

J. A. Mahaffey, J. A. Mahaffey, THE Baptist Book House, 222 Main St., Memphis, Tenn.

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

THE HISTORY OF THE BAPTIST CHURCH IN ENGLAND, Vol. I. is a history of the Baptists in England, both chronologically and geographically. Vol. II, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. I. is a history of the Baptists in America, both chronologically and geographically. Vol. II, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. II. is a history of the Baptists in America, both chronologically and geographically. Vol. II, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. III. is a history of the Baptists in America, both chronologically and geographically. Vol. III, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. IV. is a history of the Baptists in America, both chronologically and geographically. Vol. IV, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. V. is a history of the Baptists in America, both chronologically and geographically. Vol. V, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VI. is a history of the Baptists in America, both chronologically and geographically. Vol. VI, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VII. is a history of the Baptists in America, both chronologically and geographically. Vol. VII, pp. 375.

QUESTIONS TO THE LATTER-DAY SAINTS, By J. M. Fenderson. This is a very practical work, and is well calculated to enlighten the ignorant and bring them to Christ. In cloth, 15 pages, 25 cts.

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

HISTORICAL. CHURCH 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. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. I. is a history of the Baptists in America, both chronologically and geographically. Vol. II, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. II. is a history of the Baptists in America, both chronologically and geographically. Vol. II, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. III. is a history of the Baptists in America, both chronologically and geographically. Vol. III, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. IV. is a history of the Baptists in America, both chronologically and geographically. Vol. IV, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. V. is a history of the Baptists in America, both chronologically and geographically. Vol. V, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VI. is a history of the Baptists in America, both chronologically and geographically. Vol. VI, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VII. is a history of the Baptists in America, both chronologically and geographically. Vol. VII, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VIII. is a history of the Baptists in America, both chronologically and geographically. Vol. VIII, pp. 375.

QUESTIONS TO THE LATTER-DAY SAINTS, By J. M. Fenderson. This is a very practical work, and is well calculated to enlighten the ignorant and bring them to Christ. In cloth, 15 pages, 25 cts.

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

HISTORICAL. CHURCH 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. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. I. is a history of the Baptists in America, both chronologically and geographically. Vol. II, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. II. is a history of the Baptists in America, both chronologically and geographically. Vol. II, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. III. is a history of the Baptists in America, both chronologically and geographically. Vol. III, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. IV. is a history of the Baptists in America, both chronologically and geographically. Vol. IV, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. V. is a history of the Baptists in America, both chronologically and geographically. Vol. V, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VI. is a history of the Baptists in America, both chronologically and geographically. Vol. VI, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VII. is a history of the Baptists in America, both chronologically and geographically. Vol. VII, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VIII. is a history of the Baptists in America, both chronologically and geographically. Vol. VIII, pp. 375.

QUESTIONS TO THE LATTER-DAY SAINTS, By J. M. Fenderson. This is a very practical work, and is well calculated to enlighten the ignorant and bring them to Christ. In cloth, 15 pages, 25 cts.

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

HISTORICAL. CHURCH 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. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. I. is a history of the Baptists in America, both chronologically and geographically. Vol. II, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. II. is a history of the Baptists in America, both chronologically and geographically. Vol. II, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. III. is a history of the Baptists in America, both chronologically and geographically. Vol. III, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. IV. is a history of the Baptists in America, both chronologically and geographically. Vol. IV, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. V. is a history of the Baptists in America, both chronologically and geographically. Vol. V, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VI. is a history of the Baptists in America, both chronologically and geographically. Vol. VI, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VII. is a history of the Baptists in America, both chronologically and geographically. Vol. VII, pp. 375.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VIII. is a history of the Baptists in America, both chronologically and geographically. Vol. VIII, pp. 375.

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. 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.

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 text: (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), "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 Schlegener 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 epiphanyed." 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;" (3 Tim. iv. 8), "The Lord Jesus Christ, who shall judge the quick and the dead at his ap-

pearing and his kingdom;" (Titus ii. 13), "Looking for that blessed hope, and the glorious appearance of our Savior Jesus Christ, who gave himself for us." The unvarying usage of this word in the New Testament sustains the classical definition. The context of every passage makes any other impossible, if not an absurdity. The third and last word, to which we ask attention, is Parousia. It will be found in twenty-four texts of the New Testament, with the two meanings of "coming" and "presence." Seventeen of these passages refer to the coming of our Lord. As examples we quote (Matt. xxiv. 3), "What shall be the sign of thy coming?" (1 Cor. xv. 23), "They that are Christ's at his coming;" (1 Thess. ii. 19), "Are not even ye at the coming of our Lord;" (James v. 8), "The coming of the Lord draweth nigh." Once the word is used in connection with the manifestation of the Man of sin. In all other passages it is employed to describe the coming of individuals; as (1 Cor. xvi. 17), "the coming of Stephanas;" (2 Cor. vii. 6), "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 absence ceases, presence begins. It excludes all idea of a prolonged period, as they who seek to identify the coming of the Lord with death vainly fancy. How contrary to common sense is such a definition will instantly appear on attempting to adjust it 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." There is nothing in nature so instantaneous as this. It is now, and in the twinkling of an eye it is gone. So shall also the Parousia of the Son of Man be. The word is equally intolerant of the theory of a spiritual coming. It implies personality, and in several passages suggests physical visibility. If the coming of the Lord, to which it refers, be spiritual or figurative, so must also the coming of Stephanas, Fortunatus, and Achaicus, who certainly brought substantial help to the apostle Paul, and must, therefore, have been more than phantoms. These three words, singly and in combination, bear an exclusive testimony to the future real and personal coming of the Lord.

2. We pass from them to consider the pronouns and adverbs, which control and qualify the various promises of our Lord's appearing. These not only consent to the interpretation, which we are now presenting, but greatly strengthen 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. Whilst looking up into the clouds, which had shut off from their gaze the ascended Christ, two angelic men recited 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 you 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 col-

location 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 (ix. 28) contrasts 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 appearances is asserted to be personality. The difference is equally defined by their contrasted relation to sin, and offering for sin. Even the smallest particles of Scriptural language protest 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 dogma was to be that they (2 John 7) "confess not that Jesus Christ is coming in the flesh," and the anathematization of themselves in the stead of Christ as the object of hope. If his competitors were to be personal and visible, surely the language of warning implies more than a spiritual manifestation on our Lord's part. The contrast between Christ and anti-christ involves the personal coming of the Lord. But all are agreed that the judgment of the saints and the world will be a chief feature in the advent. How is this office presented in Scripture? Will the law of the survival of the fittest produce the final judgment, irrespective of a glorious Person? Are 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 spiritulizers, must be brought to the test of the word itself. St. Paul taught in skeptical Athens the truth in words, which anticipate all later criticisms (Acts xvii. 20, 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 passage, 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-cry (Matt. xxvii. 53) the graves were opened; and many bodies of the saints which slept, arose, and went into the holy city and appeared unto many. Once more is this act 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." To meet the Lord in the air. To refer this future act to a spiritual change is condemned as the error of Hymenaeus and Piletus (2 Tim. ii. 18), which in the apostle's day overthrew the faith of some. The passage

Ever-green HYMNS.

NEW EDITION—WORDS ONLY.

OLD-TIME HYMNS.

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

SMALL AND CHEAP HYMN-BOOK.

Containing the best approved and most popular hymns, both—

OLD AND NEW.

Price per copy in flexible cloth, 15 cts. Per dozen, in flexible cloth, \$1.50. GRAVES & MAHAFFY, Memphis, Tenn.

HUMILIATING ERUPTIONS AND BURNING TORTURES

AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Face, Hair, and Scalp, Loss of Hair, from infancy to old age, are positively cured by the new and safe Remedy. 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 Scurf Remover, prepared from Cuticura Resolvent, is valuable in treating Skin Diseases, Itchy Humors, Itch Rash, Scabies, Chaps, etc. Price, 25 cts. Sold everywhere. Price, Cuticura 50 cts.; Resolvent, 50 cts. Prepared by the FRENCH DRUG & CHEMICAL Co. Send for "How to Cure Skin Diseases" at 15 cts.

LE PAGE'S LIQUID SOAP

Rheumatic, Neuralgic, Sciatic, Spinal, Sherr and Nervous Pains instantly relieved by the Cuticura and-Tailo Plaster. No.

THE NEW BAPTIST PALMIST AND TUNE BOOK.

THE NEW BAPTIST PALMIST AND TUNE BOOK. There should be a Baptist hymn and tune book in every family. This is the best of the kind ever published. It contains the best sound doctrine, and a selection of the sweetest devotional, revival and Sunday-school songs yet written, and the same in simple and easy to be sung by all. It is arranged with the latest notation, and contains the best hymns and tunes from the past. It is a book of 100 pages, and is bound in a neat cover. Price, 25 cts.

THE HISTORY OF THE BAPTIST CHURCH IN AMERICA, Vol. VIII. is a history of the Baptists in America, both chronologically and geographically. Vol. VIII, pp. 375.

which prove its physical character will doubtless be presented in a succeeding essay of the Conference. It is sufficient for our present purpose to show that the resurrection of the body has always been and will hereafter be personal and visible.

And from this we have a right to argue that "the Lord in the air" will be equally personal and visible. Our conviction is strengthened by the use of the Greek word, translated "to meet." In every other passage of the New Testament, in which it occurs, it has the uniform meaning of a personal encounter.

Great confusion has been caused in this discussion by the scholastic associations of the word "person." We have seen that all the Greek nouns, pronouns, and adverbs, which are employed by the sacred writers in this connection, necessarily imply both a full, real, and individual appearing of our Lord, and that this will be a proper object of sight.

To this cumulative argument we simply add, in closing, the unmistakable testimony that Christ's personal coming will be visible. Thus saith the Lord: (Matt. xxvi. 64) "Hereafter shall ye see the Son of Man sitting on the right hand of power."

"MY CHURCH." BY J. D. MURPHY, D. D. NO. XXVII.

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.

THE THEORY advocated in these articles being correct an easy explanation is found of the manner of Paul's address, when speaking to the church at Rome, Corinth, etc.

This manner of addressing a single church as though it were the only one in existence is one thing which has given rise to the modern idea of the word "body," as intended to express the fact of the "whole company of the saved."

