

The question before us is purely and simply a question as to the teaching of the word of God. Let us, therefore, beware of determining a priori what, as regards the government of this world, God may or may not be expected to do. The words of the Lord are ever to be borne in mind: "My thoughts are not as your thoughts, neither are your ways my ways." And, in the second place, it is to be remembered that we cannot, in this matter, any more than in many other teachings of the Scriptures demand that all difficulties shall be removed. To insist that every difficulty shall be removed, and every possible question answered before we shall give our assent to a doctrine of the Bible, is not the part of a wise Christian. In how many matters, even more central and vital than that which is before us to-day, are we shut up to a choice of difficulties. Let us remember well that, although we may not be able to answer every question or difficulty that may be urged against a doctrine, it by no means follows that we are justified in rejecting it. On this principle, we should be justified in rejecting the doctrine of the atonement itself. So, in the present question especially, as it seems to me, are we shut up to a choice of difficulties, which ever side we take. We have simply to take that side which is encumbered with the fewest and least difficulties. What, then, does the word of God teach as to the question of a conversation of the world before the coming of the Lord?

"MY CHURCH."

BY J. D. MURPHY, D. D.

NO. XIX.

"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.

IN ANSWERING this criticism of Bro. Ingram I have to say that his points are well taken, and, as he understands the article referred to (No. xvi.), it is not only destructive of my own position, but, as he truly says, "Irreconcilable with the word of God." That my meaning was not as he understands me will fully appear upon reading No. xviii. which was written before I heard from him.

The ambiguity of my language to which he refers is its chief fault. My thought was that were I to take the position of Dr. Warder I would drop the idea of a spiritual church, "invisible church," and suppose that instead of the believer entering an "invisible body" of any kind that his faith had brought him to Christ, and therefore in some sense into the kingdom.

I am glad to have an opportunity to bring out more fully this point. The Savior nowhere speaks of his people as stopping midway, as it were, in following him. All of his teaching and commandments are upon the condition that his disciple goes all the way,—stops short of nothing this side of full membership in his kingdom—churches.

"No man, having put his hand to the plough, and looketh back is fit for the kingdom of God." (Luke ix. 62.)

In the time of Christ and of the apostles the converts "(?) those who "professed conversion," (?) were not counted as they are to-day. No more were those counted who "joined other churches" (?) so-called. No, all of these things are inventions of men, to the sore detriment of the truth. The trouble with those whose theory I am combatting is they feel that they are called upon to make provision for a large number of people who do not belong to the church proper, hence they give them membership in the "invisible church," or in the "spiritual," like Dr. Warder, or in the "sacramental host of God's elect, like Dr. Pundleton.

The truth of the matter is, the Scriptures nowhere contemplate such a class. Neither did the Savior or his apostles treat of the church question with any thought of its being divided into "denominations."

They were either "with him" or they were scattering abroad. And while his faith brings me into a vital relationship to Christ, yet his requirements are such as to positively demand of me that I go right on. Now in the time of Christ no one was counted except them baptized.

The line was drawn at baptism: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke vii. 29.) Here the dividing line was baptism. An illustration of this principle is given in Matt. xxi. 28-32.

Jesus said: "I am the door: by me if any man enter in he shall be saved." (John x. 7, 9) I enter in the kingdom by way of himself. I "believe into Christ." (John iii. 36.) Not "on," but "into the Son." I am "baptized into Christ." (Rom. vi. 3. Gal. iii. 27.)

I am "translated into the kingdom of his dear Son," (Col. i. 13.) Now in all of this the manifest, "visible" way of entering the kingdom of Christ was by baptism, therefore his kingdom on earth is a "visible kingdom." While it is not "of the world" yet it is in the world. It is a "visible kingdom," and his churches are "visible churches." The idea of the kingdom of Jesus Christ taking the place of the "invisible church" is utterly absurd, for the reason that no such church exists or ever did exist. It has no place for the kingdom to take.

The only place it ever filled is in the imaginations of those who advocate this "invisible" theory.

The idea that all believers, all of the Lord's people of every age belonging to the kingdom of Christ "is irreconcilable with the word of God, Bro. Ingram truly says, and for the very good reason that the kingdom was not set up until Christ came into the world. It was not the old Mosaic economy revamped or made over, but a kingdom with a "new covenant." (Heb. viii. 13) With a "new and living way," (Heb. x. 20.) For the first time in the history of our race this kingdom takes its rise. The kingdom of Israel may be regarded as typical of it, but I would not press the type too far.

The churches of Christ are not only parts of the one kingdom, but the only guardians and administrators of his ordinances, and executors of his laws. I can no more conceive of an "invisible kingdom" than I can of an invisible church." Both are mythical, pure and simple. Yet to my view it were more reasonable to find a place, or to try to find a place somewhere in the kingdom, apart from membership in a church, than to invent a spiritual church in which to place them. There can be a much stronger case made in their favor than can be made with the "invisible church arrangement.

It will be allowed me to express a little surprise that my brethren, any Baptist has felt himself called upon to make any special provision, church provision, for any "believer" this side of baptism. My surprise is all the greater for the reason the Scriptures are silent on the subject. Just why it has been thought needful to locate the believer outside a church of Jesus Christ, and just why the word "church" has been expanded as to do service in the same way, is a puzzle to me.

