those who subscribe before the tenth of April will be sure to get every one of the fourteen chapters of this valuable Series, and will secure more numbers of the Series now passing through the paper. Don't fail to do it.

THE ORIGIN OF INFANT BAPTISM.

WE have for the last forty years asserted that the doctrine of baptismal regeneration that inheres in the creeds of all Catholic and Protestant organizations gave birth to, sustains and perpetuates the practice of infant baptism. The Rev. John Cunningham, D. D., a distinguished Pedobaptist clergyman, recently delivered the Fourth Croall Lecture at St. Andrew's church, Edinburgh, in which he thus frankly sustains our declaration:—

"The belief that baptism was regeneration led to the other belief that none could be saved unless they were baptized. This led to infant baptism. For at least a hundred and fifty years infant baptism was unknown in the church, and even in the third and fourth centuries it was not common. But when it was preached that all who died unbaptized must perish everlastingly, mothers became clamorous that their infants should be baptized as soon as they were born. This originated baptism by laymen and even by women. It also led to baptism by sprinkling, for neither could a dying man be taken from his bed, nor a sickly child from its mother's lap, and plunged into cold water. The belief in regeneration, which has shaped the whole history of baptism, is still enshrined in the service books and creeds of most of the churches of Christendom."

Save and use this.

When a church reaches the conlusion that it cannot have a genuine revival under the regular pastorate, it is time for it to disband or to re-read the New Testament.—*Christian Advocate.* Most heartily do we agree with our Methodist brother. In these latter days many seem to imagine that no revival can be indigenous, and that no great blessing can be looked for unless a professional "revivalist" is imported from abroad to do the work. We can scarcely conceive of a more mischevous heresy. There is doubtless a use for evangelists, but if they are to displace our pastors, or to make them appear as merely second rates, the sooner we get rid of the evangelists the better. The field is the world, and there is plenty of room for the evangelists without elbowing our pastors aside to make a place for them.—*Index.*

In the second volume of his great history, covering the period from 100 to 311, Dr. Schaff, Presbyterian, says: "But baptism by mere aspersion or sprinkling was exceptional, and not applied only to infirm or sick persons, hence called clinical baptism. The validity of this baptism was even doubted by many in the third century." And Prof. Geo. P. Fisher, D.D., Congregationalist, in Beginnings of Christianity, says in reference to the principal rites of the early churches: "Baptism, it is now generally agreed among scholars, was commonly by immersion. Whether infants were baptized in the apostolic age, or exactly when the custom arose of administering this rite to them, it is a controverted question, on which the New Testament writings furnish no direct information."

At the request of our many friends in Texas we have consented to review the series of articles that recently appeard in the *Texas Baptist Herald* from the pen of its editor, Dr. Link, in defense of intercommunion. It is agreed between us that the discussion shall appear in both papers. So soon as we have completed the Expositions of the Parables (4 more) this friendly discussion will commence, if life and strength are spared us. We cannot, in our weakness, do more than we are now doing, and should not do so much. We are additionally afflicted of late with a painful swelling of the left foot, which confines us to our room and chair.

A brother whose good opinion any editor might covet remarked, after reading Eld. D. B. Ray's comments on Bro. Garnett's article, showing his contradictions positions, "Well, that is a coarse and vulgar article. He charges Bro. Garnett with lying three or four times without pretending to show wherein he had lied, and without denying one of the contradictions charged, thus admitting the fact shown. His low abuse of the editor of THE BAPTIST is only contemptable. What he may hereafter say for or against church communion will be null. He has effectually and completely destroyed himself."

We notice in the *Canada Presbyterian* a statement that "a Baptist missionary in Japan has just lost his whole church-membership because they will not tolerate the practice of close communion." A thousand times better lose persons than principles.—*Index.* Granting the truth of the above we can say, had the true limitation of the supper been preached to those Japanese Baptists, i. e., that, like voting, the supper is confined to the orderly membership of each church, not a member would have been lost, not one.

The *Reflector* fires a broadside on church communion, and then retires from the field. We see more wisdom in his retiring than in his firing.—*Baptist Gleaner.* This broadside was fired at Bro. Harral and the author of Intercommunion we learn, for we have not read it. Bro. Harral has applied to Bro. R. for space in the *Reflector* to reply, but has been refused. He will reply through our columns soon. This is not magnanimous journalism certainly on the part of the *Reflector.*

The Congregationalists have well nigh given up infant baptism, says Dr. Quint, a prominent minister among them.

It's the duty of Baptist preachers to tell the people more about Baptists. Not only ought Baptist principles to be discussed, but the pulpit is the right place for the proper presentation of Baptist history—*Central Baptist.* Right. And if they would get the people to read our Baptist papers, the people would know a vast deal more about Baptists and the preachers would have less trouble in explaining our peculiarities.

Use your gentlest voice at home. A kind word is a joy to the dear ones in the family realm. Train to sweet tones now, and it will keep in tone through life. Never threaten to whip, but whip when a chi'd will not obey your gentle commands, and, after one or two trials, you will have no occasion to threaten.

The Church of England has three clergymen who are great-grandsons of Charles Wesley. They prefer to live in the church in which their great-grand-father lived and died.

EDIGRAMS.

Eld. J. C. Ward, Montague, Texas, sends his second vote, and intends to repeat until the polls close. Do so, Bro. W. God bless you. —— J. W. Davis of Llano, Texas, casts his vote for the celebration. —— "To Bro. Carrin's proposition I say, amen and amen; and here is a name for each amen," says A. F. Roan, Magazine, Ark. You may say amen as often as you please on the same terms, Bro. R. —— Yes, Bro. Bennett, we do well remember those noble Baptists, the salt of Avoyelles parish, La., Broth. O'Quin, West, Ewelt, and Bro. Barbre of Point Coupee parish. —— Bro. H. P. Morris doubles the list at Chicot, Texas. Let the good work go on all along the line. The list can be doubled by our friends if they will. —— R. M. Long, Santa Anna, Cal.: We expect your article reached this office while we were in Texas last summer, and its length carried it into the waste-basket. The article just received, on giving, is afflicted with the same fatal disease the fault of a new beginner, as you say this is your second article. Our columns, as you see, are crowded, and with gems. Your article would take more than a page. If you will put all your ideas on one page of manuscript it will stand a chance to see the light. Write on only one side of your paper. —— L. E. Stancill of Harrisburg, Ark., votes three times for the fortieth birth-year celebration, and says a majority of his church is for church communion. He speaks highly of Eld. W. L. Hughes as an able preacher. —— "I have read your paper for many years, and enroll as a life subscriber so long as it advocates the doctrines and principles now inscribed upon its banner. But when you die is it certain to be continued on its present course, with the same banner floating over it?" So writes A. J. Moore of Mississippi. If it is the will of God three of the ablest pens who are now aiding us will carry the grand Old Banner in the van of the Landmark Baptists, who are now being multiplied in every State and Territory in these United States. God never has been, and never will be, left without his witnesses. So fear not, Bro. Moore. —— D. B Ray of the *Faptist Flag* charges us with misstating the facts connected with and the acts of that council of which he was chief which recently acted upon the troubles connected with the Marionville church in Missouri. We had our information from an unimpeachable witness; and Bro. Ray will not publish his article. How is this, Bro. R.? —— This is next to the best, if not the best, we have seen connected with the celebration on foot. Bro. W. T. Flowers of Gordonville, Texas, sends us three dollars for two subscribers, the money for which he made by hauling their corn to market gratis, and declares he was glad of such an opportunity. He adds, in his letter, his hearty endorsement of Bro. Kincaid's article, that it is in order, and is expected of Eld. Ray, if a true man, to confess, and retire from the contest. —— That was Bro. Owen's vote was it not, Bro. W. M. Raymond? He left it with you. Do you try to get one. —— The list of six just arrived from Bro. W. F. Easter, Plasca, Texas, doubles the list at his office. The good work is beginning to get under headway. —— Bro. J. Craven of Independence, Oregon, sends eight new subscribers to aid in celebrating the fortieth birth-year of this paper, and four dollars for the Mexican mission conducted by Bro. Powell. We cannot help saying this is truly generous. It is so gratifying to us that the patrons of this paper and their children are doing so much for Mexico and for our young ministers at Jackson. —— You are generous to a fault to make an equal divide, Bro. A. J. Kincaid. —— We have dismissed to the waste-basket all the questions in hand from non-subscribers. It is a species of dead-beating not at all agreeable, if it is not rather unprincipled. —— "Our State Baptist college is located at Arkadelphia Bro. Box is making an excellent pastor, a fine preacher and faithful worker. Our congregations are building up." So says Bro W. E. Atkinson of Hope, Ark. —— Eld. S. T. Cobb, being sixty-nine years, can safely enlist as a life subscriber, and we, at sixty-six, are glad to receive him. You can ask the Lord to graciously lead them into the truth, but you cannot go counter to God's law. —— R. Kendall, Mannington, West Va.: Jesus baptized by his disciples, as Solomon built the temple through Hiram of Tyre, as the church baptizes by the hands of her official servant. —— A preacher writes us that he canno do anything toward getting subscribers for this paper because "the members are generally poor, and are not a reading people. They do not know much about Baptist doctrine, and do not care to know. They believe in pulpit affiliation and feet washing and inter communion; and your paper does not suit them." —— O. P. Miles, Grand Lake: That's enough Do your best. —— Bro. B. M. Sitton of Orange, Cal., sends his renewal and first vote this day. —— The question of Christ seems to imply that he will not find the faith he alluded to, Bro. Upton of Tennessee. See the Expositions of the Parables. —— Yes, Bro. W. J. Upton, make the effort, with Eld. Malone's help, and see if you cannot double the number of subscribers in your church. —— Who will represent the paper in the Maple-springs church? Will not our brother, Eld. McNeil? —— No, Bro. E. W. Spring, you cannot go with the multitude to do wrong. By the silent power of your example you may, ere long, be the means of opening the eyes of all to see their error, which all Christians will do when they can be influenced to examine the subject without prejudice. The three Jews went into the furnace before they would so much as bend their heads toward the image. —— Eld. W H. German of Winnesboro, Texas, says his daughter is anxious to second Bro. Carrin's motion to double the list of THE BAPTIST, and, having a poor chance to canvass for new subscribers, therefore she presents it for one year to a poor minister. This is indeed a good deed and a double help. —— Who is the author of sin? asks Bro. Love of Mississippi. We answer, nobody. —— Yes, Moses did marry an Egyptian princess, and she was not very white certainly, Jeff G. Zeigler, South Carolina. We fully agree with you in the sentiments you express; and the prevailing looseness among Baptists in all the Staffs is a matter to be mourned over. Is not this undoubtedly the Laodicean period of the churches? All we can do is to be faithful and overcome, and our reward is sure. —— "Under the proposition to double your list this its fortieth birth-year I send one new subscriber. You can't know how much you are loved by Landmark Baptists. You can't be circumscribed by State lines, or quarantined by State papers." So writes Bro. W. E. Atkinson of Prescott, Ark. God knows how grateful we are for such friends as Bro. A. This year will tell something of the real love of Landmark Baptists for their old editor and this paper. Purely dormant love is of little worth. Our acts are the exact measure of our love. Real love will at least try to do something to manifest itself. —— Bro. A. J. Moore, Mississippi: We do not understand your question. Is it, why do we contribute for foreign and home missions through our church rather than to send it directly to the Convention Boards? Because she is the divinely ordained channel through which our funds should pass.

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 SECONDED.

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 no 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 the 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. JOEL HARRAL.

The proposition of Bro. Carrin of Florida, seconded by Bro. Harral, 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 reported.

J. R. GRAVES.

The Young South.