When I read he is the head of the body, the church, (Col. i. 18.) let me read as though there was no other church than the one addressed. If I do this I get the impression that Paul was speaking to and of the church at Colosse.

Surely it would seem that Paul would have the Colossian saints to understand that they were meant by thus using these pronouns before and after the words "body" and "church" in this connection.

How intensely personal is all this? As if they and they alone were concerned. Compare with this the third chapter of the epistle to the church at Ephesus, analyze them, compare the words, "dispensation," "mystery," "riches," "glory," "body," "church," "ages," "make known," etc., etc., and see how the "individuality" of each is made to stand out in all of its fullness.

Indeed one writer, and a Baptist at that, says: "It would be absurd to interpret these passages as meaning a local church." Who are we that they should give away the cause of the Master after this fashion? The teaching of God's word is one—one faith, one baptism, one body.

glory of God, and of Christ, as was those churches. How could, or how did those churches do this except as they carried out the "great commission," "Go ye into all the world," etc.

Let the issue be plain and clear cut, that the word *ekklesia* in the mouth of the King, and in the meaning of the Holy Spirit is one. Let the battle be fought out on this field, let the heavy guns of Rome, and the light artillery of Protestantism spend their strength on this heaven-built Gibraltar.

I will emphasize this idea by reference to the prerogative of the churches as to offenders.

The schismatic is an offender requiring the prompt action of the church. (Rom. xvi. 17.) "Avoid them," is the admonition of the apostle. Who is to do this? "Now, I beseech you, brethren mark them," etc. Who is meant by "you," by "brethren"? The church at Rome. The insubordinate, is another. "Tell it to the church." To what church? The one of which the man is a member. (Matt. xviii. 17.)

The disorderly is another class. (2 Thes. iii. 6) "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly," etc.

To these may be added immorality. (1 Cor. v. 11; Gal. v. 19-21) All of the offenses demanding church action is here given. Anything not specifically named, such as gambling, horse racing, etc., may be easily classified under one or the other of these heads.

No committee, no "church session," "bench of elders," synod, assembly, conference, convention, "college of bishops," none, absolutely none whatever except, "My Church" can deal with the offender. They alone admit to fellowship, and they only can "withdraw."

The fact that the *ekklesia* is one—complete in all of its entirety, individuality, lays on them the full obligation to do the Master's will in these things. "In the name of our Lord Jesus Christ." "Now we command you brethren, in the name of our Lord Jesus Christ," etc.

In one case, the Master himself gives the direction. No authority therefore, higher than this upon which any one might act. Though the Pope of Rome might have all the power which he claims for himself, yet his authority could not be above this.

In matters of discipline then, the case is in the hands of each church, and as we have seen to the full extent of a local church's power. Just here we make this point. "Since the full exercise of church discipline is in the power of each one of Christ's churches, there is no need for the existence of an 'invisible church,' so far as discipline is concerned." Why then should there be such "invisible church" (?) as to anything else? and "where the ordinances are administered," this "invisible church" (?) can do absolutely nothing.

It cannot admit to fellowship nor exclude from membership. As far as we know, there is positively nothing it can do. It has no locality, no proper name, can't carry out the great commission, has no promises, knows no coming together, has no communion, don't know where it comes from, nor where it began, nor does it know why it should be at all except it be to fill a certain vacancy in space on which the imagination might play.

IN OR INTO THE BAPTISMAL FORMULA. BY J. H. CARRIGER, M. D., KNOXVILLE, TENN.

Can we in the baptismal ceremonial, and in our own confessions of faith, afford to adopt the New Version of the Holy Scriptures as it is given in Matt. xxviii. 19?

To the above question I do not hesitate to answer that we cannot, unless we avow ourselves to be idolaters, and place ourselves under the condemnation of that Scripture which says: "Thou shalt have no other gods before me."

In the celebration of his rite we hear them say, "I baptize you my brother, or I baptize you my sister into the name of the Father and of the Son and of the Holy Ghost, and immediately we see they dip or plunge the candidate for baptism into the water. Remember Baptists hold baptism means to plunge, dip, or immerse. Remember also that in all public ceremonies, that the action done is a part of the language addressed to the spectator, and often not the least impressive part.

Let no one consider this as a captious or frivolous objection to the ceremonial of baptism, as practiced of late years, too commonly in our church. If my interpretation be correct, our church has a grievous sin to answer for, and now lies under the shadow of the darkest condemnation.

Does it need a linguist here to say which is right; the new or the King James' version of the 19th verse and xxviii. chapter of Matthew? It seems to me that a little more consideration on this point, on the part of the translators might have altered their version in the translation of this verse.

Whether we should translate the Greek preposition *eis* by in or into is to be determined by the context carefully studied so as to ascertain the spirit and intention of the writer.

In translating the words of a serious and sensible writer from one language into another, and upon a serious subject, is it not a certainty that we have made a mistranslation if our translation makes nonsense of his words, or makes him speak in glaring contradiction to the whole spirit and tenor of his other writings upon the same subject.

Now let us remember that the Greek preposition *eis* to be interpreted correctly into English, must on one occasion be interpreted by the English preposition into and on still other occasions by other English prepositions. Let us also remember that the apostles were sent forth as ambassadors to teach and to baptize, and to do whatsoever Christ had commanded them, and that as his ambassadors they were to teach and to do these things as his agents in, and not into his name, or in other words in virtue of authority proceeding from him, they were to do these things as might the ambassadors of the United States of America, in and not into the name of the United States.

Let us also remember that it was water the apostles were commanded to baptize in, into, or with, and that we have no warrant for saying they were ever commanded to baptize in or into anything but water. Let us remember also that a name when written is only a word, and when spoken is only a sound. Now, how are we to dip, plunge, or immerse a candidate for baptism into a written word, or how baptize him into the sound of a word.

It is necessary after stating these facts that I should ask how any one, who has made the Bible a study can give his sanction to the use of the New Version in the baptismal ceremonial, seeing it compels the avowal of idolatry in that ceremonial. I should certainly hesitate to do so, but we all know that even the wisest men may err, and the best may not always see the truth, even when it may appear patent to those of less worth.

baptize you my brother into the name of the Father and of the Son and of the Holy Ghost, and we see him at once dip the candidate for baptism into the water, we have no other alternative left us but to believe that water in the name of his Father and Son and Holy Ghost, and if water is the name of his Father and Son and Holy Ghost, is he not an avowed idolater? or is there no longer any force or meaning below "x to English words?"

In either case is the minister not guilty of blasphemy against the Holy Ghost, in asserting that (water) is the name of God, which is only one of the creatures of God? But we are told the minister does not mean this. He is only using a figure of speech. Now let me ask any candid thinking man who has only a faint acquaintance with English language, where he can find a figure of speech in this plain, positive, declarative sentence: I baptize (I dip) you my brother into the name of the Father and of the Son and of the Holy Ghost? Brilliant indeed is the imagination which can stretch out far enough to find the smallest element of a figure of speech in this sentence plain, positive, declarative. Has a sentence ever been constructed in the English language with fewer of the elements of a figure of speech? The only symbolism in any wise connected with it being that in the accompanying act.

In conclusion now we say, the minister must either mean what he says, or he does not. If he means what he says then in language as positive and declarative as language can be he avows himself to be an idolater, when he uses this language, and is guilty of blasphemy against the Holy Ghost, and if he says this when he means something else, unless unconsciously he is forgetful of the force and meaning of plain and simple English words he is still guilty of blasphemy against the Holy Ghost.

REPLY TO DR. CARRIGER.

QUESTION.—Shall we use in, or into in the baptismal formula? It may be difficult for some of your readers to believe the doc or to be serious in his views. But I am sure he is. Still I think he has reached conviction in rather a dubious way. The point of difficulty with him I understand to be about this: Ministers in baptizing candidates say they baptize into the name of the Father and of the Son and of the Holy Ghost, and then they baptize into water. And it appears to him that they intend what they do to be an exposition of what they say. They baptize into water and say they baptize into the name of the Trinity. Therefore, water, to them, is the name of the Trinity. And all who take water to be the name of God, take water to be their God, and so are idolaters. He thinks they should say in the name of, signifying by the authority of.

He also undertakes to saddle this formula upon the Revised New Testament.

I shall not annoy those who may choose to read this by pointing out the contradictions which appear in his article, for that would be quibbling. But I proceed in brief to show wherein I think the Doctor is wrong.

I. In the first place, the formula is not due to the Revised Version, as he charges. He may not have noticed that the same formula has been used for many years. In fact it might not have been so used in his presence. But it has been used and sanctioned by Baptists for many years. Proof: I have before me "A Pastor's Hand Book," from the American Baptist Publication Society of Philadelphia, sold in 1848 to a Baptist minister, Gideon Wright, from which I copy two formulas for the administration of baptism:

(a) "Upon profession of your faith in the testimony God has given of his Son Jesus Christ our Savior, I baptize thee—, into the name of the Father and of the Son and of the Holy Spirit. Amen."

(b) "Upon profession of repentance toward God and faith in our Lord Jesus Christ, I baptize thee, my brother, (or sister) into the name of the Father and of the Son and of the Holy Spirit. Amen."

So his objection is not against the Revised Version on this account, though for the same reason, he might object to it.

II. His objection is not well founded, because the ceremony is Scriptural in every word and idea, and most of all, in the very phrase to which he objects.