It would seem that I have criticised my own article enough, and yet, I am glad of this opportunity to emphasize so important a point. The point raised by Bro. Ingram shows how very misleading my language was, and contradictory of my own position. While it involves some repetition yet, I must briefly refer to Bro. Prior's very able article to which Bro. Ingram alludes. Among other things, he says: "I must believe that in several texts of Scripture, it (church) is thus (figuratively) used to mean the same total aggregate of all Christ's churches on earth." He thinks that several texts of Scripture bear him out in this view. While this is the very mildest form of the secondary meaning of the word church, that is advanced, yet I still think that the word is specific in its meaning like *baptizo*, and I do not know by what rule to interpret one of those words differently from the other. It opens the door for so many and varied meanings if the point is once admitted.

Then why not give more than one meaning to the word kingdom? I verily believe that there is no figurative meaning of the word, and the time is at hand when we will be forced to take this position, or admit the one taken by Robert Hall.

The church question to-day, is being discussed as never before, and the whole trend of the discus-

sion shows that nobody is satisfied, and are feeling their way to a firm standing. Many indeed, nearly all who have written to me of this series have said, "I have not been satisfied with our standard writers on this subject." Another says, "I have long thought that we needed new and better light on the church question."

All except one think that the truth is in the direction of this investigation, and his fear seems to be that he will have to give up the views which he has held all his life, on this subject, and if so, why not on many other subjects? And his trouble seems to be real. Well, the truth never hurt any one, thank God.

Perhaps a word of explanation will be permitted just here. When I commenced this series, it was with the purpose of writing not less than six, nor more than ten articles, as Dr. Graves will bear witness. The subject has been enlarged until it has taken a much wider scope than was at first contemplated.

This will account, in some measure, for the somewhat desultory manner, and the queries to which these latter numbers are answers, will account for the repetition in some parts.

My position was, that the word "church" had but one meaning, and when I made out the case with the three texts to illustrate it, I deemed that sufficient. Nor do I think that any serious attempt will be made to overthrow it. Yet, I trust that this additional discussion will further elucidate and strengthen the case. I am very grateful for so many kind words of approval and encouragement from my brethren, nor am I unmindful of the value of the criticism as well I have certainly invited and provoked it. Let come.

THE SOUTHWESTERN BAPTIST UNIVERSITY, JACKSON, TENN.

THE Sabbath of the commencement of this institution will afford a rare feast to all the Baptists of the State, and we trust that every Baptist minister in West Tennessee who can possibly arrange his appointments will be present. It will be a day never to be forgotten.

The following will be the programme for the day:—

Sunday morning 11 o'clock, the commencement sermon will be preached by W. D. Powell of Sallito, Mexico, (an old student of the College before its removal).

This will be the only opportunity the most of our ministers in Tennessee will have to see, hear and form the personal acquaintance of this most successful of all our modern missionaries, whom God has raised up to be the Judson of Mexico. Come, brethren, one and all, let us go up to the feast. A committee will be at the cars to receive and find homes for all visitors.

AFTERNOON EXERCISES—PROGRAMME.

The annual celebration of the J. R. Graves Society of Religious Inquiry of the Southwestern Baptist University, at the First Baptist church, 3 p. m., Sunday, May 30.

Presiding officer—M. A. Cathcart.

Prayer.

Music.

Addresses as follows:—

Spirituality of the Christian Religion. J. W. Duckworth, Arkansas.

The Grandeur of the Christian Mission. J. W. Alford, Tennessee.

Music.

Triumph of the Bible over its Enemies. J. H. Fitzgerald, Tennessee.

Ministerial Power. C. T. Owen, Tennessee.

Music.

Address before the Society. Dr. W. D. Powell, Mexico.

At night the Society's annual sermon will be preached by Rev. J. B. Moody of the *Gleaner*.

Jackson, Tenn., May 7, 1886.

The Scriptures are wonderful with respect to the matter which they contain, the manner in which they are written, and the effect which they produce.

REASONS FOR A FRESH EXAMINATION OF ANNIHILATIONISM.

BY A. J. FROST, D. D., PASTOR OF THE FIRST BAPTIST CHURCH, SACRAMENTO, CAL.

NO. 1.

IN entering upon an examination of this subject I will frankly confess that I wish it were true. I think it would be one of the happiest days of my life if I could know that the wicked would finally and forever be blotted out of existence. I have searched the Bible from Genesis to Revelation to find a single passage in favor of the annihilation of the wicked, but my search has been vain. I find that which every natural heart abhors most plainly revealed, eternal punishment. That which our natural inclinations most ardently crave, the annihilation of the wicked, I have not found in the word of God.

No man believes in eternal torment because he desires such a doctrine to be true. He believes contrary to his natural inclination, that which he desires to have otherwise.