MRS. NORA GRAVES HAILEY, EDITOR,

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

KNOXVILLE, TENN., MYA 1, 1888.

POST-OFFICE.

DEAR CHILDREN:—This is a glorious spring day. Old Mother Earth is putting on her new spring dress of green, and trimming it with flowers of every color. The birds are singing a new song of joy; and we all feel like joining them in their flight and song. But guess what I am going to talk to you about this beautiful spring morning. I know you will never guess, so I will tell you.

It is toads. Yes, toads! Have they come out of their warm holes in the ground yet? I expect they have, for, although I live in a city, and cannot see the green things coming up in the gardens, an occasional dish of radishes and asparagus reminds me they are up; so I know that Mr. and Mrs. Toad are out: for they know that worms and bugs are most plentiful around the fresh young sprigs of garden plants.

We will soon read of where God sent toads upon the land of Egypt as a plague. But let me tell you, dear children, the toads we have are a blessing. Did you know it? Read on this page what Tommy learned about toads, and then let me tell you what use we can make of them for sending the gospel to Mexico. What is it I have said? Use toads for sending the gospel of Christ to Mexico! That sounds strange does it not? but I believe that is exactly what I meant to say. We have two little cousins in Mississippi, Clara and Mabel Flinn, who have earned their missionary money for two years past by catching toads. Their papa gives them five cents for every toad they will catch and put in his garden, which proves that their papa is a wise man, and knows something about natural history and the nature of toads. Why, the buying and selling of toads is a common thing among the gardeners of France. Now how many of our cousins will talk to mamma and papa about this, and get them to give them a nickel for every toad they will put in their gardens? Come, children, try it. Do you see our new fund in the corner? We dropped a ten-dollar fund last week; but that was our fund for March, and this is all we have for April. By advancing five dollars I sent Dr. Tarpper forty dollars yesterday, which will pay for our girls till the middle of June. But we are not averaging ten dollars a month, when our expenses are seventeen; and if we have begun to fall already what will we do when hot weather comes. This is fine weather to work for mamma and papa, and to go out and sell tracts. Come, let us go to work. Uncle Orrin has just come in, and I told him I was writing you about toads. He laughed at the idea; but when I told him what I had written he said: "That is right. Tell them to saddle every big toad they find with the gospel, and make him jump into Mexico. And tell the Little Workers to look out. I am not going to push along with those three months fellows any more: they are too slow for me, and that the first thing they know I am going to lead the whole crowd of them." Let me know how many of you can find missionary toads.

Lovingly, AUNT NORA.

DEAR MRS. HAILEY:—I inclose you herein one dollar for Story of the Bible. Ollie wants me to send for it to help her in answering the portraits. She is taking quite an interest in the Young South; and it will do her good, while she will be doing something to help others also. Alma, the one next younger than her, wants to join the tract club. You will please enter her as a member of the club, and send her two dozen and a half of tracts, and I will be security for her; that is, I will see that you get the money for them. Please send this time the series called Doctrinal, ten in number. That will be three of each. I will inclose stamp. Yours truly,

Clearmont, Mo. GEO. P. CARPENTER.

I hope Ollie has received her book ere this, and that she will tell us what she will take for it. I wish all of our portrait painters would follow her example. I am glad to know she takes so much interest in the portrait study, and hope she may say, when the year closes, that she knows more about the Bible than she ever did in her life. I wish Alma great success with her tracts. Tell her to write us a letter when she sells her tracts.

AUNT NORA:—I inclose my second dime for the education of the young Mexican ladies in Madero Institute, Saltillo, Mex. This is my birthday. I am seven years old to-day. Mamma and papa have given me presents, and mamma is getting me up a good dinner.

Ripley, Tenn. CURTIS GARDNER FAULKNER.

We wish you many returns of this day, Curtis, and hope you may live to become a grand and good Christian man, and, if God so wills it, a preacher like your dear father.

AUNT NORA:—I want to join your band of little workers. My father takes THE TENNESSEE BAPTIST, and I like to read the Young South. I am in my nineth year. I go to Sunday-school every Sunday. I send ten cents to help to educate the two ladies in Mexico. I want to join for three months. God bless you and the cousins. Vary truly your little friead, MITTIE BROWN.

Alamo, Tenn.

We are glad to claim you as a little cousin, Mittie, but cannot let you join the Little Workers for only three months. No cousin should join the Little Workers unless he or she intends to pay ten cents for every month in the year; for that is what they pledge themselves to do. Read the Little Workers' pledge.

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 questions they may wish about the portrait before them.—AUNT NORA.]

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush was not consumed."

And here in the portrait I see a bare-footed man approaching this flaming bush with his face hid.

Who is this man?
On what mountain is he?
Why is he bare-footed, and why does he hide his face?
Who spoke to him from this burning bush?
What does he say he has seen in verse seven?
What is he going to do?
Who is he going to send into Egypt to do this?
Was Moses willing to go?
How many excuses did Moses offer God?
What promise did God give him?
Who did he tell Moses to tell Pharoah he was?
What two signs did he give Moses?
Why did he send Aaron to Egypt with Moses?
Who was this Aaron?
Did Aaron hesitate to go and do as God bade him?
What promise did God give both of them?

JACOB IN GRIEF.

The text is found in Gen. xxxvii. 34. Jacob is mourning for his son Joseph, whom he thinks is dead; but he was sold into Egypt by his brethren. His brothers hated him because of his dreams, which seemed to mean he was going to rule over them, and for being the favorite of their father. Joseph had two dreams in his life, and interpreted four, one for the baker, one for the butler, and two for Pharaoh. His brethren wanted to kill him, but Reuben tried to save him. They sold him to the Ishmaelites when he was seventeen years old. He was sold by the Ishmaelites to Potiphar, an office of Pharaoh, as a slave. Joseph remained faithful to God in his new and strange home, and God remembered Joseph. Joseph teaches me that if I remain faithful to God he will always be gracious to me. Poor old Jacob was deceived by his sons to believe that Joseph was eaten up by wild beasts. They dipped Joseph's coat in blood, and told their father they found it that way in the mountains; but Jacob saw Joseph again, and lived with him in Egypt in his old age.

WILLIE WATTS.

Aunt Nora, you are right. Jacob worked seven years, and Laban gave him Leah; and he fulfilled her week. And Laban gave him Rachel on a promise from Jacob for the service of other seven years.

There seems to be a division among the cousins as to how many dreams Joseph interpreted. Rebecca Norris and Tommie Martin say six, Letitia and Lela Cadwell say five, Lillie Graves, Florence Anderson and Julia and Ittie Haynie say three, while all the other cousins say four. Why should this be? I ask the question again. How many dreams did Joseph interpret? Look at it again, children, and see if we cannot all agree.

Lillie Graves: You say Joseph was twelve years old at this time, and none of the cousins agree with you. Read Gen. xxxvii. 2.

The cousins send in so many and such beautiful lessons taught them by Joseph that I can only give a few of the shortest.

Edgar Hargis says: "Joseph teaches me to remember God wherever I go."

Addie Taylor says: "So we see God never forgets any one who loves him."

Van Farrar says: "Tais teaches us that if we trust God he will not forsake us in our troubles."

The Wingo children say: "This teaches us that God cares for his children in all circumstances."

Tommie Martin says: "We should learn from this that God never forsakes those who put their trust in him."

Parker and Thomas McGregor say: "Joseph teaches us to obey God, and not to do evil wherever we are."

Portrait answered also by Lillie Graves, Parker and Thomas McGragor, Layton Wall, Iddo and Hattie Moody, Pearl, Flora and Bobbie Longmire, Van Farrar, Clarence Rose, Addie Taylor, Florance Anderson, Lititia and Lela Cadwell, Julia and Ittie Haynie, Edgar Hargis, Walters Dean, Herschel, Esther and Spurgeon Wingo, Tommie Martin, Beulah Green, Lelia Vann, Rebecca Norris, Flora Canfield, James McKinney, Ollie Carpenter, Sallie, Johnnie and Jimmie Jackson, Mattie Balentine.

TOMMY LEARNS ABOUT TOADS.

"O, papa, see what a great ugly toad! Do get a stick and kill him before he gets away," said little Tommy Gray, as he was walking in the garden with his father.

"Why do you wish to kill him?" asked his father.

"Oh because he is such an ugly thing, and I am afraid he will eat up everything in the garden. You know we killed several bugs and worms which we found here last evening. I am sure this toad is much worse than they."

"We killed the bugs and worms because they were destroying our flowers and vegetables. This poor toad never destroys a plant or vegetable about the place. Besides he is one of our best friends. These insects that are doing so much harm in our garden are just what he uses for his food. I have no doubt that he kills more of them every day than we did last evening. If you can find a live bug, place it near him and see what he will do."

Tommy looked about, and soon found three bugs, which he placed near him, then stood back a short distance to see the result. Soon the bugs began to move away. The toad saw them, and made a quick forward motion of his head. He darted out his tongue and instantly drew them, one by one, into his mouth. Tommy clapped his hands with delight.

"How can such a clumsy-looking fellaw use his head and tongue so nimbly?" said Tommy, and he ran off to find more food for him.

The next evening Tommy went again into the garden, and soon found the object of his search ready for his supper. At first the toad was shy, but soon learned to sit still while Tommy placed the food near him. Then he would dart out his tongue and eat the bugs while Tommy was close by. Finding that the boy did not hurt him, he soon lost all fear, and became a great pet. Tommy named him Humpy, and says he would not have him killed now for anything.

THE LIGHT THAT IS FELT.

JOHN G. WHITTIER.

A tender child of summers three,
Seeking the little bed at night,
Paused on the dark stairs timidly.
O mother, take my hand, said she,
And then the dark will all be light.

We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in thine the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of thee.

Little Workers for 1888.

We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madero Institute, Saltillo, Mexico, with the hopes of herself to become a missionary among her own people.

Parker McGregor, 12 mos; Thomas McGregor, 12 mos; John Overton Dabney 12 mos; Ethelmer Cave 12 mos; Ollie Carpenter 12 mos; Miss Hannah Wyatt 12 mos; Annie May Belsher 12 mos; Curtis Faulkner 12 mos; Joseph Allen Dabney 12 mos

Minnie Belsher 8 mos.

Horace Mullen 7 mos; Hattie Moody 7 mos; Iddo Moody 7 mos.

Van Farrar 6 mos; Florence Alexandea 6 mos; Letitia Cadwell 6 mos; ela Cadwell 6 mos; Mamie Cadwell 6 mos. Tommie Martin 6 mos; Lacie Stanton 6 mos; Willie Stanton 6 mos; Uncle Orren 6 mos.

Herchel Wingo 5 mos; Edgar Jones 5 mos; Lelia Vann 5 mos.

Esther Wingo 4½ mos.

Layton Wall 4 mos; Clarence Rose 4 mos, Estelle Jones 4 mos; Beulah Green 4 mos Pearl Longmire 4 mos; Flora Longmire 4 mos; Bobbie Longmire 4 mos.

Mo ie Gray 3½ mos

Mamie Cadwell 3 mos; Mabel Flinn 3 mos; Clara Flinn 3 mos; Tommie Granberry 3 mos; Rebecca Norris 3 mos: Lillie Graves 3 mos; Alice Page 3 mos.

Mary Cearley 2½ mos; Mattie Balentine 2½ mos

Enia McKinstry 2 mos; Pearl McKinstry 2 mos; Estada Robert 2 mos; Sallie Jackson 2 mos; Johnnie Jackson 2 mos; Jimmie Jackson 2 mos

Frank Parker 1 mo; Walters Dean 1 mo; Willie Battis 1 mo; Pearl Rivers Brown 1 mo.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to educate two young ladies in Madero Institute, Mexico, who are fitting themselves to become missionaries among their own people.