I. The churches are vitally connected with Christ as their Head. Waiving for the present all discussion about the meaning of "the church," and allowing that question to be settled by others, I say that it is a clear and frequent teaching of the Scriptures that the spiritual *ekklesia* is vitally connected with Christ as its Head. Proof: "Apart from me ye can do nothing." (John i. 23-24) "And gave him to be Head over all things to the church, which is his body." (If other testimony is desired, see John xvii. 11, 21-23; Rev. v. 12-13) Colossians i. 24, says: "Who now rejoices in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

3. If any man be in Christ he is a new creature. This is accomplished through regeneration and faith. But Christ designed that there should be a symbolic expression of this fact, which should include the believer's organic union with, and inhabiting in Christ, which should involve the doctrine that the believer has fulfilled the law of God in the person of Christ. Now, this is to be accomplished in baptism, which brings the candidate into full organic relation to a church. While baptism then qualifies the believer for full organic relation to a church, it symbolizes the vital spiritual relation to Christ. Not that the believer is said to have "fellowship with Christ's sufferings," to be a "partaker of his sufferings," to be "crucified with Christ," "buried with Christ." If that be true, then he must be in Christ. And all those expressions must be figures of speech. Who is conscious of suffering with Christ on the cross, or lying in the tomb with him? So baptism is a figure. (1 Peter iii. 21.) So then the objection that it is not figurative, goes for nothing. The words are not figurative but the act is. The Doctor would not object to figures of speech, if they conveyed the true idea; why then should he object to a figurative act that conveys no false idea? He is the only man I ever heard of that got a false conception of its meaning, at least the one in question. The Scriptures say "we are all baptized into one body." (1 Cor. xii. 13) And this body is the body of Christ. The connection seems to indicate that it is the church as Christ's body. Whatever it means, we are baptized into something. And all are agreed that it is not water. Yet all admit that immersion in water is the manner in which it is (symbolically) done. (Gal. iii. 20) "As many of you as have been baptized into Christ have put on Christ." This leaves no doubt that baptism brings us into something. You would make this writer talk nonsense if you deny it. That something, Paul says, is Christ. (Rom. vi. 3) "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?" By baptizing into his name, is the way the minister performs this. So he said do it. Baptized into his name; that is, baptized into the whole fullness of the grace of God, as belonging to that who believe. "Baptized into his death," that is, sealed, and as it were, formally attested and entered to all the benefits and obligations of discipleship.

3. We see then that baptism into Christ (into the name of the Trinity) is altogether a Scriptural idea. No baptism is a symbol to figuratively set this forth. Hence it is proper and Scriptural to say "baptize into the name." The baptismal formula is not wholly dependent on Matthew xviii. 19, though it is altogether in harmony with it.

I suppose that all who read, now know, that the preposition in Matthew xviii. 19, is *eis*, and that the primary meaning is into. The same thing is true of the other passages referred to in this discussion. But it matters not how you translate it, you have direction to do a symbolical act, which must be understood according to the teachings of Scripture. And it must so be interpreted. The Doctor asks that they say "in the name." That is just as figurative as they say "into the name." Try into the name, or with reference to the name. And each of these translations would be allowable. Yet they would have to be explained as having reference to his death and resurrection. The same is true when you read "in the name." So the whole question falls to the ground for lack of support. And our brother will have to yield it. He has fixed his mind on one possible explanation, and refused to see that there are others more reasonable, and more apparent.

In a word, then, what have we said? 1. The Revised Version is not all responsible for the formula, but the Greek Testament. And the formula is of long standing with Baptists.

2. It is proper to say "baptize into the name," etc., because—

(a) The church is organically connected with Christ its Head.

(b) The believer is brought into vital union with Christ.

(c) Baptism symbolizes this vital union.

(d) Baptism brings the believer into organic union with a church of Christ, which is of his body.

(e) And since baptism brings into organic relation to Christ, and organic relation to the church bearing his name, it is proper to say "into the name," and then put the candidate under the water as we are commanded.

3. That whatever be the translation of *eis* in Matthew xviii. 19, the performance of the command is figurative, and must be so understood. Very fraternally, O. L. HAINLY, Knoxville, Tenn.

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

THE AUTUMN MEETING OF THE BRITISH BAPTIST UNION.

BY WILLIAM NORTON, ENGLAND.

THIS meeting was held at Swansea in Wales the first week in October. The most important part of its proceedings was the second address of Dr. Samuel G. Green, the president. His words at the spring meeting proved that his sentiments are in harmony with some of the colorings of modern thought. His autumn address made this still more apparent. His subject was the Kingdom of Christ. The Redeemer said, "My kingdom is not of this world." But Dr. Green, instead of speaking of Christ's kingdom as a kingdom of saints, as a separate kingdom from his universal domain, identifies the two. He says that by "the kingdom of Christ" he means that Christ is the world's king, and that "the various kinds of human society, the nation, the community of nations, are prepared for Christ."

Dr. Green says, "When we say that Christ is the king of men we mean that the influences which effectually sway and surely mould human society are those of justice, charity, self-sacrifice"—that "these are the kingly virtues, the powers, which subdue and win mankind." He seems to mean that Christ's kingdom consists of moral virtues wherever displayed, and by whomsoever, throughout the world. He states also that "the visible church is a contradiction in terms;" that "the sphere of Christianity refuses to be confined within any outward limits whatever;" that though "men in all ages have proceeded on the supposition that the church could be made visible, and though it has been held that our Lord came on earth to establish an organized society, with recognized membership, it is time to brush all these delusions away."

Another peculiarity of his address is that it declares the city described in the book of Revelation as "coming down from God out of heaven" (Rev. xxi 12) to be present now. He says that it is not a description of some future condition but of our present blessedness.

He also maintains that the world, during this dispensation, is to be wholly regenerated and saved, that "the forces that are to move and win the world are among us now," and the end of this dispensation will not be "by a catastrophe, in which the visible manifestation of heavenly power will crush" the ungodly as "many of the excellent of the earth expect." Dr. Green says, "We have not so learned Christ."

The millennial reign of the saints has, in Dr. Green's opinion, already begun, and is manifest in the power which not only living saints but also dead saints now exercise on earth, by their deeds and creeds, over the minds of men. He says: "I know that while we are longing for some distant millennium the words are profoundly true to-day that 'the souls of those that had been beheaded for the testimony of Jesus... lived and reigned with Christ a thousand years.' Yes, the true rulers of men's thoughts and lives to day are those who have ventured and surrendered all for the sake of their integrity, but who are now enthroned with Christ himself, and live and reign through the long centuries as the leaders and the lords of men."

On the subject of atonement he quotes the views of Dr. Dale as consisting of "great truth." In the statements thus approved are these, Christ is "enthroned over all mankind as prince and savior. Every child born into this world is born a subject of Christ. Christ is our king, not by our own choice, but by God's appointment. By birth we belong to the race for which Christ died, and over which Christ reigns. By birth a child belongs to the kingdom of Christ. By the death of Christ for the sins of all the sinners it will be tempted to commit are already stoned for. It will inherit the glory of Christ in the world to come if it does not resist his authority, and reject his grace."

When compared with the firm belief of many of us the address, from beginning to end, is a web of errors, and of errors which are of a most serious kind. It is a sad part of the history of this indu-

entia Union that almost every meeting of late has shown the increasing power of false opinions. Dr. Green is probably in advance of most who heard him. Robert Hall did not go so far as to deny the existence of a visible church. He was never so absurd as to say that a visible assembly, or society, "is a contradiction in terms." He was unreasonable enough to contend that the laws which determine the bounds of the visible churches of Christ are not the positive rules on which the apostles acted, but the unknown limits of that invisible "body of Christ," which consists of all the chosen and redeemed, who, till converted, are utterly unfit to be members of a visible church, and therefore would have no title, if their election were known, to be on that ground members of one. But Robert Hall did not deny the existence of visible churches and a visible kingdom. Dr. Green has made a great advance from this point, and ought never to have anything to do with any visible body called a church again. By confounding that kingdom of Christ which is composed of his [true churches] obedient children with the universal reign of Christ over all nations and over the universe he has destroyed the very foundations of the spiritual kingdom, and is as much an opponent of it as if he were an avowed unbeliever. It is difficult to realize at once the full effect of such sentiments if acted on consistently; but it is evident that they free men from all obligations connected with the visible assemblies mentioned in Scripture. If, as Dr. Green says, "the kingdom of Christ, in its great reality, is independent of visible church organizations," it will be the duty of men to treat all such bodies as based upon delusions, and to concern themselves only with what Dr. Green says are the real elements of Christ's kingdom, "justice, charity, self-sacrifice, truth, meekness and righteousness." He says that "in all self-devotion to the interests of mankind, in the bold protest against oppression and wrong, in every disinterested endeavor to promote the cause of peace and freedom, in patient endurance, for the truth's sake, of misunderstanding and scorn, in the pure conscience, the temperate will, the heroic heart, everywhere, are the signs of the Son of Man in heaven, the proofs that he reigns even among them that know him not."

Can it be said that the teaching which makes the reign of Christ as king of saints consist of the influence exerted to produce natural virtues, such as may exist in persons who know him not, and that what is called the kingdom of Christ, of God and of heaven in Scripture is nothing but the reign of Christ over all mankind, is the gospel of Christ? Is it not altogether another gospel? Does not that false teaching which says that the sons of those who perish were as much atoned for by the death of Christ, as the sons of those who are saved, and that the efficacy of the atonement to save is not in itself but in the will and power of those who accept or reject the grace of Christ,—does not this teaching as much deny the real atonement made by Christ as the denial that any atonement was made by him? The only atonement by Christ named in Scripture is that which of itself redeems "from the curse of the law," "reconciles to God," "perfects forever." Does not the doctrine that by "the death of Christ for the sins of all" every child "by its very birth belongs to the kingdom of Christ, that Christ is its king and its savior," deny the universal teaching of Scripture that all are "by nature children of wrath," that all are "under the curse," that "the whole world lieth in wickedness"? And does not the denial that a catastrophe is coming which will be the "perdition of ungodly men," a day when Christ "will take vengeance on those who know not God and who obey not the gospel," and when he will destroy the fully revealed wicked one "with the brightness of his coming," tend to harden men in unbelief? Peter said: "Beware, lest ye also, being led away with the error of the wicked, fall from your steadfastness."

REMARKS.—We call the attention of our readers, and of the thousand ministers especially, to the above article of our English correspondent, Dr.

Norton, on the amazingly loose and pernicious views of what constitutes a church of Christ semi-annually set forth in the address of the president of the Baptist Union. We know of only one minister or editor in America who holds and teaches that the kingdom of Christ is not constituted of his visible churches but of righteousness, joy and peace. Why not take the fuller definition of Dr. Green, "justice, charity, self-sacrifice, truth, meekness and righteousness"?

The thoughtful reader will see what grossly unscriptural and absurd theories, which subvert the manifest teachings of Christ and his apostles, men will invent and advocate to support the practice of open communion. All can see that Dr. Green's church theory, as stated above, abolishes all church boundaries. Indeed he says definite church organizations should not exist. The Lord's supper then belongs to all who are professedly practicing the moral virtues inculcated by the Holy Scriptures.