On the other hand, the Annihilationist believes what he desires to be true, and there is danger that "the wish is father to the thought." Which doctrine is more likely to be true, that which the natural heart abhors, or that which it approves? Who is the more competent to judge of the penalty of law, the criminal or the court? Would the culprit choose a mild punishment, or one of great severity? Would he prefer capital punishment or a few years incarceration? Would the sinner not in every case choose annihilation instead of eternal misery? Does not this universal affirmative render it exceedingly doubtful, if the doctrine be true? Do criminals ever choose adequate penalties? Does not the theory of annihilation originate in the desire of the heart, rather than from the word of God? Does not eternal misery originate from the word of God, and not in the desire of the heart? Do we not believe in eternal punishment because the Bible reveals it, and in spite of our inclinations? Do not some men believe in annihilation, because they desire it to be true, and not because the Bible teaches it?

Another important question arises, which writers is apt to be more candid and unprejudiced he who writes in harmony with his natural inclinations, desiring a certain doctrine to be true, or he who writes contrary to his natural inclination, wishing the doctrine he advocates were not true? Did a man ever have the doctrine of eternal torment in his heart, and then go to the Bible to log it to find that desire confirmed? Does not every Annihilationist first find his favorite theory in his heart, and then go to the word of God, hoping for its endorsement? Is it to be expected that a writer upon any subject will have clear perceptions and a well-balanced judgment, who is already biased in favor of a theory, and then search the Scriptures for confirmation of it? Is it not impossible to treat either the theory or the word of God impartially by so doing?

But when a witness testifies against his own personal interest, his testimony is probably valid. An eminent theological professor once said to his class, "If you would see conversions under your ministry, preach those doctrines which are most repugnant to the natural heart."

There is no question that eternal punishment is more repugnant to the natural heart than the annihilation of the wicked. Fear of eternal punishment has undoubtedly turned millions to the cross for salvation, but did the fear of annihilation ever do such a service?

We have thus far spoken the language of the natural heart in regard to this great and solemn subject. The regenerate heart should desire on this and upon all other subjects, God's will to be done.

The Annihilationist may say that eternal punishment is impossible since it is of no benefit to anybody. It does not benefit the sinner, it makes him no better. It does not benefit the saint, it makes him no holier, nor happier. It does not benefit God. He has no pleasure in the death of the wicked.

We shall not stop here to show the fallacy of these statements, but simply remark that it is always safe to take God's side of every question.

"Shall not the Judge of all the earth do right?" "Justice and judgment are the habitation of his throne." The saints to all eternity will acquiesce in the justice and judgment of God. So should saints on earth desire and pray that God's will may be done in the salvation of the righteous, and in the punishment of the wicked. With these preliminary remarks I proceed to give my reasons for a new examination of "Annihilationism."

1. "The signs of the times" call for a fresh examination of this theme.

The eschatology of the Bible is the most prominent subject in the ecclesiastical and skeptical world at the present time. Theological institutions that have long been regarded as fountains of sound learning and theology, are becoming corrupted and are sending forth streams of error in all directions.

Joseph Cook says: "On the two sides of the Atlantic, we now behold on the verge of the twentieth century, two progressive new orthodoxies, one English and one American; the former being what is called 'conditional immortality,' the latter probation after death. And the two orthodoxies set face to face destroy each other. In England, I was told that the noblest ideas require us to believe that no one can attain immortality without faith in Christ. This is the pet heresy of the English Independents, or a few of them, who hold that they have properly read the esoteric meaning of the signs of the times in favor of the theology they hold.

Mr. Spurgeon, it is true, deals with it very cavalierly. He does not hesitate to say, it is "another gospel," and to warn people against it: nevertheless, it is the fashion to believe inside the ranks of the English Independents, that even if this doctrine is not true, it is best not to oppose it, that on the whole it may require large patience, but that it must be regarded as orthodox. In some mysterious way the individual is lost in the whole; it does not contain the new birth. Such is the progressive, new orthodoxy in England.

Voltaire said of the Holy Roman empire, that it was neither Holy Roman, nor empire. I venture to say that this orthodoxy, is neither progressive, nor new, nor orthodox."

While the Independents of England are advocating the doctrine of Annihilationism, or conditional immortality, the Congregationalists of America many of them, advocating "a probation after death." History seems about to repeat itself in these two religious bodies, which are substantially one.

That remarkable movement in New England at the beginning of the present century, when the majority of the Congregational churches went over to Unitarianism, ought to teach us all the danger of liberalism in the pulpit and in the pew. "Obsta principibus" is a most excellent motto for all teachers of God's word.

MY DEAR BROTHER:—You should rest. Rest now a while, and then finish your work. Sacramento, Cal. A. J. FROST.

I'LL FINISH MY WORK.

I'll finish my work: my time is short; My sun is in the west; The night is coming down: till then I cannot think of rest.

Yes, I'll finish my work, then rest: 'Till then rest never. The rest prepared for me by God is rest forever.

I'll finish my work: he'll hold me up, Nor let my fears retard. If I be faithful to the end He'll give me my reward.

I'll finish my work, then go in peace. Life's battle fought and won I'll hear from his own lips the words, Well done, well done!

The Bible is among books what the diamond is among stones,—the most precious and sparkling.

JUST FOR TO-DAY.

Lord, for to-morrow and its needs I do not pray, Kneep me, my God; from stain of sin Just for to-day.