_____ Ruth Brooks 10 cts; John Overton Dabney 60 cts; Maggie Goodson 10 cts; Frankie Leak 30 cts; James Woolworth 10 cts; Julia Haynie 10 cts; Ittie Haynie 10 cts; Mittie Brown 10 cts; Pearly Finkerson and sister 1 10; George McClain 50 cts; James McClain 50 cts; Rebecca McClain 1 00; a cousin 1 00 Birdie Cook 10 cts; Lon Cook 10c.

Texas Club for 1888.

Flora Canfield, 2½ dozen. Parker McGregor, 1 dozen. Layton Wall, 1 package. Robert Wilcson, 1 dozen. Iddo Moody, 1 package. Nanaia G Ball, 1 dozen.

_____ C B Doyle, ½ dozen. Ion Steele, ½ dozen. Thomas McGregor, 1 dozen. James McKinney, 1 dozen H W Lantrip 1 dozen. Walters Dean 2 dozen. Flora Canfield 1 dozen. Tommie Martin 3 dozen. Willie Watts 1½ dozen. Maggie Goodson 1 dozen. Agnes Taylor 1 dozen. Mary Cearley 2 dozen. Etta Wilson 1 dozen. Estada Roberts 1 dozen Willie Puckett ½ package. Frank Leak 1 dozen. Mattie Balentine ½ dozen. Ollie Maples 1 dozen. Elbert Carlin ½ dozen. Alma Carpenter 2½ dozen.

When Bro. R. says that it is a church ordinance, that of itself settles its ecclesiastic character. It is a church ordinance, it is scriptural, and is not a denominational ordinance, as he contends it is, and it is a church ordinance. There can be no Lord's supper without a church, for it can only be observed by a church when assembled for that purpose, and Paul says he delivered to each church, as a church ordinance, and undoubtedly that gives each church exclusive control of it, to be administered to her own members, and to no others, as was done by Christ when he instituted it: "For I received of the Lord that which I delivered unto you." (1 Cor. xi. 23.) This was written to the Corinthian church, as a church, and about the supper. The right of the people to hold elections in all the States is guaranteed to them by the constitution, but that does not give the people of Mississippi to go into Tennessee and vote with the people of Tennessee the right in her elections because that would corrupt and destroy the organic life of Tennessee.

The right of the orderly church members of every church of Christ on this earth to observe the Lord's supper in the churches where they hold their membership is guaranteed to them by their divine constitution, but that does not give the members of one church the right to go into another church and observe the supper there, because that would corrupt the purity of the body, and destroy her organic life. Bro. R. has written nearly a column in his paper giving his "position," and I think his "position," as stated by himself is like—

"The snake that so wormed in and wormed out and doubled on its track,
Until it was hard to tell whether the snake was going north or coming track."

But let us hear him in his lecture to me and see if we can understand him. "Confess like a man, that a church may receive to her table a member in good standing in another orderly church without further inquiry." Just here it suits him to make the church the owner of the supper, "her table," because he wants the church to have power to give it to whom she will, the snake now appears to be going north. But hear him further: "The ordinances are not the church's," and just here he suits him to make the whole denomination the owner of the supper because he wants the members of all the churches to have the right and power to partake of the supper wherever they find it; now the snake appears to be coming south. If a church may receive to her table, members of other churches according to Webster, it is because some law of Christ permits her to receive them, for he defines law thus: "Rule of action; do what the law permits." And now I demand that you show that law in the New Testament, permitting her to receive to her table members of other churches, or "confess like a man" your defeat, and pull down your colors. Hear him yet again: "Scriptural qualifications for the supper in one orderly church, is Scriptural qualifications for the supper in all orderly churches, when that fact is known to them. Each member of each church has a right to possess all these qualifications, and each member therefore, of each church is the equal of every member of that church. Of the possession of the qualifications each church must judge for herself. If she knows a man to be an orderly member of an orderly church, she knows him to be the equal of any other own members."

Can any man tell in what direction the snake is going now? Every Bible reader certainly does know that all the orderly members of a local church of Christ have a right, unquestioned and undoubted, to observe the Lord's supper in the church where they hold their membership, and the church not only has no right to prevent them, but it is her duty to offer it to them: "The Lord Jesus, in the night in which he was betrayed, took bread, and when he had given thanks he brake it, and said, This is my body, which is broken for you. This do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood. This do as oft as ye drink it in remembrance of me. . . . . Wherefore, my brethren, when ye come together to eat wait one for another." (1 Cor. xi. 23-25, 33.) And they are all equal, and all have this right. And if members of other churches are their equals in this right then they not only have a right to partake of the supper in such church with the members thereof, but it is the duty of the church to offer it to them. And if that does not teach that Prof. Toy and Lyon, and all other Baptists, have a right to come to the supper in Bro. Wharton's church, or Bro. Robertson's, and that it is the duty of the church to invite them, then Bro. R. cannot be understood: it cannot be known whether "the snake is going north or coming south."

The snake seems to be in contortions in his equality theory above. Every orderly citizen of Mississippi is the equal of every other orderly citizen of Mississippi, and Mississippi is the equal of Tennessee and of every other State in this union: but that does not give the citizen of Mississippi the right to go into Tennessee and vote in her elections, and exercise all the rights and privileges of her citizens there: and this illustrates the fallacy of the pretended argument that members of one church have a right to go into another church and exercise all the rights and privileges of members there. Until Bro. R. establishes the Scriptural right of the members of one church to partake of the supper in another, and also establishes the right of one church to invite the members of another church to intercommune with her, all his talk about qualifications and church equality and inviting only orderly members of orderly churches is mere trifling with a grave subject. I would not take the word of Bro. R., or that of any man that lives or that ever did live, against the word of God. And when he says that a church has a right to invite visiting members from other churches to intercommune with her, and that such visiting members from other churches have a right to accept her invitation and intercommune with her, without being able to show such right in the New Testament, I reject his statement as that of a man testifying against the inspired word of God. If there is any such right in all the Bible let him show it, and if he cannot show it let him cease to mislead his brethren by dogmatically asserting that there is such right. I make the same demand of him and all other intercommunionists that we make of Pedobaptists when we say to them, Show us authority in the New Testament for your infant baptism, and if you cannot do that your word, though it be millions of you testifying in its favor, is not worth a pinch of snuff, and we reject it as mere trash. So we say to Bro. R., Show us authority in the New Testament for your intercommunion, and if you cannot do that your word, and a million more, in favor of intercommunion is rejected as utterly worthless. We Baptists must stand upon the word of God, and not upon the word of men, if we would stand at all.

Bro. R. says that "baptism and the Lord's supper are equally church ordinances, and stand upon the same ground;" but he fails to tell us how it is that baptism can not be put out of the church and the supper can be put out. He is with this damaging admission as he is with Dr. Graves's book (Intercommunion Unscriptural) to which he refers. He never attempts to answer the book nor explain his admission. He is utterly dumb before both. If I am not mistaken in his discussions with Dr. Hall and Dr. Burrows he took the ground that baptism was delivered to the churches and not to the ministry, and now I put the question to him direct, Can a Baptist church Scripturally order the baptism of any one except those who by the act are to become her members? And if you answer yes, then give us the Scripture for it. We know she can Scripturally order the baptism of those who are to become her members by the baptism; but if she can carry her baptism out of the church we desire to see the Scripture for it. I do not believe that he can find an orderly Baptist church on earth which will administer baptism to any one except to her own members, made such by the act; and if baptism is so exclusively a church ordinance that it cannot be carried out of the church under any circumstances, please tell us how the supper can be carried out of the church, seeing that they are upon the same plane and equally church ordinances. Come now, meet this like a man, or like a man confess your error, and return to the beaten Scriptural paths of the Lord Jesus and the fathers who were his apostles. Baptism is so exclusively a church ordinance that there can be no church of Christ without it. And if it takes baptism to complete the external organization of a church, if she parts with her baptism is not her organization again incomplete? and if incomplete is she any longer a church? This shows beyond all doubt that if she parts with her baptism she parts with her organization. The supper is so exclusively a church ordinance that there can be no supper without a church. And it is plain to be seen that it is a church ordinance upon the same plane with baptism, and as it is impossible to put baptism out of the church without destroying the church organization, according to Bro. R. himself, it is equally impossible to put the supper out of the church, and that ends his intercommunion. It is certain that the church is not authorized to destroy herself by parting with her baptism, and it must be equally certain that it is just as impossible for her to part with supper, as the supper is of equal dignity with baptism. What say you, Bro R.? Can she put her baptism out of her jurisdiction?

He now comes to Troas with the forlorn hope, like Micawber, that something will turn up. And he falls into a mistake that I would not have thought it possible for a D.D. to blunder into. Let us listen to him: "1. Note that Luke, in verse seven, uses 'we,' and thus either makes himself and Paul a part of the company who came together to 'break bread,' or else excludes the company, all but himself and Paul, from the gathering. 2. By the use of 'them,' in same verse, he either means others than Paul's traveling companions, or else refers to the traveling companions exclusive of himself. In the latter case he could not have been one of the 'we' just come together to 'break bread.' To suppose this is to make him contradict himself in the use of 'we' just before this, and at the same time describe a meeting as if he were present when he was not present."

Now, reader, I will give you the narrative, and see if there is any such difficulty as he mentions: "And there accompanied him Paul, as far as Asia, Sopater of Berea, the son of Pyrrhus, and of the Thessalonians Aristarchus and Secundus, and Gaius of Derbe, and Timothy, and of Asia, Tychichus and Trophimus." Here are seven persons mentioned by name as traveling companions of Paul, and the reader is requested to keep them in mind. "But these [the seven persons mentioned] had gone before, and were waiting for us [Paul and Luke, the writer of Acts] at Troas. And we [Paul and Luke] sailed away from Philippi after the days of unleavened bread, and came to them [the seven traveling companions] to Troas in five days, where we [the seven, Paul and Luke] tarried seven days. And upon the first day of the week, when we [the same seven with Paul and Luke] were gathered to break bread, Paul discoursed [conversed] with them [the same seven traveling companions first mentioned], intending to depart on the morrow, and prolonged his speech until midnight." (Acts xx 4-8.) Is there any difficulty here with the pronouns "we" and "them" as to who they refer to as their antecedents? Not one particle, as the merest novice in grammar can see. Pronouns stand for nouns; and the pronouns these, us, them, we, they, must find their antecedents in what has been introduced into the narrative before: and what has been introduced before but Paul and Luke and their seven companions? And therefore by one of the clearest rules of grammar the pronouns must refer to them for their antecedents, and to nothing else. The very instance he mentions in Acts iv. 5, 6 of them referring to Peter and John is corroborative of what I say in regard to this rule; for Peter and John had been mentioned before as the chief actors in that scene. Blind Samson!

Reader, has there been any mention of disciples at Troas, or a church at Troas, or the people of Troas, or anything else to which the pronouns can refer, except to Paul and his companions? The reader can see for himself that no others have been mentioned, and Bro. R. is again in trouble. The lad that fell down from the window was either a hotel servant, or he belonged to the ship's crew, at least that is just as reasonable as your inferences about him. The lights in the room are nothing in favor of intercommunion, and only a desperate man would claim that they are. There is no record that any disciples met them when they went there, that they saw any while they were there, or parted with any when they left there. The custom, as you know, was to observe the Lord's supper in the morning, and if they met for that purpose why did they wait until Monday morning before they ate it?