Our readers, from the above, can see the importance of discussion, that we may thoroughly understand the true character of that institution called a church of Christ, its peculiar constitution and polity, its functions and powers, the relations that we as Christians sustain to it, and the duties these relations make incumbent upon us. Our readers can also see into what destructive errors Baptist churches in America would be plunged if they, like the churches in England, would give their attention wholly to missions at home and abroad, ignoring and opposing all discussions that have for their purpose the conservation of the faith of the gospel in its relations to the ordinances and the order of God's house. The bitterest persecution we have borne for the past forty years, and are now suffering from our brethren, is for our steadfast and unwavering advocacy of a strict adherence to the faith and order of the gospel, while we have ceased not to stimulate the zeal of our churches in preaching the gospel to every creature.

If unscriptural views of the Lord's supper have plunged Baptist churches in England into such destructive errors have we a right to hope that the Baptist churches of America will escape being involved, ere long, in the same or worse errors? Are there not leaders who are to-day advocating the self-same gross errors touching the church and kingdom of Christ set forth by Dr. Green and so strongly rebuked by our correspondent?

THE FUTURE PUBLICATION OF "KIND WORDS."

PRO. EDITOR:—Permit me through the medium of your columns, to inform your readers of the action taken by the Home Board, in accordance with the suggestion of the Southern Baptist Convention in the report on *Kind Words*, adopted at its session in Augusta, last May. Alluding to Northern and Western Sunday-school publishing houses, the report says:

"Whether we can, under present circumstances, compete in all respects with these is a question to be determined. On some accounts it may be well to make the experiment. We only speak what we feel when we say that as one man can supply the demands of this service, we must have something adapted to all stages of mental development,—a graded series, reaching from our infant classes to mature age. In view of the early expiration of the contract for the publication of *Kind Words*, we suggest to the Home Board to mature some plan by which these growing demands may be met. With Rev. Samuel Boykin as chief Editor, supported by such talent as can be found in our midst, this paper would meet all the demands of the case, and none of your people would look either North or West for any Sabbath-school literature."

To the suggestions of the report, as adopted, the Home Board gave earnest consideration, especially mindful of the statement of the report that, "The very best writers of our denomination are needed to supply, in adequate measure, what is now needed," and that, "If, therefore, we expect to meet these varied demands we must materially increase the facilities for producing this literature." It, therefore, solicited proposals for the accomplishment of these objects, being fully convinced that it was the duty of the Board and Convention, if pos-

sible, to supply the Sunday-school needs of its constituents. Of several proposals received, the Board accepted that made by Bro. H. H. Cabanis, of Atlanta, Georgia, and has made and confirmed, with him, a contract for five years, by which he agrees to publish the several editions of *Kind Words*, in first class style, and, also to bring out by or before October next, a full grade of *Quarterlies* three in number, and a *Magazine for teachers*. In the production of these publications the best talent and the most sanctified intellect of our denomination will be employed. Their style and appearance are to be equal to any published, and Bro. Cabanis is a well-known Baptist and possesses publication facilities equal to any in the South, and is animated by a sincere desire to meet the wants of our Southern Baptist Sunday-schools, we feel confident that he will do so. While he engages to pay into our treasury an annual royalty of one thousand dollars, the Board has contracted to give its strongest moral support and active exertions in behalf of the publications as well as the sustaining countenance of the Southern Baptist Convention. In behalf of the Board, I bespeak for the new publisher that will assume the Publication of our Sunday-school periodicals, on the first of next June, the general and hearty support of the Baptist Sunday-schools in the South.

All communications should be addressed and remittances sent to *Kind Words*, Atlanta, Ga. I. T. TICHERON, Cor. Sec.

ONE MAN'S LIFE.

DEACON WILLIAM DANIEL was born in Wayne county, North Carolina, in 1813. He came to Tennessee in 1831, and in 1835, he was married to Miss Sarah Dickinson in Haywood county, came to Arkansas with his wife and children in 1844, and settled near Tulip in Dallas county. On September seventeenth 1847 Eld. W. H. Baylies baptized him and wife into the fellowship of Tulip Baptist church. Bro. Daniel was ordained deacon by Tulip Baptist church, April fourth, 1852. He remained an active member of Tulip church for several years. Later he moved ten miles west and united with New Hope church, Dallas county, and remained with that church, beloved and respected by all her members till 1870, at which time he moved to Hot Springs county, three miles west of Malvern, united with the church there, and was one of the most useful and exemplary members among her number. Bro. Daniel was in the organization of Judson Association for six years as moderator. He was unable on account of ill health to attend the last meeting of his Association, and Dr. W. A. Clark was elected moderator in his place. He was never rich, but never lacked for means to render his family comfortable, and his house, heart and purse had always been open to the calls of duty and love. He leaves a large family of children, all I believe members of Baptist churches in Arkansas and Texas. His youngest son lives with him, and is well suited to take his father's place when God calls him. Sister Daniel, though very old, is still active and able to do her own house work. Bro. Daniel has worked, side by side with Hartwell, Baylies, Thrasher, Gates, Wyatt, Lindsey and Craig, and he has made his name respected and his influence felt. He has had as much influence in shaping the policy of the Judson and Sallie Associations, as perhaps any other man known. May his last days be his best. He and his aged wife are still united in love and faith, and together waiting for the summons to pass over the river. May the grace of our Lord preserve them.

F. W. EARLE.

FROM AN OLD READER.

DEAR BRO. GRAVES:—Accompanying this find another subscriber, making four subscribers since the proposition of Bro. John B. Carrin of Stephenville, Florida. Should I be able will gladly forward you more subscribers, though

money is exceedingly scarce. Have read the Old Banner over thirty years, and must say its pages are now teeming with more strength, knowledge, information and beauty to the followers of him who said "Follow me" than in her youthful days. Thankful would I be to hear that every Baptist family in the South took a copy of THE TENNESSEE BAPTIST.

Like you I am getting old and feeble, (am older than you). A few years more will call us home, but hope before we leave to see intercommunion crushed as has been alien immersion, therefore ease not your gospel strokes upon that hydra.

May our God protect and strengthen you, for arduous labors and afflictions under which you groan is the daily prayer of your brother. Fraternally,  
J. W. CHATHAM.  
Carthage, Texas.

P. S.—Said I am older than you, was born February first, 1829.

Only two months and ten days our senior. May you see the desires of your heart, Bro. Chatham.

"JOHN THE IMMERSER."

HOW THIS FOUND ITS WAY INTO THE VERSION OF THE BIBLE UNION.

THIS Society had been aided in defraying the expenses of its work by the large and wealthy community calling themselves "Disciples of Christ," the followers of Alexander Campbell. This sect, holding the dogma of baptism by immersion, desired a version of the New Testament in which it is expressly taught. Their aid was willingly accepted, though they were not fellowshiped by Baptist churches; for which they naturally desired that the word Baptist should not be retained in the New Testament.

In my revised version of Matthew's gospel, prepared for the Bible Union, I had retained the common and established form, "John the Baptist," as a proper name;—the term Baptist being constantly used in the New Testament as the surname of an individual;—by which he was distinguished from all others, and which was borne by no other one. Josephus says of him, that he was "surnamed Baptist."

The treasurer of the Bible Union, who was in sympathy with the so-called Disciples of Christ, earnestly plead with me to comply with their wishes. I at length consented to leave the question to Dr. Hackett, my associate in the work of revision. Whereupon, two of these men hastened to his remote residence and returned the following day, bringing his oral decision in their favor.

How they represented the case to him I have never known, nor have I any reason to suppose that my grounds for the position I held were communicated to him.

Hence the absurd rendering, John the Immerser, which designates nobody.  
April, 1886. T. J. COSANT.

AN OREGON INCIDENT.

A SHORT time since Eld. A. J. Hunsaker, who for several years has served the Baptist Convention of the North Pacific Coast as the general missionary in company with another of our ministers, and both strong Landmark men, held a protracted meeting of some sixteen or eighteen days in one of our towns, the result being about sixteen to twenty professions. Of these the Baptists got one! The Presbyterians got nearly or quite all the balance. It was a union meeting. We wonder,—

1. How much Landmark Baptist doctrine was preached at the meeting?  
2. Is our general missionary equally as successful every where he preaches?  
NOTE: The Presbyterian pastor wants them to hold another protracted meeting in his town. x.

THE CELEBRATION.

DEAR BRO. GRAVES:—When I read Bro. Carrin's proposition I felt it a most worthy one, one in which all lovers of unsophisticated witnessing for Christ should manifest their ap-

preciation in no uncertain way, thereby making the celebration of the fortieth birthday of THE BAPTIST a grand one. Herein we have the opportunity of conferring a mutual blessing upon editor and reader. The one by helping to bear the burthens and cheer the declining years of an aged and honored saint, still battling for the truth; the other by scattering the good seeds, the fruitage of which may reach down through the ages to unveil the truth to the dying world. May the blessings of heaven sustain you in the great conflict for truth, and swell the tribute till your soul shall overflow for joy, is the prayer of one who loves you.

Here is my humble tribute, being seven dollars and fifty cents, for five copies of THE BAPTIST. Hoping to be able to extend the circulation of the best religious paper in the world still further, I remain your brother in Christ,  
W. J. COPELAND, M. D.

Fetzeron, Tenn., April 19, 1886.

FIFTH-SUNDAY MEETING.

THE fifth-Sunday Meeting of Unity Association convened with Friendship church, seven miles north of Henderson, on Saturday before the fifth Sunday in May, at ten o'clock a. m.

PROGRAMME.

1. Introductory sermon, ten a. m. Saturday, by Eld. W. J. Hodges.
2. The best method of developing church benevolence. Eld. D. J. Franklin.
3. The duty of the pastor to the church and the church to the pastor in the matter of pastoral support. Eld. J. N. Wheatley.
4. The best course for young Ministers to pursue while preparing for the ministry. Eld. H. G. Savage.
5. The duty of each member of the church to contribute to missions, and the best system for contributing. Dr. W. G. Inman.

SUNDAY.

Eleven o'clock a. m. Preaching to be supplied by the church.  
Two o'clock p. m. mass-meeting in behalf of State missions.

It is hoped that a good attendance of ministers and active laymen from the churches of the Association will be had at this meeting. Parties coming by railroad to Henderson on Friday will be conveyed out to the church.