Let me both diligently work And duly pray; Let me be kind in word and deed Just for to-day.

Let me be slow to do my will, Prompt to obey. Help me to mortify my flesh Just for to-day.

Let me no wrong or idle word Unhinking say; Set thou a seal upon my lips Just for to-day.

Let me in season, Lord, be grave, In season gay. Let me be faithful to thy grace Just for to-day.

So for to-morrow and its needs I do not pray, But keep me, guide me, love, Lord, Just for to-day.

A WORD FROM CALIFORNIA.

BRO. GRAVES:—I have thought for sometime that I would like to write you a few lines, and let you know how much I love your paper. I have only been reading it two years, and I could not do without it very well. I think it the best paper I have ever read in my life. Bro. J. N. Burroughs induced me to subscribe for it, and now I cannot thank him enough for it. Bro. Burroughs said he met you when you were in this State. He is one of our best preachers, though not so popular as some. He is one of those that will preach the truth, and will make no compromise with error. I put him down as one of our most efficient ministers in this State. We need more such men. My wife and I belong to the First church in Sacramento, and enjoy the preaching of Dr. Frost very much. We have twelve miles to go, but we can well afford to go a long distance to hear so able a man.

I am much pleased with Bro. Carrin's proposition, and I will do my best to get all the readers possible for your paper. I intend to have it in my house as long as I live. Baptists are scarce around here, and it is difficult to get people to read anything of a religious nature.

Inclosed you will find \$1.50, for which please send THE BAPTIST to Mrs. A. A. Krull, Florin Station, Sacramento county, California, on the Carrin proposition.

May the Lord bless you, and give you strength to carry on the work he has given you to do, is the prayer of your unworthy brother,

F. S. GUNTER.

Walsh Station, Cal., April 22, 1886.

MARRIED.

At the residence of the bride's stepfather, Mr. R. S. Rankine, Mr. J. W. Broxon of Corsicana, Texas, to Miss Flora Tarkinton of Ennis, Texas, the writer officiating.

May life and good days attend them. After the ceremony a soft whisper from Mrs. Hasalwood caused a flutter in the crowd, and all followed to see the cause, and behold, a table groaning under a load of presents, that was replenished as fast as it was taken up by the epicurians that assembled around.

Many valuable presents were bestowed upon the bride, amongst which was a hundred dollar gold watch by her stepfather. J. F. YOUNG.

We urgently request the friends of this paper, when responding on the Carrin proposition, that they will indicate that fact, that I may turn their letters over to Bro. Graves, as he will have charge of that list. This will apply to the many who have heretofore responded, as Bro. G. desires the name of every one who has sent one or more names on the Carrin motion. "Deeds speak louder than words;" and Bro. G. desires the names of the many friends who have and are responding so handsomely to the celebration of the fortieth birthday of this paper. Remember one new name substitutes you to be enrolled on the list, and will be as highly appreciated, where you can do no better, as though you sent ten when you could have sent twenty.

F. S. M.

NOTES FROM THE EAST.

INSTEAD of my regular communication I sent last week a reply to Dr. Carriger's article on the baptismal formula. He makes quite a serious charge upon the Baptist ministry; yet I know he makes it in a very kind and brotherly spirit. He and I are very intimate friends. If you did not read it last week look it up, and see what he said.

A FIRST CLASS CHURCH.
Is Calvary Baptist church, North Knoxville. We just organized the twenty-ninth of last November, and did not get into running order till February. We started with fifty-three members, have baptized four, and have approved for baptism nine others. These, with those received by letter, make the membership now ninety-seven. We have had a meeting for nearly three weeks. But what I wanted to say is this: Last night, just as I was ready to preach, a communication was handed me, containing thirty dollars and a request that I go to the Convention at the charge of my church and congregation, and said this was a token of their love and appreciation. This had been done through the efforts of our Ladies' Committee. But many who were not members of the church, among them quite a number of railroad men, contributed cheerfully to the sum. You see we are starting out to be a model church. As I had abandoned all hope of attending the Convention this came like a benediction upon me. I go to the Convention; and if you get any Notes next week I am inclined to think they will be from the South.

THE FORTIETH ANNIVERSARY.
In the mean time I am helping to vote on that fortieth anniversary celebration. I have sent in four votes, and hope to send others. Fellow-laborers, why not gladden the old editor's heart? I know, from my experience last night, that nothing is so grateful to the earnest toiler as an expression of love, confidence and appreciation. The editor receives these votes as so many voices saying, "Well done, thou good and faithful servant." Let the votes be now taken.

THOSE MISSION PLEDGES.
At the last Associations many of the churches gave try pledges to missions. The work has been laid out and pursued upon the hope and expectation that many of these would be redeemed; and the State Board needs this support now. In behalf of our noble and self-sacrificing secretary, Bro. Brown, I want to ask the churches to make a little extra effort now. The churches in the smaller towns and country districts could do a proper and commendable thing now by helping our sick secretary. The larger churches have been pressed for other interests, and their contributions will come in late. But a little help all along the line just now would put the State even with her obligations; and the missionaries could then have a new hat and a spring suit. But the great consideration is that the gospel of our Lord Jesus may be preached to the destitute. Brethren, you pledged to try, now try your pledge.