You seem to know all about what they were doing all that time, and I ask that you tell us, and if you cannot tell us, perhaps your authors can, and what do they say? They know nothing either, ah! Indeed, and indeed! They know that Paul and his companions came together to eat the supper they know that, but they cannot tell what Paul and his companions were doing from Sunday morning to Monday morning, twenty-four hours before they ate it. How do they know so much and thou know so little? I suppose they left before the services were over, and if Paul preached twenty-four hours without resting, I do not blame them. Suppose I say that they met with the church at Troas, and Paul preached to them, and then Timothy sprinkled forty dear little children, what would you say? You would say that the word preach, and church and children, and sprinkling by Timothy, are not in the narrative, and therefore you reject my statement as a myth. It is agreed on all sides that the supper cannot be observed without a church, and when Dr. Pendleton, Dr. Gill, Conybeare and Howson, Dr. Kitto, or any other Doctor says there was a church at Troas, and Paul and his companions met with them, and Paul preached to them, and observed the supper with them, I say that there is not one word of it in the narrative, and I reject their statement as a myth. I have not Alford before me, but if I am not mistaken, he says they ate a full meal, and did Bro. R. never read Alford? And then Conybeare and Howson and Scott and Kitto, and a hundred others that I can name, say that infant baptism is authorized, and taught in the New Tastament, and do you accept their statement as true. Bro. Robertson? If their testimony is good for intercommunion, it is equally good for infant baptism, and sprinkling and pouring. I have as high regard for Bro. Pendleton as any man can have for another, but when he says that Paul and his companions ate the Lord's supper with a church at Troas, he is mistaken, and repeats without authority of the New Testament.

There is no reliable record on earth that there ever was a gospel church at Troas, that a gospel sermon was ever preached there, or that any disciples were made there, or ever lived there. There is the plain record in Acts xx. and I can read it as well as any of the DD.'s and I know quite as much about it as they do, and so does every man who can read and understand the meaning of words. If a door was opened to Paul to preach there, he did not enter it, but into Macedonia. There is, perhaps, one million of Pedobaptists this day, solemnly declaring and writing it, that infant baptism is authorized and taught in the New Testament, and Baptists reject their statement as untrue, and why? because no such record can be found there. When our brethren say that Paul preached to a church at Troas, and intercommuned with them, we reject the statement as untrue. And why? because such a record is not found in the New Testament, and we dare not, and we will not accept the word of all man against the word of God. If we abandon our Bible for tradition, we are lost, and intercommunion lives by tradition alone and ought to perish.

Why did you write this to your own confusion: "Has it occurred to you that in all your long article, not a single passage of Scriptura is cited?" No, nor did it ever occur to you, for my articles are so full of Scripture that you are afraid to let your readers see them, through fear that I will convince them of the unscripturalness of your unscriptural practice of intercommunion. Your statement in the face of facts to the contrary, is amazing, but since you are so excited and trembling, I do not despair of bringing you to see the truth.

We Baptists, who have adopted the Bible as our only guide, and our only rule of faith and practice, feel that we have built upon the "Rock of Ages," and although earth may rage, and hell rise up to fury, and we be drowned in a bloody sea of persecution, we will go down clasping our Bibles to our bosoms as heaven's richest legacy to fallen man, and our only hope for time and eternity.

JOHN HARRAL.

RAILROAD RATES TO SOUTHERN BAPTIST CONVENTION.

Lines members of the Southern Passenger Committee, have adapted a rate of one fall fare (limited or unlimited) going, and one-third of the limited fare returning, on the certificate plan, for delegates and their families attending the Southern Baptist Convention.

In order to make this rate available, each delegate, and member of his family (when accompanying him) must be supplied with a certificate of the Southern Passenger Committee before starting to Montgomery, whom the through ticket is purchased.

These certificates, with full instructions as to their use, will be furnished on application to A. W. Chamblies, Chattanooga, Tenn., and will be honored over the lines named below; all lines in Tennessee, Georgia and Alabama. These certificates will also be honored over the Mobile and Ohio, and Illinois Central Roads.

Texas Traffic Association, Houston, Texas.

Rates have been fixed from stations in Texas, on lines of members of this Association, to points at State Line, at two cents per mile each way, or four cents per mile for the round trip. This will be added to the rates for such points to Montgomery as lines interested may make.

J. WALDO, Commissioner.

Present your certificate, properly filled up, and purchase ticket at reduced rate for return within twenty-four hours after adjournament.

Return tickets are limited to continuous passage.

All delegates and visitors from Tennessee should write immediately, enclosing stamp, to A. W. Chamblies, Chattanooga, Tenn., for certificate.

D. W. HUGHES,

Dealer in

DIAMONDS,

FINE JEWELRY,

WATCHES,

CLOCKS

SILVER.

SILVER-PLATED WARE.

ETC., ETC., ETC.

256 Main Street, Memphis
Repairing promptly and neatly done
xviii 31

The GREAT CHURCH LIGHT

PRINK'S Patent Reflectors for Gas or Oil, give the most powerful, cheapest and best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room, for circular and estimate. A Liberal Account to churches and the trade. Don't be deceived by cheap imitations. L. P. PRINK, 255 Pearl St., N. Y.

Established 1857.
xviii 24 all march 1st all mthly july 1st july 1

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again, I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you.

Address, DR. H. G. ROOT, 183 Pearl St., New York.
xviii 34 xix 9

SURE CURE for DYSPEPSIA & INDIGESTION. Address J. M. SHELLY. Charlotte, N. C.
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.

The fall of man is a fact which can be ascertained by observation. It is to be observed especially in man's difficulty in mastering what he knows to be good.

If the sense of the ridiculous is one side of an impressible nature, it is very well; but if that is all there is in a man, he had better have been an ape and have stood at the head of his profession at once.

One never knows a man till he has refused him something, and studied the effects of his refusal; one never knows himself till he has denied himself. The altar of of sacrifice is the touch-stone of character. The cross compels a choice for or against Christ.

It is given us for our beautiful divine privilege to have a property in every one we meet, if only we can find how to bless him. Going after what men have, we get nothing; after men themselves, a property that is everlasting.

Good works do not make a Christian, for one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made Christian by works, but by Christ; and being in Christ he brings forth fruit to him.

Many people spend their time in trying to find the hole where sin got into the world. If two men break through the ice into a mill-pond, they had better hunt for some hole to get out, rather than get into a long argument about the hole they came to fall in.

"The unity required in the church is not an unity of judgment and apprehension among the members of it; which, though it be their duty to strive after, yet it is no further attainable by men's endeavor's than perfection is; and unity of Christians in this sense is one of the jewels belonging to the crown of heaven."

There is a good deal said now about the ignorance of some classes, but I very much doubt about this ignorance. It is not that people, the most humble, in what they ought to do. They may not know some things, but what constitutes practically their duty to God and man, they do know, and know very well, just as well as the highest and noblest.

An unintelligent literalism in the use of the Bible is one of the worst of all practices that men can fall into. It leads them into all kinds of absurdity, and makes the Bible responsible for that which its spirit, rightly comprehended, advises against and directly condemns. Many men who would believe the Bible, if it were rightly used, are confirmed in their skepticism by such a treatment of it.

He who stands with God, stands at the center, and he alone can judge of the meaning of God's universe. . . You are not to imagine confusion because you cannot see the real order which is about you. Your position may be at the very circumference of the circle, and not at its center. These diverging and converging lines which to your eyes make confusion, radiate in exquisite order from their true center, serving his purposes who made them.

BULL'S SARSAPARILLA.

THE LIVER

Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

DR. JOHN BULL.—I have been for a number of years severely afflicted with a mercurial headache and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA gave me more relief than all the others combined.
T. H. OWENS, Louisville, Ky.

DR. JOHN BULL.—I have examined the prescription for the preparation of DR. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alterative impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla in use.
M. PYLES, M. D., Louisville, Ky.,
Ex. Phys. at Lou. Marine Hosp.

DYSPEPSIA

Variable appetite; faint, gnawing feeling at pit of the stomach, heartburn, wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. There is no form of disease more prevalent than Dyspepsia, and it can in all cases be traced to an enfeebled or poisoned condition of the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

DR. JOHN BULL.—I have no hesitation in saying that I believe your SARSAPARILLA to be the best medicine manufactured for the cure of Scrofula Syphilis, and many other cutaneous and glandular affections, having used it with entire success in numbers of the above cases.
JAMES MOORE, Louisville, Ky.

DR. JOHN BULL.—I procured one bottle of BULL'S SARSAPARILLA for my eldest son. Among the remedies and various prescriptions that he has tried for weak lungs and chest, this one bottle has been of more benefit to him than all. It has cured me of Dyspepsia as well.
JOHN S. MCGEE, Horse Cave, Ky.

THE BLOOD IS THE LIFE.

KIDNEYS

Are the great secretory organs of the body. Into and through the Kidneys flow the waste fluids containing poisonous matter taken from the system. If the Kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the Kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

DR. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma and general debility. It has given us both great relief.
Yours truly,
THOS. H. BENTLEY, Rossville, Ill.

SCROFULA

Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficent nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often mistaken for Scrofula as it comes from the same cause, impure blood. BULL'S SARSAPARILLA by purifying the blood and toning up the system forces the impurities from the blood and cleanses the system through the regular channels.

DR. JOHN BULL.—It is my opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will take great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and kidneys.
E. B. ALLEN, M. D., Bradford, Ky.

BULL'S SARSAPARILLA.
BULL'S WORM DESTROYER.
BULL'S SMITH'S TONIC SYRUP.
THE POPULAR REMEDIES OF THE DAY

PRINCIPAL OFFICE:
831 West Main Street, Louisville, Ky.

KEEP THE BLOOD PURE.

1853. 1886.

New Pianos at $190.

New 6-Step, Two Knee-Swell Organs at $50.

H. C. HOLLENBERG'S MUSIC HOUSE.

Memphis, Tenn. Little Rock, Ark.

HE HANDLES THE

FAMOUS HOLLENBERG PIANOS,

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

229 MAIN STREET. MEMPHIS, TENN.

The Pastor's Hand-Book.

REVISED EDITION. COMPILED 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. R. Williams, G. R. Cheever, R. W. Cushman, S. H. Cutting, J. Stanford Holme and others, with Scriptural readings and devotional excerpts. Copious Scriptural and poetical citations, with devotional readings for the sick room. Five Scripture readings with expositions, and many apt poetical quotations. Forms of burial service and prayers for funerals. Ecclesiastical formulas. Rules of order for ecclesiastical and other deliberative bodies, and tables for record of pastoral, church and missionary work. The manuscript would seem almost impossible to young preachers, and the fifty thousand pastors who have used it would not part with it for ten times its cost.

This book will be 12mo, bound in flexible leather, with pocket for papers, and be published August 1st. Send all orders to GRAVES & MAHAFFY, Memphis, Tenn.
Price, $1 00

PARSONS' PURGATIVE PILLS MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. I. S. Johnson & Co., 83 & 85 Kingston St., Boston.

Why will you suffer from chills and fever, or be wretched and miserable from Malaria in every part of your system, when a few doses of Shallenberger's Pills will cure you?

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salve no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N. Y.
xviii 34 xix 45

CARDS 40 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 450 Prize Puzzle, and 8 parlor games, all for 10cts. Game of Authors, 10cts. IVORY CO., Clintonville, Conn.
xviii 41 xix 2, and begin Oct 1, '86

A NECESSITY TO THE FARMER, Miner and Manufacturer, by which the cost of Fertilizers may be reduced to $6.50 per ton. Its introduction will mark a new era in the History of Agriculture. Send for circulars, also of the DeLoach Water Wheels, Portable Mills, Millstones, etc. (Mention this paper. Address
A. A. DeLOACH & BRO., ATLANTA, GA.
xviii 17 xix 18

McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS FOR CHURCHES, &c.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Mention this paper Baltimore, Md.
xviii 21 xix 21

LADIES WANTED to work for us at their own homes. $5 to $10 per week can be easily made. No canvassing; fascinating and steady employment. Particulars and sample of the work sent for stamp. Address Home Mfg. Co., Box 1910, Boston, Mass.
xviii 41 xix 2

NOW READY!