By order of the Executive Board.  
April 26, 1886. H. S. FRANKLIN Sec.

CHURCH ACTION.

THE Society Hill Baptist church, Woodville, Tenn., met in conference Saturday before the first Sunday in April, at the request of Eld. I. A. Yarbrough, to investigate reports circulated on him calculated to injure his Christian character. After a free and full investigation, we take pleasure in saying that these rumors are without any foundation in truth. Bro. Yarbrough has been a member of our church five years, was our pastor four years, and we knew him to be a man of true moral worth, and so recommend him to the Baptist brotherhood. True Baptist and Baptist Gleamer please copy.  
—Done by order of the church Saturday before the first Sunday in April, 1886.

D. C. YARBROUGH, Moderator.  
W. D. NEW, Clerk.

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 our new name entitles you to be enrolled on the list, and will be highly appreciated, where you can do so better, so though you sent ten when you could have sent twenty.

A. B. H.

Always read the eleventh page.

Only ten days more in which to order the New Work on Campbellism at \$1.50. Order this week.

The new subscribers and doubled lists at so many post-offices last month is an earnest that the celebration of the fortieth birth-year of THE BAPTIST will be a success.

OUR THEOLOGICAL CLASS.—We request of each member, during the month of May, to send us a list of the types he has found in the book of Genesis, and report how much of the course for this year he has read. We can then plan for the spring and summer reading.

By an oversight we stated that Bro. Powell's article was written by a teacher whose son graduated at the University. It was from the son himself, and he spoke from his own personal knowledge of the excellencies of the institution and of the faculty of our University.

You can now, if you wish, aid in clearing the truth of the sophisms by which it is prejudiced and beclouded. Send twenty-five or fifty cents to this office and get a package of Bro. Harral's masterly Reply to the assault of the Reflector, and scatter them among your brethren and friends.

We missed a great treat in not being able to be in our office when Bro. H. B. Caldwell of Spadra, Los Angeles county, Cal., made his call. We have only regretted it once that we did not visit Southern California before we left the State in 1879; but we know no brother south of San Jose. Should we ever again cross the Rockies we will certainly in person return the card call of our Bro. Caldwell.

If any one has been influenced to regard the discussion of the Lord's supper as unnecessary, and even harmful, we advise them to read thoughtfully the article of Dr. Norton of England in this issue. It is a fact already demonstrated in this country, and within the limits of our own State, that the most unscriptural and dangerous theories, fraught with certain ruin to our churches, have been originated and advocated to support loose views of communion to find some shadow of warrant for carrying the Lord's supper beyond the bounds and disciplinary jurisdiction of the local church celebrating it. Will not our brethren be warned? Have they not already heard enough to convince them?

Bro. George C. Needham, the evangelist, came out and spent a day with us before he left the city; and we found in him an humble, pious, Christian gentleman. It was said of him by one of our pastors that he was the most thoroughly acquainted with the Scriptures of any of the many evangelists who have visited this city. Bro. Needham and Mr. Moody were both ardent believers in the premillennial advent of Christ; and we understand that the large majority of foreign missionaries hold and teach the same. Bro. Needham was opposed to the rushing of the converts in revivals into the church; and he believed none of them should be received until they could give Scriptural evidence of regeneration,—something more than a willingness to be baptized. The longer Bro. N. was with us the more we saw in him to love.

We have published five thousand copies of Hon. Jobe Harral's Reply to Dr. Robertson, which we will furnish at twenty-five cents per dozen, postpaid. Here is an opportunity offered to all the active supporters of the purity of the ordinance to disseminate the truth, and to aid in its vindication from misteaching and perversion. There are hundreds who can think of a dozen friends and neighbors whom they would like to see this masterly

ful Reply, and whose eyes it might serve to open to see the true limitation of the sacred supper. Brethren, send in the names of those brethren and friends or relatives, and their post-offices, and we will mail the Reply at twenty-five cents a dozen, or send them to you to circulate among the brethren of your own church.

It is true of all of us that we take pleasure in helping those who appreciate our assistance, and are not lifted up or made indolent by it. Here is an expression of Bro. Owen, one of our young ministers, which we cannot withhold from those who are assisting us to educate him: "When I read the names of those who are aiding you to educate our young ministers, I feel like I would be glad to see and thank them personally with a hearty handshake. May God bless each. It makes me more humble than ever, when I think of the contributions of such kind people for the education of one unworthy boy. May God bless each one of them." Twenty-five dollars will make up the amount now needed to pay his board to the end of this session, June next. Will not you, dear brother or sister, who read this be one to contribute at least \$1.00 towards this amount? We will have some \$100 or more to bring up on the expenses of the others we have been helping, to pay out the expenses of the year that then closes.

From the last paper it will be seen that Dr. Murphy's articles on a Christian church are attracting attention in England, as we know them to be in the Canadas. Dr. Norton and Dr. Angus, the former a close and the latter an open communionist, stand at the very head of Baptist scholars in England. Dr. Norton was the first scholar in England elected as one of the Bible Union revisers. Dr. Norton most heartily endorses Dr. Murphy's position touching "My church" and "one body" and "body of Christ." Will not the attentive reader refer to his article last week, and read his masterly reply to Dr. Angus? Who will say it is waste of space and time to discuss the Scriptural meaning of these terms when it is manifest that the open-communionism of English Baptists grew out of a false view of "my church," or "the church of Christ"? If all Christians, as such, constitute the church, or body, to which he gave the supper then is it proper for all Christians as such to eat it together. So the English Baptists reason. If all Baptist churches constitute the one Baptist church then is the inter-communion of the local churches proper.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor. No. XXVII. The Ten Virgins.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."—Matt. xxv. 1-13.

THIS has been pronounced the most graphic and touchingly beautiful and impressive of all our Lord's parables. No one perhaps has received more attention from expositors and commentators from the days of Augustine and Luther down to the present. Dr. Seis, who himself has devoted an entire book for its explanation, says of it, "Books and commentators for its explanation are not few. It seems to me however that it is not understood as it ought to be. It touches upon fields of doctrine, experience and hope concerning which the popular mind needs more instruction than it receives."

While it is true that the popular mind has not received the amount of instruction it needs, it is equally true that it has not received the character of instruction it needs, not only upon this parable, but upon its companions, i. e., those of the Talents, the Pounds, and the Faithful Head Servant. Commentators and expositors widely disagree among themselves in their interpretations, and the result is natural, the popular mind is left in a confused and inquiring attitude, looking earnestly for interpretations that will at least convey important truths, and harmonize with the other teachings of God's word.

It is the fixed conviction of the writer that to do this, they must be interpreted dispensationally, and in strict connection with the time and events connected with the Second Coming of Christ to receive his bride, and her favored companions, preparatory to her marriage and introduction into the beautiful habitation of the bridegroom which shall have been prepared for her everlasting and glorious abode according to His promise.

This is the work I have undertaken in great weakness, and felt a disqualification to accomplish, but in the language of another, "Should I ever fail to establish the conclusions which the terms and implications of the parable appear to me to require, the cause of truth may nevertheless be the gainer by the re-opening of the questions involved, and a re-survey of the field."

This is the first of the three last and most remarkable parables which Jesus spoke to his disciples as his feet pressed for the last time the brow of Mount Olivet, where for so many ages above all other places piety had felt herself nearer to heaven. As these were his last teachings, so their main scope had exclusive reference to the last events, in which at the end of the ages, his kingdom will find its long promised and glorious consummation.

This one is built upon the ordinary circumstances and events connected with a wedding scene then common among the Jews, and still not unfrequent in Oriental countries.

An eye witness of a Hindoo marriage gives the following illustration of this custom:—

"The bridegroom at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight it was announced in the very words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment. 'And the door was shut.'"

The principal features designed I think to convey specific instruction to his disciples then and to the end of the age are,—

- 1. The Bridegroom, and,—
2. His Coming—the Time and the Manner of it.
3. The Bride—And her Virgin Companions—The Guests of the Marriage Supper.
4. The classes or classes of persons represented by these Virgins—the five wise—the five unwise or improvident.

What is implied by the door being shut, and the expression, "I know you not?"

What constituted the punishment of their improvidence?

Their probable ultimate condition.

1. That the Bridegroom represents Christ all interpreters are agreed. David, Solomon, Isaiah and John the Baptist, and the apostles all refer to him as the Bridegroom of his chaste and pure Bride, to whom he is now betrothed, and for his marriage to her, the day is fixed in the Councils of eternity.

2. His "Coming," about this, both as to the time and manner of it, there is a wide diversity of views.

(1) It cannot be the destruction by war of some important city, as Jerusalem, Babylon or Rome, as many teach, since in no sense can their destruction be thought of as the joyous coming of the Bridegroom to receive his Bride, preparatory to the marriage ceremony and the feasting.

His coming as a Bridegroom is spoken of as a coming event, long after these cities had been destroyed.

(2) Nor can it be interpreted of the descent of the Holy Spirit, or of a spiritual coming or presence of Christ, for in this sense he has ever been with his people.

(3) Nor can it be interpreted of that providential event to which all are subject—death. Death is not a glorious, loving Bridegroom, for whose coming the Bride—Christians—wait, and hope, and pray for, in loving and impatient expectancy. He is throughout the Sacred Scriptures represented as the enemy of our race, from whose approach we shrink and recoil. Nor is the language consistent, applied to any one of these events "Behold" (a joyous exclamation, "The Bridegroom cometh, go ye out to meet him.")

This "Coming of the Bridegroom," unquestionably refers to the second personal, bodily, visible coming of Christ to gather unto himself his elect choice, and eminently faithful ones, whom he will honor before his Father and the Holy angels, the world and the universe by making them his Bride—"the Lamb's Wife." As his first coming was in two stages. For thirty years he was present, yet unrecognized by the world, and even by his relatives and his own Harbinger, John, while his messenger was gathering and preparing a people for him, and then at his baptism, he was bodily and gloriously manifested to Israel by the open heavens, the voice of the Father, and the descent of the Holy Spirit, as the Divine Son of God, so will his Second Coming be in two stages. He will come into the air unseen by the dwellers on the earth, and unrecognized by even his friends, where he will gather unto himself from all nations, all his saints, ready and waiting to receive him, whom he will make his Bride, and when this shall have been fully accomplished, he will make himself manifest to his people, and to the world, as the all-glorious Son of God, coming on the clouds of heaven, with his saints, with power and great glory, when every eye shall see him. The marriage will then take place, and he will introduce his Bride into her now prepared and glorious habitation, the re-Edenized earth with its Paradise Restored.