CONDENSED CORRESPONDENCE.

I HAVE been puzzled to see why there were so many admonitions in the Bible to watch for the Lord's coming if all were to be treated alike when he did come. I have never seen what I now am fully persuaded of, clearly developed by you, that some of God's children will be left to endure the great tribulation during the time intervening between the two phases of Christ's second advent. I believe you have the right idea, as given in your introduction to the eschatological parables. Give us more such. But how about the passage "Nevertheless when the Son of man cometh shall he find faith on the earth?"
J. M. MCGINTY.
Flatenia, Texas.

You will find inclosed one dollar and fifty cents, for which please send THE TENNESSEE BAPTIST to Wesley Moore, Boggy, Ga. I double my subscription in honor of the fortieth birth-year of your paper, and send it to a neighboring brother who has a host of boys; and I am sure they will all be benefited by reading so valuable a paper. I have

also some dear relatives in far-off Pennsylvania whose eyes will view these lines; and I trust that the influence of this may result in good to their immortal souls. I was formerly a Lutheran.

Harlow, Ga. CHARLES WALROT.

BRO GRAVES:—Permit me to express my heartfelt sympathy for you in your afflictions, and also my approval of your course in regard to our denomination. It is a source of grief to see so many of our brethren pandering to the claims of Pedobaptists. It seems that some of them have greater regard for their feelings than they have for the feelings of their own brethren.

Your expositions of the parables is a treat to me all the time; and I am anxiously waiting for Dr. Frost to commence his series.

I am well pleased with Dr. Murphy's articles on the church, with the exception of his definition of the kingdom. My idea is, no church no kingdom; or, the churches are the constituents of the kingdom and not individuals. I have failed thus far to find any Scripture which, with a fair interpretation, teaches that all Christians are in the kingdom. The admission of this gives great power to Pedobaptist denominations against us, as well as the admission of their claims to the churches of Christ. Their claims to be considered as being a part of the kingdom or churches of Jesus Christ ought to be rejected by all Baptists.

I expect to take your paper as long as I live, so you can enroll me accordingly. Your brother,
Savoy, Texas. LEWIS HOLLAND.

WASHINGTON LETTER.

FROM OUR REGULAR CORRESPONDENT.

THE PRESIDENT'S prospective marriage, and the probable retirement of Secretary Manning have been popular topics of comment during the week. Mr. Cleveland is non-committal as to the former subject. Very few persons have ventured to broach the fateful question to him, and those who have been so courageous, have not extracted any satisfactory information.

I am authorized, however, to say that Mr. Manning will be greatly disappointed if he is not able finally to resume his work at the Treasury Department. Since he has been able to sit up he has sent for and conversed with his principal officers, and is kept informed as to the progress of affairs. The only apprehension that his friends now have is that he will not take the rest that is absolutely necessary to him.

Frederick Douglass, who lectured here during the week on his recollections of slavery, among other things, said he did not approve of emigration for his race. The Negro could never go any place where he could not find white people. He thinks, by the way, that President Cleveland is a very brave man. Said he recently in a letter to a friend, "While in office, the President treated me as he treated other office holders in the District. He was brave enough to invite Mrs. Douglass and myself to his receptions, thus rebuking the timidity, I will not say cowardice or prejudice of his predecessor. Whatever else Mr. Cleveland may be, he is not a snob and he is not a coward." Mr. Douglass further said that he was a Republican, and would help to elect a Republican President in 1888; but he honored manliness whenever he found it, and he had found it in the present occupant of the White House.

The Senate's plan for patching up the White House, at an expense of three hundred thousand dollars, meets with objections from different directions. The Senate proposes that south of the present structure there shall be built a duplicate house, connected with it by a corridor, and that the new edifice shall be appropriated exclusively to the family of the president.

During the week, for the first time this session, the Senators have discussed tariff, and listened to a speech on prohibition, although there was neither a temperance nor a tariff measure before them. The tariff debate was sprung in connection with steamship subsidies. Senator Beck wanted free ships if they carried the mail faster than American

vessels. He contended that there was no patriotism in trade. Said he: "If Gen. Lea were living, and kept a store in Richmond, with Gen. Butler next door to him, although Butler was never a favorite with the women of the South, if he would sell colicoes on a half a cent cheaper than Gen. Lee, he would ruin Gen. Lee's business in less than six months."

The Senator from New Hampshire, Mr. Blair, who talked temperance to the Senate, is best known through the great educational bill which he formulated and introduced. In speaking of his proposed constitutional amendment prohibiting the manufacture or sale of alcoholic liquors as beverages he said whenever the general welfare was impaired or threatened by any existing or impending evil it was the duty of society, through the agency of the government, to enact and enforce laws to restrict or destroy that evil.
Washington, May 3, 1886.

FROM SUN FLOWER ASSOCIATION MISSISSIPPI.