FLOWER PRAISE

A FLORAL SERVICE

FOR

The Children of the Sunday-School.

BY CLARA LOUISE BURNHAM & GEO F. ROOT.

This little Service of Cantata is designed more especially for

CHILDREN'S DAY, FLOWER SUNDAY,

And Special Anniversaries,

but it is also adapted for use on any occasion where children's voices can be utilized. The words are bright, pretty and instructive, while the music is written by Dr Root's happiest vein and most strikingly illustrates the sentiment of the words. Bound in handsome heavy paper covers. Price, 30 cts. each by mail postpaid; $2 00 a dozen by express charges not prepaid.

SPECIMEN PAGES FREE.

Publish by

THE JOHN CHURCH CO., CINCINNATI, O.
J. CHURCH & CO., 75 E. 13th St., N.Y City.
xviii 41 xix 42

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	8:25 a.m.	4:20 p.m.
Brownsville Accommod'n, d'ly (except Sundays)	4:55 p.m.	8:25 a.m.
Pass'r Accom. daily	10:40 a.m.	8:40 p.m.

Memphis and Charleston Railroad.

City Time.	Leave.	Arrive.
Through Express, daily	11:55 p.m.	10:45 a.m.
Local Mail and Express	9:10 a.m.	8:55p.m.
Somerville Accommod'n, d'ly except Sundays	5:15 p.m.	8:10 a.m

Memphis and Little Rock Railroad

	Leave.	Arrive.
Mail train daily	4:40 p.m.	10:50 p.m.
Passenger train daily	5:00 a.m.	8:00 p.m.
Freight	6:05 a.m.	7:00 p.m

Chesapeake, Ohio & Southwestern R.R.

Trains move as follows: No. 8 (fast line daily) leaves at 8:15 a.m. No. 2 leaves at 11 p.m. daily. Hipley accommodation leaves at 4 p.m. daily, except Sunday. No. 7 (fast line daily) arrives 1:45 p.m. Mail and express arrive daily at 2:15 a.m. Hipley accommodation arrives daily, except Sunday, at 8:50 a.m.

Mississippi and Tennessee Railroad.

	Leave	Arrive
New Orleans mail, daily	4:55,p.m	10:10,a.m
Nxp. F'glt. daily ex't. Sunday	8:45,p.m	8:00,a.m
F'glt. train daily ex't. Sundays	6:30,a.m.	7:50,p.m

Freight trains carry passengers.

Texas and St. Louis Railroad.

	Leave	Arrive
Brinkley	5:00,a.m	7:50,p.m
Clarendon	6:30,p.m	6:30,a.m

BRINKLEY TO CLARENDON.—Connects with Memphis and Little Rock railroad at Brinkley, and at Clarendon with the Arkansas Mid and railroad.

Kansas City and Memphis.

No. 4 passenger train leaves 10:10 a.m; No. 3 passenger train arrives 4:15 p.m; daily, No. 62 way freight leaves daily, except Sunday, at 6:45 a.m. Freight and ticket office No. 81 Madison street.

Why will you suffer from chills and fever, or be wretched and miserable from Malaria in every part of your system, when a few doses of Shallenberger's Pills will cure you?

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salve no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N. Y.
xviii 34 xix 45

CARDS 40 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 450 Prize Puzzle, and 8 parlor games, all for 10cts. Game of Authors, 10cts. IVORY CO., Clintonville, Conn.
xviii 41 xix 2, and begin Oct 1, '86

A NECESSITY TO THE FARMER, Miner and Manufacturer, by which the cost of Fertilizers may be reduced to $6.50 per ton. Its introduction will mark a new era in the History of Agriculture. Send for circulars, also of the DeLoach Water Wheels, Portable Mills, Millstones, etc. (Mention this paper. Address
A. A. DeLOACH & BRO., ATLANTA, GA.
xviii 17 xix 18

McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS FOR CHURCHES, &c.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Mention this paper Baltimore, Md.
xviii 21 xix 21

LADIES WANTED to work for us at their own homes. $5 to $10 per week can be easily made. No canvassing; fascinating and steady employment. Particulars and sample of the work sent for stamp. Address Home Mfg. Co., Box 1910, Boston, Mass.
xviii 41 xix 2

NOW READY!

FLOWER PRAISE

A FLORAL SERVICE

FOR

The Children of the Sunday-School.

BY CLARA LOUISE BURNHAM & GEO F. ROOT.

This little Service or

ITEMS.

When we are most filled with heavenly love, and only then are we best fitted to bear with human infirmity, to live above it and forget its burden.

"Learn of me," says the philosopher "and ye shall find restlessness. "Learn of me," says Christ, "and ye shall find rest."

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

Good Calvinists preach like Methodists, as if everything depended on man: good Methodists pray like Calvinists, as if everything depended on God.

How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death and kissed deformity and sin?

YEARS TEACH MORE THAN BOOKS.

Among other valuable lessons imparted by this teacher is the fact that for a very long time Dr. Pierce's "Golden Medical Discovery" has been the prince of liver correctives and blood purifiers, being the household physician of the poor man, and the able consulting physician to the rich patient, and praised by all for its magnificent service and efficacy in all diseases of a chronic nature, as malarial poisoning, ailments of the respiratory and digestive systems, liver disease and in all cases where the use of an alterative remedy is indicated.

Strength must be found in thought, or it will never be found in the words. Big-sounding words without thoughts corresponding, are effort without effect.

BAPTIST YEAR-BOOK.
PRICE 25 CENTS.
Gives List of Ministers.
Full Statistics of the Denomination.
Indispensable to Every Intelligent Baptist.
AMERICAN BAPTIST PUBLICATION SOCIETY,
1628 Chestnut St. PHILADELPHIA.
656 Washington St. and 14 Tremont Temple, BOSTON.
9 M t. NEW YORK.
Wabash Avenue, CHICAGO.
69 Olive St., ST. LOUIS.
47 28

WANTED—LADY Active and Intelligent, to represent in her own locality an old established house. Reference required. Permanent position and good salary. GAY & BROS., 18 Barclay St., N. Y.
vii 43; six 4

POULTRY
Thoroughbred, as fine as they grow. 10 varieties. Best Plymouth Rock eggs $1 25 per doz., 3 doz. for $3.
SHEPHERD DOGS,
Pet Stock, Poultry Goods, etc. Dr. Tichenor's Chicken Cholera and Roup Specific a certain cure. Circulars free.
W. W. CARIG, Box 170, Baton Rouge, La.
The pioneer poulterer of the South. 18 44tf

"Quit Your Meanness"
SAM JONES' SERMONS. AGENTS WANTED.
Sam Jones condensed. Over 500 pp. Illustrated. Only subscription edition authorized by Mr. Jones. Steel portrait and fac-simile Jones' card denouncing pirate editions. Address Mr. Jones' publishers, CRANSTON & STOWE, Cincinnati, O.
2 viii 46 49

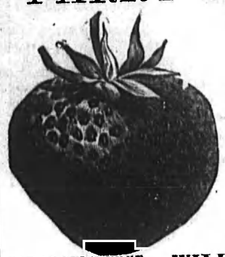
A SCHOOL.
A man wanted at Poplar Springs Normal College, Union county, Miss., to take the Principalship or Co-principalship. Want him to be qualified to teach the usual branches. Married, Baptist persuasion, moral and efficient. Prefer his having some means, and interesting an interest in the good school property. New railroad will pass within two miles. Correspond with D. H. DAVIS, Poplar Springs, Miss.
xviii 45 48

PATENTS.
CAVEATS, 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.
Send Model or Drawing. We advise as to patentability free of charge; and we make no charge unless we obtain patent.
We refer here to the Post-master, the Supt. 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
C. A. SNOW & CO.,
Opposite Patent Office, Washington, D. C.
xviii 23 47

CANFIELD
DRESS SHIELDS Seamless, elastic, reliable, waterproof, absorbent, soft as kid, odorless, easily fitted to the dress, do not wrinkle, chafe or rip, and can be washed. Price, No. 2, per mail, 25c.
STOCKING SUPPORTERS with waist-band and loop on each side, adjusting itself to every movement of the wearer, are easily attached and warranted not to tear the stocking. Other supporters, by drawing from one point cause pains in hips, sides and back. Valuable for females of all ages. Made in four sizes. Price, per mail, 50 cents.
DIAPERS Water-proof, warm, soft, easily washed, an absorbent, covered on both sides with stockinet and having a waistband and gathering-string, adjust themselves to the size and motion of the body. Made in four sizes. Price, per mail, 75c.
BUSTLE Folds sitting or lying down, or leaning back against chair or sofa, and resumes its proper position upon rising. Can be altered to an adjustable cord, to suit the style and size of wearer. It is light, easy to wear, never gets out of order, and is of the correct Parisian shape. Price, per mail, 50 cents.
SKELETON SKIRT BAND invaluable for stout or short-waisted ladies; enabling them to wear, below the hips, all pleats, gathers, yokes and bands. For measurements, pass the tape-line straight around body as low as possible when seated. Price, per mail, $1.00.
These goods are all patented, and will give entire satisfaction or money refunded. For sale by all Leading Dry Goods Houses.
CANFIELD RUBBER CO., Bridgeport, Conn.

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 McTyeire, D.D., like unto those addressed to Bishop Soule in 1854, of which 40,000 were sold in 46 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. He points on—
The many changes that have been introduced into Southern Methodism, and the very once so strongly advocated shemie he made
in his former books and he indicates the changes in doctrine and government that should still be made, to conform it to what Bishop Doggett denominates as "the Apostolic model."
This Book, like the former, will be read by
Methodists as well as Baptists,
And cannot be read by the candid Christian without interest and profit.
The book is handsomely bound in best English cloth, large gold stamp, and contains
Two Elegant Steel Engravings of the Author,
AT 66 AND 68 YEARS OF AGE.
Sent, post-paid, on receipt of price. Orders filled the same day they are received.
GRAVES & MAHAFFY,
Memphis, Tenn.

Send ten cents to Graves & Mahaffy Memphis, Tenn., for sample copy of EVERGREEN HYMNS, bound in cloth—just the book for country churches. Price $1.50 per dozen, by mail, postpaid. tf.

1838. POMONA NURSERIES 1886.
Established 1838.
PARRY STRAWBERRY


CATALOGUE FREE.
as usual, passed all others over 50 leading varieties at
Pomona Nurseries,
received three more first premiums and two more special awards at Moorestown, Vineland and N.Y. strawberry shows. Also the first premium sweepstake prize over all other new varieties at Providence, R. I. Send for testimony from various States.
MARLBORO,
The largest early raspberry.
WILSON JUNIOR,
The largest known blackberry "It is nearly a week earlier than Wilson's Early."—Wilmer Atkinson in Farm Journal. Selected berries measured 4¾ inches in circumference lengthwise by 3¾ inches crosswise, and produced more than 160 bushels per acre. Headquarter for Kieffer and Lawson Pears, Grapes, Currants, etc.
WILLIAM PARRY, Parry P.O., N.J.

CATARRH SAMPLE TREATMENT FREE
Also complete treatise on this loathsome disease. So great is our faith in an permanently cure Catarrh, we will mail enough to convince, to any sufferer sending name and post-office address. H. B. Lauderbach & Co., 218 & 218 Broad St., Newark, N. J.