Who will constitute the Bride?
1. None but real Christians, pure and chaste virgins, will constitute his Bride "The Lord's wife." All interpreters are also agreed in this—
2. But not all Christians, nor even all virgins, will constitute his Bride.
This must be so evident to all Bible readers on a moment's reflection as to need no discussion here. We all know that the bride among all virgins, in the eyes of the bridegroom, is the one most beautiful, and "the one altogether lovely." As an apple tree among the common tree of the wood so is his beloved among women "the virgins." He loves them all but he loves his betrothed one above all.
In all ages the Lord has had his choice and best beloved ones. They were and are of that class of faithful Christians typified by Abel, Enoch, Seth, Noah, Abraham, Moses, Samuel, Jephthah, David, and that so "great cloud of witnesses" for God in the ages before the coming of Christ, alluded to by Paul—

THE BRIDE OF CHRIST.

Who will constitute the Bride?

1. None but real Christians, pure and chaste virgins, will constitute his Bride "The Lord's wife." All interpreters are also agreed in this—

2. But not all Christians, nor even all virgins, will constitute his Bride.

This must be so evident to all Bible readers on a moment's reflection as to need no discussion here. We all know that the bride among all virgins, in the eyes of the bridegroom, is the one most beautiful, and "the one altogether lovely." As an apple tree among the common tree of the wood so is his beloved among women "the virgins." He loves them all but he loves his betrothed one above all.

In all ages the Lord has had his choice and best beloved ones. They were and are of that class of faithful Christians typified by Abel, Enoch, Seth, Noah, Abraham, Moses, Samuel, Jephthah, David, and that so "great cloud of witnesses" for God in the ages before the coming of Christ, alluded to by Paul—

"And what shall I more say, for the time would fall me to tell of Gideon, and of Barak, and of Samson, of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again; others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover of bonds and of imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. xi. 32-40.

And the largest cloud of "faithful and true witnesses" who have lived and labored, and suffered for Christ since, and the faithful ones, though few, living and testifying now, these, and only these, will receive the highest honor when Christ comes, i. e., that of being the nearest to the person of him to whose heart they have been the dearest here. All Christians are loved by Christ, and will be saved and rewarded according to what they have done and suffered for him, but all will not constitute his Bride—be enthroned and crowned and reign with him.

When the King's daughter, the betrothed Bride of his Son, is brought unto the King's palace, all glorious in her robes of beaten gold, there are her virgin attendants who follow to grace her presence.

"And the King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace."—Psalm xlv. 13, 14, 15.

Who are these virgin companions? They certainly represent Christians, but they are not the Bride, and never will be, although next in honor to her. In the Parable under consideration, the wise virgins, whom all admit represent Christians, chaste and pure, were not the Bride, nor a part of her. The King's daughter was already within, and awaiting the coming of the Bridegroom before they entered. They were the virgin attendants of the Bride—the invited guests of the marriage, and in this were highly honored and blessed.

"Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write blessed are they which are called unto the marriage supper of the Lamb."—Rev. xix. 7-9.

If all Christians constitute the Bride why did not the angel say blessed are those who are chosen to be the Bride, and not blessed are those who are called to the marriage supper of the Lamb? None but Christians will enjoy the honor of being the guests of this supper.

John saw those who symbolized the class of Christians who will constitute the Lamb's Wife:—

"And I looked, and lo a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters and as the voice of a great thunder. And I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb."—Rev. xiv. 1-5.

These represent the comparatively few "choice ones" of the earth, the first born ones, the first fruits unto God and the Lamb; and these, and those like these, alone will be honored with being made the Lamb's Wife.

Notice the peculiar characteristics of these Christians.

1. They had not while living on earth "defiled themselves with women," i. e., committed spiritual fornication. God charged Israel with this heinous sin when his people united with the nations around them in their worship—for the religion of

those nations were false, not of God, but forbidden of God. By mixing with them in their worship, they by their acts, denied that God was the only true God, and his religion the only true religion. It is true, by uniting with those nations in their worship, they blunted the force of their open opposition and out-spoken hatred, and gained their good will for the time being, but they nevertheless committed spiritual fornication, an abomination in the sight of God; and for this they were severely punished, and have been for long years rejected of God from being a nation, and are now enduring the time of Jacob's Trouble, to be purified from their idolatry by scars of sufferings.

2. They were virgins. They had while living here kept themselves pure and chaste—intact from the sinful and demoralizing pleasures of this world. I cannot believe that they found sweet pleasures in the ball-room, the opera and the theater, which are peculiarly the "pleasures of sin," and of the children of this world. They kept their garments unspotted from the world.

3. These were when here, "the followers of the Lamb," not professedly, nor in a general sense; not in a great many things, but these followed Christ whithersoever he went. When he went the paths of obedience they followed him. They obeyed from the heart all his commandments. As willing or wilfully disobedient Christians, they were without fault before God.

These 144,000 were certainly not "the representatives of all the saved, as some teach, for all who have been saved did not possess these characteristics, nor will any one presume to say that all living Christians to day possess these distinguishing marks of consecration to Christ; but they do represent all those Christians who will be honored and rewarded by being made the Bride of Christ.

In the day when Christ comes to elect from the earth and receive his Bride unto himself, (As will his faithful ones be rewarded for all they have sacrificed and suffered for him here.

John was shown a countless multitude of palm-bearers of all nations, who were Christians; but they were no part of the Bride, for were they honored, or even blessed with an invitation to the marriage supper, and yet they were saved, but never attained higher positions of honor than that of servants:—

"After this I beheld, and lo a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen. Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. vii. 9-17.

P. S.—Next week, health permitting, I will consider these questions:—

Who, at the Coming of Christ, will be represented by the wise virgins? Who by the foolish? Were the latter finally saved?

I cannot believe that those Christian ministers or members who, while they profess to love Christ, refuse to do what he commands them, because of the opposition of their own flesh and blood—their own friends and family, or of the world, will ever constitute any part of the glorious Bride of Christ. These ministers who refuse to obey the least of Christ's requirements and teach others so, certainly will not be made the greatest in Christ's kingdom, but Christ says they shall be the least.

"Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. v. 19.

How many of our brethren, ministers whom we love, will far miss this highest honor, by refusing to follow through fear of losing the smiles and favors of men—refusing—in truth not all things, even those which are the least—commandments—and in doing them their duty to do them. They will be the least in the kingdom of heaven.

QUESTIONS AND ANSWERS.

QUESTION 441. Will you please give us your views on John III. 5, and tell us if you think born of water refers to water baptism...

ANSWER 441. Some thirty-five years ago when we, in this State, were in the heat of the battle with the Campbellites...

1. That a man, the subject of a natural birth, was only a natural being, and unable to see (discern) spiritual things...

2. That for a natural man to become a spiritual man he must be "born of the Spirit," "born again" and from above...

3. He also wished him to understand that being a spiritual man, by being born of the Spirit, was not being in his kingdom...

4. That in addition to being born of the Spirit one must be born of water in order to enter his kingdom.

Here we have a natural birth (product), a natural man; a spiritual birth (product), a spiritual man; a birth of water (baptism), which is an ecclesiastical rite...

Nicodemus knew that Christ was establishing a kingdom on earth, and that publicans and harlots were entering it by being immersed in water...

Arkadelphia has been selected as the site of the future college of Arkansas Baptists. It is healthy, accessible, in the midst of an intelligent community and a lovely place.

this was included in Nicodemus' question) Christ declared was as inexplicable as the blowing of the wind.

But it is unthoughtfully or ignorantly urged that baptism is a symbol of but one thing, and cannot symbolize two different and opposite things, as death and birth.

A Proclamation, a Profession and a Prophecy. We close here with a renewal of the promise that so soon as strength will permit we will write out our sermon on this conversation of Christ with Nicodemus under the title of—

THE THREE BIRTHS. In which our views above outlined will be fully elaborated, and presented to the denomination in tract form.

We rejoice to learn that so many millions of our children in every Sunday school of every country of earth were taught correctly touching this passage.

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...

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 Pettigill.

The advocates of this popular delusion are bold and confident, and are vigorously pushing the issue upon public attention in every direction.

Arkadelphia has been selected as the site of the future college of Arkansas Baptists. It is healthy, accessible, in the midst of an intelligent community and a lovely place.

AN EXPLANATION. We place the blue X upon the papers of all whose time will expire within the following four weeks...

EDICRAMS.

The new Revised Bible is the best, King James' the worst. You can make the best terms for the best Bibles to sell with Graves & Mahaffy.

John Adkinson of Santa Fe, Tenn., adds one. Eld. J. D. Jameson, Santa Rosa, Cal.: You are in a beautiful valley and with a good people, Shake Bro. Crane's hand for us, and see what you can do for the celebration.

Bro. T. O. Owen sends three new names, which, since this effort commenced, doubles the list at Sharon, Tenn. Bro. G. P. Carpenter of Clearmont, Mo., votes one, a present to a faithful minister.

Bro. J. M. Parker of Hope, Ark., sends two for the celebration, and adds: "My wife sends you one dollar for yourself. We both will be sixty-three years old this month."

Bro. J. W. Smith of Center Hill, Ark., renews and votes one; and the sisters of the church present the paper to their pastor, Eld. J. G. Doyle, whose time had expired.

We never knew before that Eld. Brown of Cleburne ever wrote against us, under a fictitious name, in the Arkansas Evangelist or any other paper.

course. He has never offered to discuss the question of communion with us or our associate in this paper and we refused to meet him.

Bro. J. M. Russell of San Saba, Texas, rejoices in correcting his statement that he was alone in his Association as holding church communion.

Bro. J. W. Mathis of Canton, Miss., votes three for the celebration. Bro. T. O. Owen sends three new names, which, since this effort commenced, doubles the list at Sharon, Tenn.

Bro. J. M. Parker of Hope, Ark., sends two for the celebration, and adds: "My wife sends you one dollar for yourself. We both will be sixty-three years old this month."