BRO. GRAVES:—At the request of the Missionary Board of the Sun Flower Association of Mississippi I send you a few items for publication in THE TENNESSEE BAPTIST. This Board, made up of a few of the male members of Friars Point Baptist church, feeling the great necessity of trying to arouse the churches and brethren of this Association to the great destitution in this part of the Mississippi Bottom, opened a communication with said churches, for the purpose of organizing a plan, by which a missionary could be employed for a few months, before the meeting of the Association in September. This Board has held three monthly meetings at Friars Point Baptist church to further said object. To-day by motion of W. L. Slack, and second, this Board employed Bro. B. B. Milam, who has been preaching in the Cold Water and Belen neighborhoods, to ride as their missionary, his work to commence the first of next June and to continue said missionary work up to the time of the meeting of the Association, embracing the first Lord's day in September, 1886. We have the pledges of some of the churches to cooperate with us heartily in this good and greatly needed work.

The organization of this Board is not intended to antagonize the mission work of the State, but owing to repeated overflows, and the great demoralization and destitution of our churches and members in consequence, and desiring to build up the waste places and broken down walls and restore our Association to its former activity, and prosperly we have determined on the plan suggested, and pray God to give us success, and in carrying out the same we ask the prayers of our brethren and sisters of more favored sections. We hope we will be able, after a while, not only to support our missionary, but also to send means to our State Board. May God help us all to do what we can while the day lasts, for the night of death will come wherein we cannot work.
W. L. SLACK.

A WORD FROM CANADA.

BRO. GRAVES:—Please find three dollars for THE TENNESSEE BAPTIST for the year 1885 and 1886. I am to send in advance, but often fail because of lack of money.

I am much interested in "Our Pulpit," "My Church," "Exposition of the Parables and Prophecies of Christ," etc., and looking anxiously for Dr. Frost's on "Conditional Immortality, or Annihilationism," and do most earnestly pray "Long live THE TENNESSEE BAPTIST and its consistent Baptist editor and proprietor. God bless you, dear Bro. Graves, and spare you many years to bless the cause of Bible truth. Give us the truck without let or hindrance, as you ever have, even until the Master calls you up higher, and may the Old Banner never want for a hand as true and faithful to hold it aloft, shall ever be the prayer of your brother,
J. C. BLEAKNEY.
Woodstock, N. B., April 14, 1886.

FROM LOUISIANA.

IN ACCORDANCE with a resolution of the Eastern Louisiana Association to hold a Sunday-school Convention in its bounds, and as there was a failure the second Sunday, in January, the time appointed, the attendance being very small, owing to the excessively cold weather, the Convention met at Amite church the second Sunday in April, 1886, and organized by electing Eld. C. E. Reid moderator, and also Bro. W. L. Jones as secretary, for the present Associational year. The writer was then invited to address the Convention on the objects of Sunday school work, which he did, as well as he could, to an attentive and appreciative congregation. According to previous appointment Eld. Joel Ott addressed the Convention on the impediments of Sunday-school work. No one responding to a general invitation a young Methodist minister, Mr. Keen, being called on, gave some good practical ideas on the work. Eld. Reid then closed the exercises by an excellent address on the history of Sunday-schools, showing, by his earnest and impressive manner, that he had given his subject thought, and that he felt a deep interest in the Sunday-school cause.

The Convention, after a resolution to meet every fifth Sunday, and after making arrangements for the meeting of the Convention in May by selecting the writer to preach the Convention sermon with Eld. J. Ott as his alternate, adjourned to meet at Hebron church the fifth Sunday in May.
Grangeville, La. HENRY B. ALLEN.

CHURCH AUTHORITY.

A QUERY AND AN ANSWER.

A REGULAR ordained minister, in good standing, meets a man on the road, and the man gives good evidence of his being converted to God, and demands baptism at the minister's hands, is it right for him to baptize him, or is it not? Please answer soon, and ablige many warm friends of the *Flag*. Yours, etc.,
J. E. H.
Rolla, Mo., August 29, 1879.

"We reply that church authority to administer baptism is conferred upon the minister in his ordination by a church; he may, therefore, baptize a candidate that has not been approved by the vote of the church."—*Flag*, November 12, 1879.

I would never have believed that Bro. Ray would take such a position as the above, had I not read it in his paper, just as copied above. True, he goes on to give instances when such a baptism should not be performed, as when the candidate wished to unite with another denomination, or wished to remain out in the world entirely. The question at issue is, has a minister the right to baptize without the consent of a church. Bro. Ray says he has.

The answer given is contrary to all Scriptural teaching. The church has the authority to baptize; this authority it received from Christ, and is therefore delegated authority. What is delegated cannot be re-delegated, and the church cannot confer the authority to baptize in ordination. If a minister can baptize one candidate without the consent of a church, he can baptize every one, and could thus dictate to the church as to who should be baptized, and who should not. This would finally destroy every vestige of church independence, and our system would finally come to be like that of the Methodist, a "Great Iron Wheel," totally unlike the system which Christ, our great Head, has given us.
J. C. R.
Elm Springs, Ark., April 28, 1886.

THE BAPTIZED CHURCHES OF CHRIST.