HALF A MILLION GARDENS ARE ANNUALLY SUPPLIED WITH
Peter Henderson's
SEEDS PLANTS
EVERYTHING FOR THE GARDEN
Our Seed Warehouses, the largest in New York, are fitted up with every appliance for the prompt and careful filling of orders.
Our Green-house Establishment at Jersey City is the most extensive in America. Annual Sales, 3½ Million Plants.
Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 6 cts. (in stamps) to cover postage.
PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.

DR. J. H. M'LEAN'S HOMŒOPATHIC
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 Kidneys and Bladder, Weakness and Pain in the Back, Dropsy, Rheumatism, Neuralgia, Torpid Liver causing Headache, Bright's Disease, Female Troubles, Leucorrhœa, Mental Dullness, Gloomy Forebodings, Derangement of the Natural Functions,
OR ANY DISEASES OF THE KIDNEYS, LIVER OR BLADDER.
THERE IS NO MISTAKE ABOUT IT! *Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm* will cure you.

This entire family was cured and made happy by taking
DR. J. H. M'LEAN'S HOMŒOPATHIC LIVER AND KIDNEY BALM.
(We have thousands who testify, but have space for only three letters.)
M. A. CROWELL, Lead Hill, Ark., writes us: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Pillets give the greatest satisfaction here. We have as yet to hear of the first failure."
H. C. HASIS, Lloyde, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."
Mrs. C. B. WILSON, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic 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 & Biddle St., ST. LOUIS, MO.
DR. J. H. M'LEAN'S STRENGTHENING CORDIAL AND BLOOD PURIFIER.
Dr. J. H. M'Lean's Homœopathic Liver and Kidney Pillets.
They are little white pillets, 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 Bacteria (Animalcule), which, if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets, will destroy and remove these terrible parasites and cure all troubles of the liver, kidneys and urinary organs by effectually 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 *Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Fetidly Urine, Pains in the Region of the Liver and Kidneys*, and, also loss of nervous power. One of these little pillets taken every night before going to bed will produce 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 Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00. DR. J. H. M'LEAN, Cor. Broadway & Biddle St., St. Louis, Mo.

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 these 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 them 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.

Adress all orders to Graves & Mahaffy, Memphis, Tenn.

ROSE-BUDS
FOR THE
LITTLE ONES.
BY MRS. A. M. WILBUR.
Price, $2 00, 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 Gleaners.
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 & MAHAFFY, Memphis, Tenn.

You have Weak Lungs, Voice or Throat. You get Hoarse from Preaching, Speaking or Singing.
You feel a sense of goneness or lassitude after Preaching, Speaking or Singing.
You are affected with Chronic Constipation, Piles, or Hernia, the bane of man's enjoyment.
You are troubled with the prolapsus of any internal organ inducing total blight of so many women's happiness and usefulness.
You are a Public speaker, having a good voice and wish to preserve its power and tone, or
You have a poor, weak voice and wish to increase its volume and tone.
You are a Farmer and have a weak back or Hernia so that horseback riding or work of any kind is painful to you
send your name and P. O., at once to GRAVES & MAHAFFY, Peter and Beale Publishers, 424 Main St., Memphis, Tenn., who will send you a Descriptive Circular of their Body and Lung Brace which has relieved thousands of these complaints.
You can secure a Brace without money for a little earnest and pleasant work.

fer my improved Brace, of any size, either plain or Hernia, for twenty new or renewing subscribers to THE BAPTIST at $1 50 per annum. Failing to secure the full number, 75 cts. for each subscriber you lack in completing the club; or, for purchasing one Brace, we will allow you $1 00 on each one you sell thereafter within six months after purchase of first Brace. In all cases cash must accompany the order. When ordering the Brace by mail inclose 35 cents for postage.

Reward Cards and Tickets.

No. 27. Miniature floral texts, in colors, 96 in package. 25c
34. Short Bible prayer series, 96 cards, in gold and colors. 25c
35. Short Bible precepts series of 96 cards in gold and colors. 25c
32. Short texts from the Psalms, in gold and colors, 250 tickets in a package. 25c
33. Short texts from the Old and New Testaments, in gold and colors, 250 in a package. 25c

REWARD CARDS.

383. Floral texts, 2½ x 4 inches, 10 in pkt. 10c
925. Floral texts, 2½ x 5 inches, 10 in pkt 15c
943. Floral texts, 2½ x 4½, 10 in pkt 10c
583. Snow scenes, 4 designs, silver, gold and colors, with texts, 2¼x5, 10 in pkt 20c
294. Elegant floral texts, 4 x 6, 10 in pkt 25c
883. Beautiful floral texts, 4 x 6, 10 in packet 25c
44. Rock of Ages series, Scripture palettes cut pictures with texts, 72 in pkt 25c

FLORAL TRACTS.

A series of illustrated tracts in colors, by Rev C H Spurgeon. Four series, 32 tracts in a pkg. 25c
No. 57. Messengers of love, 12 floral book-markers, with Scripture quotations, 2x6 20c
42. The Darkness pierced, 12 floral crosses with texts, specially adapted for easter 3 x 4 20c

OVAL TEXTS.

6 Handsome cards, gold ground with text in large illustrated letters, 2 1-2 x 4, 6 in package 10c.
A sample package, containing one of each of the above varieties, sent postpaid on receipt of 25 cts.
The ten commandments in fine chromo printing, 6 beautiful cards in gold and colors, 3 x 4 inches, price 10c.
The Lord's prayer in fine chromo printing, gold and colors, 6 in package, 3 x 4, price 10c.
Address GRAVES & MAHAFFY, Memphis, Tenn.

The New Revised Bible.
The publication of the Revised Old Testament in May last marked the completion of one of the greatest literary events of all times, and excited the interest and attention of the entire English-speaking world.
The occasion for this revision of the Scriptures, and the able hands into which the great work was entrusted, are so well understood that we need not advert to either topic; and while there are various opinions as to the value of the results attained it is an assured fact that the old King James Bible will not be displaced for many years to come. Realizing this fact, and the value of the Revised Bible, and the popular interest in it, our publishers have prepared and put upon the market a new Parallel Family Bible, quarto size, which gives the Authorized and the Revised Versions in parallel columns, line-for-line, upon each page.
The desirability of this arrangement will be appreciated at once by all students and Bible readers, and the new Parallel Bible will be well received.
They have used a new, large type, broadly spaced. It is nearly double the size of the largest type used in any of the English or American editions of the Revised Bible.
In view of the fact that these Bibles will be sold to American readers they have adopted the orthographic usage of the American Bible Society for the King James Version, and the recommendations of the American Committee of Revisers for the Revised, although the text conforms to the English standard.
Extraordinary care has been exercised to insure accuracy. They have employed the most expert proof-readers, and the work has been again and again gone over. In fact, they have detected and corrected several typographical errors in the English originals.
They are the first to publish a Parallel Family Bible, quarto size; and although they incurred great expense in the preparation of the plates they will issue the double volume at but a slight extra charge over the price of the Old Version alone. Reference to the price-list below will show the new and attractive styles of bindings adopted and their prices, both those for family use and those for pulpit use. These styles and prices are so graded as to be adapted to the taste and means of all.

NEW PARALLEL BIBLES.
The Authorized Version and the Revised Version, both Old and New Testaments, line-for-line upon each page. Large quarto size.
Two Bibles in one Volume.
Cheap Edition, Large, Clear Type, References.
No. 800. Arabesque, paneled, gilt title, comb edges, containing both Versions of the Old and New Testaments in parallel columns; the Revisers' preface to each; the readings and renderings preferred by the American committee; history of the earlier printed editions of the Bible, etc; family record and marriage certificate; 18 full-page engravings. $4 25.
50 Cts. extra when sent by mail.
Gilt-edge Family Edition, Large, Clear Type, References. 1200 pages. Over 100 Illustrations. $6
Full-page Steel Line and Dore Engravings.
Containing both Versions of the Old and New Testaments in parallel columns; Smith's Pronouncing Bible Dictionary; the Parables of our Lord, illustrated with 10 full-page engravings; History of the Books of the Bible, illustrated with 47 full-page engravings; Complete Concordance to the Holy Scriptures; superb engravings in gold and colors, showing Jewish Worship, Tabernacles, Vestments and Holy Vessels; 16 Lithograph Maps of the Holy Lands; Lives of the Apostles and Evangelists, and Life of Christ, illustrated; and many other valuable features, as Aids to the Study of the Divine Word, in addition to all previously enumerated as contained in No. 800.
No. 820. American Morocco, RAISED PANEL, gilt back and side title, gilt edges. $6 75.
75 Cts extra for postage when sent by mail.
PULPIT BIBLES.
Containing both Versions of the Old and New Testaments in Parallel Columns, and a Complete Concordance, but without illustrations or other collateral matter. Especially adapted for pulpit use.
No. 411. American Morocco, RAISED PANEL, gilt title, gilt edges, $6 25.
No. 421. French Morocco, RAISED PANEL, antique, $7 75.
$1 00 extra for postage when sent by mail.
Order by the number, and say Revised Bible.
Address GRAVES & MAHAFFY, Memphis, Tenn.

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.

J. R. Graves. Jas. R. Mahaffy

THE

Baptist Book House,

Graves & Mahaffy, Props.

356 Main St., Memphis, Tenn.

This house has been organized for the purpose of supplying the denomination and the trade with all the standard Baptist publications and Sunday-school literature published anywhere, and at publishers' prices.

Inter-Communion Between Baptist Churches Unscriptural and Inexpedient. By J. R. Graves. The author gives the whole subject of the Lord's supper an altogether new treatment, showing that the grounds hitherto occupied by Baptist writers for the very weakest the Scriptures afford, and most of them wholly untenable and destructive to the very existence of the Baptist denomination, and to this cause he attributed the growing [illegible] tion with our present practice [illegible] creasing boldness of Pedobaptists in assailing it. The author establishes church communion to be alone taught by the word of God, practiced by the apostolic churches and expressed in our Articles of Faith, and that a return to the primitive practice would be promotive of peace and prosperity throughout our bounds. The whole treatment is new, and the strength of his argument is for the [illegible] the Communion table to celebrate the supper. This Manual should be in the hands of every Baptist, and those prejudiced against them by the [illegible] cry of bigotry. Price, 75c.

OLD LANDMARKISM—WHAT IS IT? By J. R. Graves. In this work the author discusses and "works" Scriptural and historical authority, all the Old Landmarks of the apostolic and primitive churches, and demonstrates what has been the general practice of the churches of Christ in all subjects. This work is rich in Scriptural and historical information, and is a complete and unanswerable vindication of Old Landmarkism. Every soon Landmarker should labor to give it the largest possible circulation. 270 pp. Price 75 cts.

Three Reasons for Being a Baptist, and a Treatise on Communion. This is a valuable little work, and has been blessed to the conversion of a great many to the Baptist faith, and strengthening hundreds in the faith. Price, 50c

CHURCH MANUAL. By J. M. Pendleton D.D. This in some respects is the very best of all the many works on the subject, and the only objection of office into Persons and General is far preferable to the usual Private and Public, since these terms are Antipaedo. Price, in cloth, 50 cts.

Baptist Church Polity. By Edward Hiscox, D.D. A guide to the doctrine and practices of Baptist churches. 287 pages. Price 90 cts.

Baptist Short Method. By Edward Hiscox, D.D. The object of this work is to give a view of those points of difference which distinguish Baptists from other denominations, and to furnish the arguments in the most plain words and in the most lucid style, for those who wish to know, and those who wish to defend our views. Price, 65 cts.