Bro. J. W. Smith of Center Hill, Ark., renews and votes one; and the sisters of the church present the paper to their pastor, Eld. J. G. Doyle, whose time had expired.

We never knew before that Eld. Brown of Cleburne ever wrote against us, under a fictitious name, in the Arkansas Evangelist or any other paper.

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...

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!

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

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.

The faith of immortality depends on a sense of it begotten, not on an argument concluded.

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...

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!

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

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.

The faith of immortality depends on a sense of it begotten, not on an argument concluded.

The Young South.

MRS. NORA GRAVES HALEY, Editor, To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., MAY 8, 1908.

POST-OFFICE.

THE POINTS FOR BOYS.

I TRUST every boy who sees this will commit it to memory. This will be a nice piece for a boy to speak at school or picnic anywhere.

1. Be honest, my boy, be honest I say! Be honest at work, be honest at play, The same in the dark as when in the light; Your deeds need not then be kept out of sight.

2. The next thing you need is knowledge, my boy. These virtues indeed your time should employ. Let knowledge display integrity too, And you'll seldom say, "I have nothing to do."

3. But work calls for action, muscle and will. Boys must "get up and get" their stations to fill; And boys should be active as ever they can. A dull, stupid boy grows up a dull, stupid man.

4. But simple activity will not suffice; Some shrewd, active boys are shirks in disguise; They make all the moves the industrious do, But don't care a fig to push business through.

5. The next thing in order, avoiding display, In boys should be careful to hear and obey, Not even presuming to make a reply, Nor muttering any, "I'll go by and by," But promptly obey with a hearty good will, Attempting at least the whole order to fill.

6. Again, be not stiff, but stick to your work, Never let it be said that you are a shirk; But when any task is fairly begun Keep pegging away until it is done.

7. Be kind and obliging to young and old; 'Twill bring a reward more precious than gold. Remember Christ said, "Be more blessed to give" To those needing aid than to receive.

8. Once more let me say, never leave out of sight The fact that a boy should be truly polite. Don't think it beneath you to say "If you please," Nor mark the title "pestiferous tease."

9. You may follow these rules and still may defeat Your hopes of success unless you are neat. Be cleanly in all things, be tidy in dress, And you may expect to meet with success.

10. Provided you add to these virtues in youth The all-crowning virtue of unshaken truth. This gives to all others a value untold, More precious indeed than silver and gold.

Be honest, be wise, and industrious too; Be active, obedient, obliging and true; Be faithful in all things, be clean as you can, Polite in your manners, and you'll be a man.

—Uncle Amasa.

AUNT NORA:—Inclosed please find cash for one dozen and a half tracts. If there is anything coming to me set me down as one of the Little Workers, to help educate the two Mexican girls. I have not received my last order of books, caused doubtless by the freight, which has been the cause of my not remitting sooner. Love to you, Uncle Orren and the cousins. W. C. SMITH, Lenoirville, Ala.

P. S.—Please accept a little contribution for the Mexican girls as follows: Lela Smith ten cents, Aea A. Smith five cents, Rosa M. Smith five cents. I see in the Young South my order was promptly filled, and I am looking for it every mail, when you will hear from me again. W. C. S.

I learn from Mr. Mahaffy that he has never received my last order for you, though I sent it promptly; and I have forgotten what it is. If you still wish more tracts and books to sell let me know, and I will send them. You have done well, and I hope good will come of your sales. I do not see how we can manage so that you can make anything out of the sale of book, but you can on tracts. Let us hear from you soon.

AUNT NORA:—I have joined the tract club, and have sold the two dozen and a half you sent me, but did not have enough. I would like for you to send me some more. Five dozen will be all right. Please send inclosed three dollars to pay for the tracts sold. Please send next time these on the Lord's Supper, the Salvation of Baptism to Salvation, and A Peculiar People, as they sell best. Send some of the others, but mostly these named. Yours truly, ALMA PARKURING, Clearmont, Md.

Well done, Alma. I send five dozen as requested, and pray God to bless you in the sale of them. As this rate

you will surely win Uncle Tom's prize-book, a nice illustrated copy of Pilgrim's Progress, and do great good to others. Cousins, are you going to let Alma outstrip you in the race like this? Come, let us hear from all those who have held tracts so long a time. You earned fifty cents on the sale of these two dozen and a half tracts, Alma. Where do you want me to credit you? As a Little Worker?

AUNT NORA:—I wish to join the Little Workers. I am Van Farrar's younger brother. I am going to try to work the portraits. I have come in too late to work for the prize. I may not work them all, but will do my best. Mother and Sister Van will assist me some, as I do not understand the Bible as well as they do. I want to be a good little boy and one of the little cousins, and learn the Bible, our best book. I have some sheep papa gave me for helping him with his, and will get my money that way. I send thirty cents for three months. With much love your nephew, EDWIN FARRAR, Olifton, Ark.

Our Bible Portraits.

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

"And Moses and Aaron went in unto Pharaoh; and they did so as the Lord had commanded. And Aaron cast down his rod before Pharaoh and before his servants; and it became a serpent.

This is a gorgeous picture before us; but, although in the palace of a king, and arrayed in costly raiment, we recognize Moses, the bare-footed shepherd of the mountain we saw before the burning bush in our last picture.

Who else do we see here? Here is a king seated upon his throne. What do you know of him?

What use did God have for him? (See ix. 16.) Who is this Aaron?

How old were Moses and Aaron when they spoke to Pharaoh? (Verse 7.) Why did not Pharaoh believe this sign from God?

How did Pharaoh treat Israel, the people of God? Why would he not let them go as God commanded?

How many signs, or plagues, did God have to send upon Pharaoh and his people before Pharaoh learned that he was indeed the true God, and that he must be obeyed?

What were the plagues? Did the Israelites suffer from these plagues? Does God ever have to plague and afflict people these days in order to teach them that he only is the true God, and that he must be obeyed?

JOSEPH.

ANSWER TO THE PORTRAIT FOR APRIL TENTH. "And Joseph was the governor over the land; and he it was that sold to all the people of the land. And Joseph's brethren came and bowed down themselves before him with their faces to the earth." These words can be found in Gen. xli. 6. This Joseph is Jacob's son whom he loved so well. He is the same little Joseph who was sold as a slave in our last lesson. He was governor of Egypt. This reminds me of the two dreams he had before he was sold. Pharaoh was king of Egypt at this time. Pharaoh found Joseph in prison. Pharaoh thought he was a great and good man because he interpreted his dreams, which the magicians and all the other wise men could not do. He brethren came to Egypt to buy corn. They did not know it was Joseph they were bowing before. They were afraid when they found he was Joseph, because they thought he would punish them; but he did not do so. He saw his father again in his old age. He was thirty years old when he was made king of Egypt. Pharaoh gave Joseph the name of Zaphnath-paaneah, and gave him Asenath, the daughter of Potiphrah, the priest of On, for his wife. He had two children, Manasseh and Ephraim. He did not forget God in his prosperity. He was one hundred and ten years old when he died. He was then buried in a coffin in Egypt. Your niece,

MATTIE VALENTINE.

Sallie, Johnnie and Jimmie Jackson say: "Joseph's body was embalmed and placed in a coffin in Egypt, and after many years was taken back to Canaan by Moses, where it was laid in its final resting place at Shechem." Several of the cousins noticed this fact; but several others did not seem to have noticed it. Read Ex. xli. 19. Will the cousins tell me how many souls went into Egypt with Jacob? Read the first chapter of Exodus.

Ollie Carpenter says: "This teacher me not to forget God in time of trouble; for he will make a way of escape for all who trust in him."

Herschel Wingo says: "Brother Clarence and John Kirby are going to school, and studying so much, they think they have no time to write to the Young South or study the portraits." We are glad they are turning their attention to school studies so studiously, but hope they do not neglect their Bible study. We hope to hear from them when vacation comes.

Julia and little Haynie. The floods and breaks in our railroads delayed yours and many other answers to portraits for March thirteenth and twentieth till too late to publish names; but I have given credit to you and all that came.

Portraits answered also by Lillie Graves, Florence Anderson, Ollie Carpenter, Herschel, Esther and Spurgeon Wingo, Willie Watts, Elora Canfield, Johnnie, Sallie and Jimmie Jackson, Van Farrar, Edwin Farrar, James Woolworth, Edgar Hargis, Parker and Thomas McGregor, Clarence Rose, Lella Vann, Rebecca Norris, Pearl, Flora and Robbie Longmire, Iddo and Hattie Moody, Julia and little Haynie, Beulah Green, Addie Taylor, Layton Wall, Letitia and Lela Cadwell, Mary Wilson.

BUSINESS MAXIMS FOR BOYS.

ATTEND carefully to details. Best things are difficult to get. Cultivate promptness, order and regularity. Do not seek a quarrel where there is an opportunity of escaping. Endure trials patiently. Fight life's battles bravely. Give when you can, but give from principle, not because it is fashionable. He who follows two hares is sure to catch neither. Injure no one's reputation or business. Join hands only with the virtuous. Keep your mind from evil thought. Learn to think and act for yourselves. Make few friends. Never try to appear what you are not. Observe good manners. Pay your debts promptly. Question no man's veracity without cause. Respect your word as you would your bond. Say "No" firmly and respectfully when necessary. Touch not, taste not, handle not the cup which intoxicates. Use your own brains rather than those of others. Virtue, not pedigree, is a sign of nobility. Watch ya, stand fast in the faith. Youth is the best period for the forming of good habits.

LITTLE SINS.

LITTLE SINS grow. They are not like spiders or wasps, which we can put our foot on and crush if need be; but like little lions, which seem as harmless as kittens at first, but grow into fierce, roaring wild beasts. There is a lad about fifteen years old in state's put in for five years for stealing. He says he remembers well the first thing he stole. It was a ten cent piece, which was lying on the mantel in a lady's house where he was doing some work. When no one was looking he slipped into his pocket, and oh, how frightened he was afterward for fear he would be found out. But he was not, and so the next time he had a chance he stole again, and kept on growing worse and worse, until at last, with some other boys, he broke into the house. People seldom do very wicked things at first. They do little wrong things; so little that they say, Oh that's nothing there's no harm in that. But the little things grow into big things, and then people see no harm in them. Dear children, there are no little sins in God's sight. All are truly large and very black.

Little Workers for 1908.