IN THE TENNESSEE BAPTIST of the seventeenth of April I see a reference to an article by Dr. Burrows in the *Religious Herald*, containing the words of the above caption, and one by Dr. Pendleton, endorsing the phrase. The fact is also noted the *Texas Baptist Herald* objects on the ground that an organization would be difficult to baptize. To this objection you agree, and so far as I can see, very reasonably. But in my mind there is a still graver objection to accepting the title than the

one above mentioned, especially since Dr. P. says the idea intended by it is that the members of these churches have been baptized. My objection is that in this latter view of the matter it seems reasonable to imply that Christ has churches whose members have not been baptized. This idea I am sure Dr. P. at least, does not for one moment entertain. I do not know what Dr. Burrows might think; but I am sure that no Pedobaptist, whether professing Catholic or Protestant, could be found holding such an idea. I scarcely need say a Campbellite would laugh at it. In fact, if any one could conceive of such a thing I suppose it would be a sillshod Baptist, a good deal more sillshod than I have any right to suppose either of those venerable brethren to be.

R. T. BRUNER.
Pellville, Ky., April 22, 1886.

BIG HATCHIE ASSOCIATION.

DEAR BRETHREN:—We have one more fifth Sunday in our Associational year. Will not the churches make it an occasion for the redemption of their pledges? Our first effort was at Macon, where thirty-five dollars were collected; the second was at Germantown, where fifty dollars were collected. Thursday, Friday and Saturday nights preceding the fifth Sunday in this month, also Sunday and Sunday night, there will be a convocation of religious workers at Central Avenue. The following brethren are expected: Dr. J. R. Graves, W. H. Barksdale, A. W. Lamar, R. A. Venable, A. G. Parrott, J. B. Canada, G. W. Johnston, E. L. Wesson. And any other brethren who can do so are cordially invited to be with us.

If Dr. Howard will please collect Collierville's pledge we will be up in our first district. It is very desirable that the pledges shall all be paid, then the churches will feel free to pledge again.
J. D. ANDERSON, Pastor.
May 6, 1886.

OBITUARIES.

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

John Adam Bruner was born March twenty-eighth, 1879. He was a promising child, developing a loving disposition and an intellect susceptible of instruction, which was being cultivated and educated both religiously and mentally. The hopes and purposes of this life were dissipated on the sixth of March, 1886, after an illness of three days. He passed on over, beyond the sting of death, to the abode of spirits. A few moments before he expired in death he said, "I cannot wait." And after a few more inspirations he said, "I am there now." Then he was gone,—"over there."

Nora Eva Bruner was born February thirteenth, 1886, and died April the second, 1886, after an illness eight days, the pride of the family as a namesake of the accomplished and useful editress of the Young South, Mrs. Nora Graves Halley, and also because she was the only daughter of Mrs. Nancy C. Moore Bruner and the writer, and further, because of the likeness of one born to the writer seventeen years ago. It is saddening to us to part from our little ones, but God knoweth best, and has only removed these two to join the other five in the home of the blest.

There's a home for the blest on the beautiful shore,
Where our trials and cares all shall cease,
Sorrow never shall enter that blissful abode,
Ever there shall abide perfect peace.

On that beautiful shore where the bright angels stay
All our sorrow and pain will be o'er,
Oh we long to go home to that beautiful land,
There to rest, sweetly rest, evermore.

The bright streets of the city are paved with pure gold,
And its flowers are fragrant and fair;
Its inhabitants never grow weary nor old,
For the Lord reigns eternally there.

There will be no more parting from those that we love,
No more sighing nor shedding of tears;
For no discord shall ruffle that peaceful repose
Which flows through eternity's years.

Oh we soon shall be called to that beautiful land,
There to dwell with the just evermore,
There to join in a sweet song with the friends that we love,
Safe at home on the beautiful shore.
PETER H. BRUNER.

THE FORTH-COMING 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 Presbyterian and as developed and organized by Barton W. Stone and the Campbells. The book fully discloses 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 discloses 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 forcibly, that Campbellites need no longer deny their notions. Besides, the quotations it contains from historians, grammars and lexicons are invaluable. To the book are pointed foot-notes of vitally practical importance to our churches. The aim has been to make the book of great help to church work, revivals, etc. The book will contain 500 or more good sized pages, will be well printed and well bound in cloth. It will sell at the very low price of only \$2.00. [The editor of the *Texas Baptist* suggests that this is too low a price.] But, as I am needing some money to pay the last payment on getting it out, all who send \$1.50 and their names to Graves & Mahaffy, Memphis, Tenn., between now and May the tenth, shall have 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 close, logical, profound, exhaustive and conclusive. And as far as I have read, lays bare the errors of that people, and answers them with entire satisfaction. Every proof-text is examined in the original, and made perfectly plain." Dr. Hayden, of the *Texas Baptist*, also one of our first scholars and preachers: "We have no doubt the work will be a valuable addition to our denominational literature."

One special feature of the book is its arrangement of the great doctrines of grace in such a system that any one can see that hereon 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 bespeak for the work the widest possible circulation. We will send six copies, postpaid, if ordered at one time, for \$7.50. They may be ordered sent to six different addresses, but must be ordered at one and the same time.

Agents wanted.
Send money with order. No order entered unless the cash (\$1.50) accompanies the same. No order entered after May twentieth at less than \$2.00, or order now.