THE TRIUMPHS OF DEATH BY ONE OF THEIRS HORNS; By J. R. Graves, LL.D. This is a work that has proved the death of multitudes of Pedobaptists. It stands as a monument over the sections of their own General Assemblies and Conferences. The question they cannot answer is, "Are the baptisms of the Roman Catholic church valid?" If they say "Yes," they thereby admit the Roman Catholic church to be a true church of Christ, and that they are heretical and schismatical; and having separated from, and been excommunicated by it, have no right to baptize or to preach. If they say "No," then they nullify their own baptisms, as all their ordinances came from Rome, and if the Catholic Church is the Adulterous Woman of Revelations, then Protestant sects are, and all, as a body, "harlots," and daughters. This book also forever settles the question of Alien Immersions and Close Communion, and is rich in historical matter. The author was the first to expose the baptisms of the Catholics, the anti-Missionaries and the Campbellites, one and all, same from Baptist churches; if the baptisms of Baptists are not valid, they are unbaptized, and if valid, there Baptists alone are churches.

Price by mail, 60 cts.

APOSTOLIC CHURCH. By W. E. Paxton. This is a very valuable treatise on the doctrine and polity of the New Testament church. The style is clear and lucid; the argument masterly and convincing. This book supplies a long needed work in our denominational literature. Price in cloth, 90 cts.

LITTLE BAPTIST. By J. M. Martin. Revised and enforced by M. P. Lowrey, D.D. This is a simple but charming story. It illustrates and forcibly the doctrines which Baptists hold and teach; and while just the book to place in the hands of the young, it will be found very profitable to older persons. Price in cloth, 75 cts.

BAPTIST MEMORIZATION. By Miss J. E. Walsh. This is a prize-book of the Sunday-school board, setting forth the common objections to Baptist faith and practice made by the Pedobaptist world, answering them with quick ability, and in a manner so fascinating, as to entitle the author to the gratitude of all true Baptists. In cloth 45 cts.

Manual of Parliamentary Practice. Rules for conducting business in deliberative assemblies. By F. H. Mell, D.D. 91 pp. Price, 75 cts.

The Church—Its Polity and Ordinances. By Rev R Harvey, D D. This book, on a very important subject, gives the results of Dr. Harvey's studies of many years, and the substance of his lectures to the Theological classes at Hamilton, N Y. It is a brief and comprehensive treatise on the doctrine and church government. It will be found specially useful to ministers who want to have at hand a convenient book treating on the views of a high organization and polity. Price, $1.00

QUESTIONS TO THE IMPENITENT. By J. M. Pendleton. This is a very pungent little work, and is well calculated to awaken the thoughtless and bring them to Christ. In cloth, 110 pages, 35 cts.

THOUGHTS ON CHRISTIAN DUTY. By J. M. Pendleton. This work is concise, and is adapted for Christians generally and for young converts especially. Cloth 120 pages, 35 cts.

The Great Mammoth, Theological and Ecclesiastical. A Dissertation on Communion by T. G. Jones, D.D. Price, in cloth, 75 cts

The Symbolic Rite of Baptism; its Beauty and Witness. By W. C. Duncan, D.D. In cloth, 68 pages, 30 cts

HISTORICAL.

ORCHARD'S HISTORY. By G. H. Orchard of England. Vol. I. is a history of foreign Baptists. Vol. II. is a history of the Baptists in England. Both chronologically arranged. Vol. I. pp. 382; Vol. II. pp. 376. Price, in cloth, each, $1.00.

Baptist Succession. By D. B. May author of Text-book on Campbellism. A valuable work for all who wish to understand Campbellism. Price, $1.00

THEODOSIA ERNEST, or, The Heroine of Faith. By A. C. Dayton. Illustrated. The subject of baptism is thoroughly discussed in a popular and attractive style. Vol. I., p. 424. Elegantly bound. Price, in cloth, $1.00.

THEODOSIA ERNEST; or Ten Days' Travel in Search of the Church. By A. C. Dayton. Vol. II., pp. 491. Price, in cloth, $1.00.

Baptist History. By J. M. Cramp D.D. A complete history from the foundation of the Christian church to the close of the eighteenth century. Price, $1.75

The Baptists. By T. G. Jones, D.D. Being a complete history of their origin, continuity, principles, spirit, polity, position, and influence. Price 90 cts.

THE ORIGIN OF BAPTISTS, By S. H. Ford, LL.D.—You ought to be familiar with the History of your own denomination, at least the outline of it. You have no time to read a large book. In this little book of 188 pages you have all in a nutshell. The author commences and traces back the Baptist denomination from the present century to days of the Apostles. He will show you that Baptists did not originate with Roger Williams, nor in England, nor with the madmen of Munster, as our enemies charge, but are older than the Protestants or the Catholics, and are in fact the only religious community that has stood since the apostles, and is the only Church deserving to be called the Church of Christ. This is a new and greatly enlarged edition. Price 60 cts.

POLEMICAL.

THE GRAVES-DITELER DEBATE.—This is the ablest and most learned discussion of the age. No such valuable book on the denominational differences between Baptists and Methodists has ever been presented to the American public. 1184 pages. Printed on fine paper. Price, in sheep, library style. $3.50

The Ray-Lucas Debate—On Campbellism. Price, $1.50

Carson on Baptism. This is one of the ablest works on the subject extant. No minister can well afford to be without it. Octavo of over 500 pages. Price, $2.00.

CAMPBELLISM EXPOSED. By A. P. Williams, D.D. One of the ablest works ever produced in refutation of the pernicious views held and taught by the so-called Christian church. Price in cloth, $1.00.

THE INFIDEL'S DAUGHTER. This book by the prince of writers, Dr. A. C. Dayton, is one that every family should have. Its style is charming. Pages 391. Price, in cloth, $1.00.

Key to Campbellism. By D B Ray. A valuable work for all who wish to understand Campbellism. Price, $1.00

Pedobaptism and Campbellite Immersion. A. C. Dayton. This is a review of the arguments of Drs. Waller, Fuller Wayland, Broadus and others. A valuable book, and should be generally read. In cloth, 270 pages, 50 cts.

DOCTRINAL AND EXEGETICAL.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE, AND EXPOSITION OF MODERN SPIRITISM, By J. R. Graves, LL.D.—You want to form a Scriptural idea of your state after death and before the resurrection. You want to protect your family against the pernicious teachings of Spiritualists. Get this book, read it, and get all your family to read it. It is the most interesting little book you ever read, and will ascertain a large number of the most difficult passages of Scripture. You should read it. Price by mail, 75 cts.

Christian Onotrimee. A Compendium of Theology by J. M. Pendleton, D.D. This is an excellent work of 450 pages, large type. Price, in cloth $1.50

HYMN BOOKS.

THE NEW BAPTIST PSALMIST AND TUNE BOOK.—There should be a Baptist Hymn and Tune Book in every family. This is a choice selection of the very best of Hymns that teach sound doctrine, and a selection of the sweetest Devotional, Revival and Sunday-school Songs yet made; and the music is mapped notes, and can be used by those unacquainted with the round notes as well. Buy this nice hymn and Tune Book for the Family Bible; and one for each child. This is designed to take the place of the old Southern Psalmist, issued twenty years ago. Examine it before you purchase. We have improved its appearance very much, by having new plates and new gold stamps made expressly for this book, and the paper of a much better quality than previously used. The print is large, and the music is in the character or shaped notes (this fact can be appreciated by our brethren in the country churches), contains 447 hymns, and 168 tunes, an Alphabetical Index to Subjects and Metrical Index, besides the general Index to first lines; in fact we have spared no expense in preparing this New Edition, and we can now offer you this book with pride. Not withstanding this additional expense, we have reduced the price to

Single copy, by mail, postpaid, $ 75
Per dozen, by mail, postpaid, 7 50
Per dozen, by express, purchaser paying charges, 50

This making it the Cheapest as well as the Best and Handsomest Psalm and Tune Book in the market.

THE NEW BAPTIST [illegible] **without Music.** We have also reduced the price of this book to

Single copy, by mail, postpaid, $ 60
Per dozen by mail, postpaid,
Per dozen by express, purchaser paying charges,

This book contains the same hymns as in the New Baptist Psalmist and Tune Book. Send for a Specimen Copy.

Evergreen Hymns. New edition (words only). A collection of 160 of the best and sweetest of our "old-time" hymns. This work has been compiled to meet a want long felt in our country churches and the prayer and social meetings of the churches in cities and towns, for a small and cheap hymn book containing the best approved and most popular hymns, both old and new. Price, per copy, in flexible cloth, 15c.; per dozen, in flexible cloth, $1.50.

BACHELORS' HELPS.

PENDLETON'S SERMONS. Fifty short Sermons on important subjects, by J. M. Pendleton. This is an invaluable work. Price, in cloth, $1.00

Spurgeon's Sermons.—10 vols. Price, per vol. $1.50.

Pulpit Themes. Comprising outlines of sermons, to which is appended the art of preaching practically developed. 510 pages. Cloth, $2.00.

Helps to the Pulpit. By the author of Pulpit Theme. 12m. Cloth. Two volumes in one. $2.00.

The Pulpit Cyclopedia and Ministers Companion. Containing 800 sketches and skeletons of sermons, and 80 essays on Biblical Learning, theological studies, and the composition and delivery of sermons. We have sold quite a number of these to our colored ministers, and they speak very highly of them. 511 pages, $2.50.

Pulpit Germs. Plans for Sermons by W. W. Wythe. Elmo, tinted paper. Price, in cloth, $1.50. This is not a book of skeleton sermons for lazy young ministers, but a book calculated to aid in the preparation of sermons. Price $1.50.

Pastor's Hand Book. Comprising selections of Scriptures arranged for various occasions of official duty together with select formulas for marriage, etc., and rules of order for churches, ecclesiastical and other assemblies, by W. W. Everts. Price, $1 00

Monetion the Beaconship. The Deaconship; its Nature, Qualifications, Relations and Duties. The most complete and comprehensive treatise extant upon the subject. By E. T. C. Howell, D D. 12mo., pp. 144. Cloth, 40 cts.

The Pastor. By Rev R Harvey, D D. A book every Baptist preacher, who desires to know how to be a good and useful pastor, should have. It is so cheap every one can buy it. Price, 90 cts.

The Annotated Paragraph Bible.—Published by the London Tract Society. This is the best aid to Bible study yet published. Its notes are brief and full enough, without being cumbersome. It is recommended by all leading ministers. No library is complete without it. Price, in sheep, $6.00

BOOKS FOR OUR CHILDREN.

The Story of the Bible—From Genesis to Revelation, Told in Simple Language for the Young. By Chas Foster. It has been the endeavor of the author, in preparing this work, to use such simple language and forms of expression as (while not undignified nor displeasing to more cultured minds) shall be intelligible to children and uneducated adults, without further explanation. Price, $1.00

First Steps for Little Feet in Gospel Paths. A new book by the author of the "Story of the Bible," and "The Story of the Gospel." This book has been prepared with great care for the instruction of the little ones in the Nursery, the Infant School and the Kindergarten. It is arranged upon a different plan from either of the author's preceding works. Instead of being divided into chapters or lessons, it consists of separate passages, most of them quite short, and each complete in itself. Following each passage are printed questions, so simple in their construction that the little hearer, if attentive when the passage is read, can easily answer them. By the kindness of several ladies, teachers of kindergartens, the author was permitted, while preparing his book, to read portions of it to their classes. The pupils seemed interested, listened attentively, and answered the questions with spirit and apparent pleasure to themselves. 8m. p., 16mo., with colored Frontispiece and 140 illustrations. Price, 50cts.

The Story of the Gospel. In this book the story of our Saviour's life is given in so simple a form that it may be read and understood by very young persons, and others who are not skillful readers. For the benefit of these classes it is printed in large type and divided into short paragraphs. Great care has been bestowed upon the selection and execution of the wood engravings, over $3,000 having been spent in their preparation. 320 pages, 16mo., with 150 illustrations and a frontispiece, in colors of "Jesus Blessing Little Children." Price, 50 cts.