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

Parker McGregor, 12 mos.; Thomas McGregor, 12 mos.; John Overton Dabney, 12 mos.; Elmer Reeves, 12 mos.; Ollie Carpenter, 12 mos.; Miss Hannah Wyatt, 12 mos.; Annie May Belcher, 12 mos.; Curtis Faulkner, 12 mos.; Joseph Allen Dabney, 12 mos.

Minnie Belcher 5 mos.; Horace Mullen 7 mos.; Hattie Moody 7 mos.; Van Farrar 6 mos.; Florence Alexander 6 mos.; Letitia Cadwell 6 mos.; sis Cadwell 6 mos.; Mamie Adwell 6 mos.; Tommie Martin 6 mos.; Lela Stanton 6 mos.; Willie Stanton 6 mos.; Uncle Orren 6 mos.

Herschel Wingo 6 mos.; Edgar Jones 5 mos.; Lella Vann 5 mos.; Hattie Morris 5 mos.; Alma Carpenter 5 mos.; Esther Wingo 4 mos.; Clarence Rose 4 mos.; Estelle Jones 4 mos.; Beulah Green 4 mos.; Pearl Longmire 4 mos.; Flora Longmire 4 mos.; Robbie Longmire 4 mos.

Ma La Gray 3 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.; Alton Page 3 mos.; Edwin Farrar 3 mos.; Mary Kearley 3 mos.; Mattie Balesline 3 mos.

Eula McKinstry 3 mos.; Pearl McKinstry 2 mos.; Eufedea Robert 3 mos.; Sallie Jackson 3 mos.; Johnnie Jackson 2 mos.; Jimmie Jackson 3 mos.; Frank Parker 1 mo.; Walters Dean 1 mo.; Willie Bettis 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 30 cts.; Maggie Goodson 10 cts.; Frankie Leak 20 cts.; Willie Woodworth 10 cts.; Julia Haynie 10 cts.; Lilla Haynie 10 cts.; Mattie Brown 10 cts.; Fannie Faulkner and sister 10 cts.; George McLain 10 cts.; James McMillan 10 cts.; Rebecca Koulain 10 cts.; a cousin 10 cts.; Birdie Cook 10 cts.; Lon Cook 10 cts.; James Woodworth 10 cts.; Amos Young 10 cts.; Nellie Young 10 cts.; Laura Young 10 cts.

Tracts Club for 1908.

Elora Canfield, 24 dozen; Parker McGregor, 1 dozen; Layton Wall, 1 package; Albert Wilson, 1 dozen; Iddo Moody, 1 package; Annie G. Bell, 1 dozen; O. E. Loyal, 1 dozen; L. S. Seale, 1 dozen; Thomas McGregor, 1 dozen; James McKinstry, 1 dozen; H. W. Lantrip 1 dozen; Walters Dean, 1 dozen; Elora Canfield 1 dozen; Tommie Martin 3 dozen; Willie Watts 14 dozen; Maggie Goodson 1 dozen; Agnes Taylor 1 dozen; Mary Kearley 3 dozen; Ella Wilson 1 dozen; Eufedea Robert 1 dozen; Willie Woodworth 1 dozen; Frank Leak 1 dozen; Mattie Belcher 1 dozen; Ollie Carpenter 1 dozen; Beulah Green 1 dozen; Alma Carpenter 1 dozen; Curtis Faulkner 1 dozen; Charles G. Ross 1 dozen; J. P. Bell 1 dozen.

THE BAPTIST.

THOU HAST GIVEN A NAME TO THEM THAT FROM THEM THAT IT MAY BE DISPLAYED IN RECORDS OF THE TRUTH.—Ps. GRAVES & MAHAFFY. Publishers MEMPHIS, TENN., APRIL 2, 1908.

EDITORIAL CORPS. J. R. GRAVES, LL.D., Editor and Proprietor; Hon. J. HARRAL, Mississippi, Associate.

STATED CONTRIBUTORS. A. J. FROST, D.D., Sacramento, Cal.; REV. W. M. NORTON, LL.D., England; J. T. PRIDD, Oxford, Ga.; J. D. MURPHY, D.D., Meberly, Mo.; O. L. HAILEY, Knoxville, Tenn.; ELD. FRANK DECUURCY, Brookville, Pa.; IAN S. MAHAFFY, New York.

MANAGERS FOREIGN ADVERTISEMENTS. EDWIN ALDEN & BRO., Cincinnati, New York.

Business Office: 256 Main Street, Memphis, Tenn.

SUBSCRIPTIONS PER ANNUM IN ADVANCE: Single Copy..... \$1 50 TERMS FOR SIX MONTHS: Single Copy..... 50 cts. 50 cts. Single Copy four months, to new subscribers only..... 1 00 (Or free for five annual subscribers at \$1 50 each.)

CLUB RATES. Clubs of five or more, per annum, 1 25 Five or more, six months, 75c Ten or more, per annum, 1 25 Ten or more and one copy free, six months, 75c

Is sending more than one name the sender of club will please sign his name at the bottom of sheet. In sending his name subscriptions please prefix the Rev. or Elder to their names. Also place amount opposite each name. ADVERTISING RATES furnished on application.

Only two more weeks till the end of this volume. Renew now and miss no papers.

Only ten days more in which to order the New Work on Campbellism at \$1 50. Order this week.

Ready for work. Five thousand copies of Bro. Harral's Reply. Twenty-five cents a dozen. Circulate them freely.

We had a pleasant call this week from Bro. Lewis E. Kilne of St. Louis, Mo. He was en route to Montgomery, to attend the Southern Baptist Convention.

Graves & Mahaffy have just received a full stock of black's Seasons for Becoming a Baptist. This edition has been thoroughly corrected. Price, 10 cts. a copy or \$1 00 per dozen.

The ground has been broken for the new house of the Second Baptist church in Little Rock. Now let the Baptists of Arkansas help. Each one put in one brick at least.

If the heirs of Kinchen and Joseph Lawter who left North Carolina forty or fifty years ago for the West are living they can hear something to their interest by addressing Post-master, Williams Mill, Chatham county, N. C.

The editor of the Baptist Gleaner, who has thoroughly examined the Emphatic Diaglott, and used it for years, speaks of it in the highest terms as a correct translation that no Baptist minister, who is a Bible student, can afford to do without.

Through a misunderstanding we have been advertising Aids to Devotion at 75 cts. The publishers have just notified us of our mistake, and the price is, as first announced, \$1 00 per copy, postpaid. Please bear this in mind when ordering this book. J. A. M.

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, Hopkinsville, Ky., Paid, 13 50 Mrs. Annie Chaney, Texas, Paid, 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 season of ten months is \$375 00 Amount received to date, including weekly report below, \$256 19

WEEKLY REPORT. Tennessee.—Mrs V S Cox 3 00; R C Kitzmiller 3 00; Texas.—T B Coleman 1 00; C A McIlroy 1 00; Arkansas.—J G Grace 1 00; J F Cole 1 25; Hattie Satterfield, Mo., 30 cts.; Jas Wilson, Cal., 1 00; Louisiana.—B F Sherrouse 1 00; Mrs A J Sherrouse 1 00. Total, 14 75.

NEWS FROM THE STATES.

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

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

TENNESSEE.—Bro. O. G. Frazier writes: "On the first day of May a council met at Waterville, Bradley county, at the organization of a Regular Baptist church. A. J. Duncan acted as moderator, and E. J. Pirkle as clerk. Bro. Pirkle preached a sermon, a prayer was offered by Bro. Frazier, and a charge was delivered by Bro. Duncan. The name of the new church is Spring Garden, and has twelve members. Eld. James Johnston preaches for the church."

ARKANSAS.—Eld. F. W. Earle writes: "The fifth Sunday meeting of the first district of Judson Association will meet with New Harmony church at Holly Springs, Dallas county, on May twenty-ninth. Quite a good time is expected. Eld. E. H. Lindsey has promised to cheer us with his presence, and Bro. Reeves of Arkadelphia is also expected. The New Harmony brethren and sisters will make all at home who come."

TEXAS.—Bro. J. T. Heflin writes from Crockett on April twenty-first: "Bro. Kieffer came here to help Bro. Beverly hold a series of meetings several weeks ago, and continued until last Wednesday. Up to last Sunday night Bro. Beverly had baptized twenty-two, and several joined otherwise, making in all, since Bro. Beverly became pastor, fifty accessions, between thirty and forty of that number being by baptism. Tell Bro. Graves my only daughter and child over ten years old, and the one I asked him to pray for, was among those baptized; and a son-in-law of mine was baptized into Palestine church last Sunday by Bro. Jay, Frank God."

ALABAMA.—The Southern Baptist Convention met in Montgomery last Thursday.—Bro. W. L. Davis of Peacock writes on April twenty-second: "Eld. J. J. Porter of Tennessee is preaching with great power in our market place, Troy. A large cotton warehouse is used in order to accommodate the thousands of hearers."

LOUISIANA.—Bro. D. W. Canfield of Minden writes: "Our protracted meetings have closed. Bro. G. M. Harrell buried in baptism fourteen happy converts, all young, one married lady, three boys and the others females. Bro. W. S. Fenick preached a very able sermon on the symbolism of baptism and the Lord's supper. The house was well filled, a great many Pedobaptists being present, including the Methodist preacher in charge at Minden, Mr. Billingaly. It was a bomb-shell in their camp, and Billingaly is, by request of the members of his church, to attempt a reply to it on the first Sunday in May. We will see and hear what is to be seen and heard, God permitting."

OKLAHOMA.—Bro. James Craven writes: "Breth. Hunsaker and Osborn have held two protracted meetings since I wrote you last, one in the bounds of our church at Independence. Six were received by letter and one by baptism. There were nine conversions. The other was held with the Scie church. There were about thirty conversions, and seventeen united with the church by baptism. There has been a good work all along the line this season. To God be all the praise."

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 new 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 Presbyterians 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 rare,—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 fondly, that Campbellites need no longer deny their notions. Besides, the quotations it contains from historical 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 money to pay the last payment on getting this out, at a cost of \$1 50 and their names to Graves & Mahaffy, Memphis, Tenn., to be sent now and May the tenth, shall have their 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. Jarrell's book on Campbellism. It is clear, 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. JARRELL. We are anxious to assist Bro. Jarrell, and to speak 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, or order new.

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