MISCELLANEOUS.

THE CHRISTIAN'S DAILY TREASURY, by Rev. Rhenorr Tompkins. This work furnishes a short and sharply pointed treatise on some text of Scriptures for every day in the year. There are three hundred and sixty-five short sermons in it. To a minister who needs suggestions and analytical help, this work is almost indispensible. It may also be of great value in the devotional readings of the Christian; it may become his treasury. Price $1.00.

THE CHURCH RECORD-BOOK is a blank-book with printed Articles of Faith, Rules of Decorum, etc., suitable for Baptist churches. Copious Index for names of members. Fine heavy paper, accurately ruled, and is the most convenient and useful Record-Book ever offered to the churches. Clerks who have used this Book for recording the minutes and business transactions of their churches pronounce them perfect in every particular. The binding is superb. Price, $3.00

Biblical Things Not Generally Known.—A compilation of the useful things discovered by mature investigation and criticism. It is brief, but comprising things necessary as a right understanding of the Bible, and which have never before been put before the public in such convenient and cheap form. Price, $1.50

The Priest, the Woman and the Confessional. By Father Chiniquy, twenty-five years a Priest in the Church of Rome. The Work contains twelve chapters of very interesting matter concerning the Secrets of the Confessional. Price, $1.50.

Pronouncing Bible Dictionary, by Cruden's Complete Concordance. The invaluable work of Alexander Cruden, M.A., is presented in a compact form, embracing every passage of Scripture in the largest editions; together with four thousand questions and answers on the Old and New Testaments; a larger mass of Scriptural information for Bible Teachers and Students than ever before bound in one volume, making a handsome super-royal 8vo of over 700 pages. In Cloth, $3 50.

SHORT TALKS TO YOUNG CHRISTIANS.—On the evidences of Christianity. By Rev. C. O. Brown. Cloth, neat, 168 pages, 50 cts.

This is a series of very talking addresses delivered by a pastor, just after passing through a most successful revival, to the young converts of his church. The object of their delivery was to give them something besides feeling to rest on, showing them the verities of God's word, and the sure things in which they should trust. A most needful book. Will be found very valuable for distribution among young converts.

Send for catalogue.

BAPTIST BOOK HOUSE, Memphis, Tenn.

Ever-green HYMNS.

NEW EDITION — WORDS ONLY.

A collection of 160 of the best and sweetest of our —

OLD-TIME HYMNS.

This book has been compiled to meet a want long felt in the country churches, and the prayer and social meetings of the churches in cities and towns, for a —

SMALL AND CHEAP HYMN-BOOK.

Containing the best approved and most popular hymns, both —

OLD AND NEW

Price per copy, in flexible cloth 15
Per dozen, in flexible cloth $1 50

GRAVES & MAHAFFY, Memphis, Tenn.

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the CUTICURA REMEDIES.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

Sold everywhere. Price: Cuticura 50c; Resolvent, $1; Soap, 35c. Prepared by the POTTER DRUG & CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

xvii 13 xix 15

Rheumatic, Neuralgic, Sciatic, Sudden, Sharp and Nervous Pains instantly relieved by the Cuticura Anti-Pain Plaster. 25c.

LE PAGE'S LIQUID GLUE

OVER 1500 USES

Is used by thousands of first class Manufacturers and Mechanics, and received the highest and only GOLD MEDAL, London, 1862. Prepared only by Russia Cement Co., Gloucester, Mass. Sent by express, 1 pint, $1.00; 1 quart, $1.50; 1 gallon, $4.00. Sample, 15 cts., with five 2c stamps for 4 AMPLE CANS FREE. Russia Cement Co., Gloucester, Mass.

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.—*Jeremiah.*

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

Old Series—Vol. XL MEMPHIS, TENN., MAY 8, 1886. New Series—Vol. XVIII. No. 48

Our Pulpit.

CHRIST'S COMING.

IS IT PERSONAL OR SPIRITUAL?

NO. III.

I. THE nouns substantive used to signify the advent are first in this line of proof. They are incapable of other definition than a real, personal, and corporeal as opposed to a figurative, spiritual, and incorporeal coming of our Lord. So definite is the usage of the terms that we may be thus explicit in our statement. The first of these words is Apokalypsis. It occurs in nineteen passages of the New Testament, and is translated in our version, "revelation," "manifestation," "appearing," "coming," and "to lighten." It will be recognized in the texts: (1 Cor. i. 7), "Waiting for the revelation of Jesus Christ;" (2 Thess. i. 7), "At the revelation of Jesus Christ with his mighty angels;" (1 Peter i. 7), "At the appearing of Jesus Christ;" (1 Peter iv. 13.) "When his glory shall be revealed." Whenever used in reference to objects or persons, which can be recognized by sight, this word requires visibility as a necessary quality. It is introduced to express the discovery of spiritual truth to the mind, but never for the spiritual discernment of Christ. The only instance apparently doubtful is Galatians i. 16, "To reveal his Son in (to) me;" but three recitals of his conversion in the book of Acts assert that St Paul heard the voice and imply that he saw the form of Christ. Indeed, it was this personal revelation to him it was which gave him all his rights in the apostolate. The use of the word in Matt xi. 27, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him," is no exception to our rule, since the person of the Father is ever invisible, and can be only spiritually perceived. Indeed, it is only necessary to recall the fact that the last book of the Bible is called the Apocalypse to establish our rule of interpretation. By whatsoever process rendered perceptible, it is evident that this revelation to St. John was objective, for he distinctly, in the preface to the book, asserts that "he saw" the things which he is about to relate.

The second noun employed in this same connection by the sacred writers is Epiphaneia. Together with the verb, from which it is derived, it is found in ten passages of the New Testament. The lexicographer Schleusner gives as its classic definition, "The appearance of a thing corporal and resplendent." He adds that "it was particularly employed by the Greeks to denote the appearance of their gods, with circumstances of external splendor." In accord with this usage, St. Paul introduces the word (2 Tim. i. 10) to describe our Lord's incarnation at his first advent. He speaks of the grace that "is now made manifest by the epiphany of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." Again, when describing Paul's shipwreck, Luke wrote (Acts xxvii. 20,) "Neither sun nor stars in many days epiphanized." Every other text in which this word is met has reference to the second coming; as, for example, (1 Tim. vi. 14), "Keep this commandment without spot, unrebukeable until the appearing of our Lord Jesus Christ: which in his time he shall show, who is the blessed and only potentate;" (2 Tim. iv. 1), "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." [illegible] Looking for that blessed hope, and the glorious appearing of our Savior Jesus Christ, who gave himself for us." The universal usage of the word in the New Testament sustains the literal definition. The context of every passage [illegible] possible, if not an absolute [illegible]

The third and last [illegible] tion, is Parousia. It occurs twenty-four times in the New Testament, [illegible] ings of "coming" and [illegible] these passages [illegible] Two examples we quote. Matt. xxiv. 3, "What shall be the sign of thy coming?" [illegible] 29, "They that are Christ's at his coming." [illegible] 39, "And knew not until the coming of the Lord." [illegible] James v. 8, "The coming of the Lord draweth nigh." [illegible] and other passages it is employed to denote the coming of individuals; as, 1 Cor. xvi. 17, "I am glad of the coming of Stephanas;" (2 Cor. vii. 6), "Comfort us by the coming of Titus;" and (Phil. i. 26), the coming of Paul. The literal rendering of this term is "the becoming present." It marks the moment when [illegible] presence begins. It excludes a mere idea of a prolonged period, as they who [illegible] identify the coming of the Lord with death vainly believe. It [illegible] to common sense [illegible] appear on attempting to affix to the prophecy, (Matt. xxiv. 27), "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." [illegible] nothing, in no sense [illegible] now, and in the two [illegible] shall also the Parousia [illegible] word is equally unobservable [illegible] nal coming. It implies [illegible] passages suggest the phrase [illegible] ing of the Lord, to which [illegible] figurative, so must [illegible] Fortunatus, and Achaicus [illegible] substantial help to the [illegible] Paul and others, therefore, have been more [illegible]

Those three words, [illegible] tion, bear an exclusive reference to the personal and personal coming of the Lord.

2. We pass from them to [illegible] the pronouns and adverbs, which [illegible] the promises of our Lord's appearing. These not only consent to the interpretation which we have now presenting, but greater strength is its proof. To attenuate the second advent into a figurative or spiritual fact is to oppose Scripture, which seems in its very texture, to have been arranged for just such an emergency of doubt. While looking up into the clouds, which had shut off from their gaze the ascended Christ, two angelic men recalled the thoughts of the disciples to earth, and with words of promise opened to them a most glorious hope. They said, "This same Jesus who is taken up from you into heaven, shall come in like manner as ye have seen him go." What a combination of carefully chosen words is this text! It is a mosaic of promises. In opposition to all allegorizers and spiritualizers, it presents "this same Jesus"—not his influences, but himself. In contradiction of all theories that would degrade his coming by identifying it with death, the passage presents descent after translation as the outline of his coming, "in like manner as ye have seen him go." On every side is this assurance guarded by these qualifying parts of speech. It is impossible to wrest such a Scripture from its natural and literal rendering. But the apostle Paul is not less careful in his collocation of words. The change of living saints and the resurrection of the dead in Christ are works of omnipotence. They cannot certainly be separated from a personal act. In foretelling them as the events that shall especially mark his coming, the apostle traces them to our Lord's personal presence and power, "because the Lord himself shall descend from heaven." Surely this pronoun decides the issue. Only one other illustration shall be added to these, though they might be indefinitely extended. The apostle to the Hebrews [illegible] on rests his former sin-bearing with the Lord's future glory. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." There is a plain antithesis between "once" and "second time." The resemblance between the two appearings is asserted to be perfect. The difference is equally defined by [illegible] relation to sin, and offering for sin, is a the smallest particles of Scriptural language [illegible] against the perversions of our doctrine.

3. But to these sources of proof we add the offices and actions, which are connected with his coming, and to which the Scriptures command our reverence. These are all intensely personal, both in their conception, and in the mode of their accomplishment. Our Lord warned his disciples against the pretensions of anti-christs. These impostors were clearly to be persons. Their peculiar heresy was to be that they (2. John 7) "confess not that Jesus Christ is coming in the flesh," and the [illegible] themselves in the stead of Christ as [illegible] of hope. If his competitors were to be personal and visible, surely the language of warning [illegible] more than a spiritual manifestation on our Lord's part. The contrast between Christ and [illegible] the personal coming of the [illegible] all are agreed that the judgment of the [illegible] and the world will be a chief feature in the advent. How is this office presented in Scripture? We [illegible] of the survival of the fittest produce the final judgment, irrespective of a glorious Person? As the discriminating influences of the gospel, all that is meant by this phrase? Are the "judgment-seat of Christ," and "the great white throne" fictions of fancy, which have no corresponding reality? These glosses of philosophy, and spiritualizers, must be brought to the test of the word itself. St. Paul taught in skeptical Athens the truth in words which anticipate all [illegible] criticisms (Acts xvii 30, 31): "God hath appointed a day in which he will judge the world by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." If "that man" is a personal designation, then the judge will be a person. If the resurrection of Christ was visibly demonstrated, equally so will be his coming again. This is a demonstration of the surface of the passage. Another character, in which our Lord is represented in the day of his advent, is as the raiser of the dead. This office he performed in his life of substitution. Again, at his death-ory (Matt. xxvii. 52) the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." Once more is this action traced to him (1 Thess. iv. 16), "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first [illegible] to meet the Lord in the air." To refer this future fact to a spiritual change is condemned as the error of Hymenaeus and Philetus (2 Tim. ii. 18), which in the apostle's day overthrew the faith of some. The passages