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

The Tennessee Baptist.

Please in the most efficient Accomplish of Error.

Always read the eleventh page.

OPINION.—In Bro. Halley's reply to Dr. Carriger, last column, in the fifth sentence from the top, read "Now that the bellow is said," etc., instead of "Not that the bellow," etc.

The able and interesting Series on the Coming of Christ were delivered by S. H. Kellogg, D.D., of Allegheny, Pa., before the Prophetic Conference which met in New York city a few years since. They will well repay a second and a third reading.

If there is a dollar surplus after paying off the board of our young ministers it shall be devoted to paying their expenses to some field of labor, where they may work for the Master during the summer vacation. Donations have been liberal the past two weeks.

OUR THEOLOGICAL CLASS.—We are waiting for responses from each active member of our class before we lay out the course of reading for May, June and July. We wish each one who has read the course indicated for January to May to send us a list of the types he has found in the first book of the Bible, not for publication, but to file for future use, which will be beneficial to the student and the whole class.

If you wish to enjoy the richest treat of your life spend the fourth Sabbath in this month in Jackson, Tenn., and hear Bro. W. D. Powell of Mexico preach the commencement sermon, and deliver the missionary address before the young ministers, and not the least enjoyment to hear Eld. J. B. Moody of Kentucky, preach the sermon before the J. R. G. Society of Religious Inquiry. Let us all go up to this great annual "feast of good things."

Will surprises never cease! Here comes, in Spanish, Dr. Ford's Origin of Baptists, with our Introduction entire, translated into Spanish by Z. C. Taylor, and published at Bahia, Brazil, S. A. This will prove a most valuable work to circulate among the Spanish speaking people of this continent. It is a satisfaction to know that what we have written in this book will be read ere long by hundreds of thousands in Mexico, Cuba and South America, and Spain itself. God be praised.

If you cannot afford to circulate one hundred copies of Bro. Harris's Reply to Dr. Robertson will you not fifty, twenty-five or one dozen? Do a little to aid in clearing the sacred ordinance from the fog of mis-teaching. You can think of children, relatives, friends and loved ministers you would like to see it in its true light, and practice it as it was delivered to the primitive churches. Send their names and addresses to this office, with twenty-five cents for each dozen copies, and they will by sent, postpaid.

We gratefully acknowledge the generous invitation of our esteemed friend, the proprietor of the St. Bethlehem (or Tate's) Springs, Tennessee, to be his guest, and try the virtue of their healthful waters. Sister Tate is well and extensively known to the denomination as the talented authoress of the Woman in Scarlet. It would be a pleasure to enjoy the tendered hospitality, but we must experience a decided improvement in our limbs before we can think of leaving home. Last year we were quite helpless, but now painfully so.

We have received the first number of La Buena Nueva, a Spanish Baptist paper, The Good News, published monthly in the city of Havana, Cuba, and edited by our friend and brother, F. B. Mordie. Ten cents per number or one dollar and twenty-five cents a year. A few years, even one year, ago who would have imagined that a Baptist paper would have been issued from the city of Havana,

or could have been made to believe that in the year 1886 there would be five living, active Missionary Baptist churches in that Catholic city, and more than one thousand converted Catholics on the island awaiting baptism and organization into Baptist churches, and all this without one dollar expended by our Foreign Mission Board!

Dr. Frost commences his grand Series on Annihilationism this week by giving his reasons for a thorough examination of the subject, that he may interest our readers in the discussion. It is a new and most popular form of old Universalism and Restorationism, which is now sweeping over England and America. The essence of Universalism is—

NO FUTURE PUNISHMENT FOR SIN.

Annihilationism exactly fills this bill. It is a fact that thousands of our very best Christians, indeed if it is not true of all Christians, devoutly wish that the doctrine was true, while it is not strange that sinners a thousand times rather cease to exist than to suffer the just deserts of their sins. It need be no matter of wonder if it becomes the most popular form of unbelief that was ever promulgated in this country. Every minister in the land will be called upon to meet it, or see his congregations carried away by it. Dr. Frost will discuss the whole subject, embracing both Universalism and Restorationism under the following statement and heads; viz.,—

- The future condition of the wicked is comprehended under one of the five following heads:—
1. No suffering and no annihilation the extreme Universalist doctrine; or,—
2. Suffering and restoration the modified Universalist doctrine; or,—
3. Annihilation and no suffering the extreme Annihilationist doctrine; or,—
4. Suffering and annihilation the modified Annihilationist doctrine; or,—
5. Suffering and no restoration and no annihilation the orthodox doctrine.
All who subscribe for this paper during the month of May will secure the whole Series.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor. NO. XXVII.—Continued. The Ten Virgins.

WHAT class of persons are the two virgins intended to represent? Christians, undoubtedly, as the name indicates and implies. Virgin signifies persons morally chaste and pure, and is applied equally to both sexes in the Scriptures, (see Rev. xiv. 4,) and is never applied to the unregenerate, or enemies of Christ. All expositors are agreed that these five virgins represent Christians.

But, as we have noticed, they were not, for some reason, chosen to be the Bride, or any part of her, but they will attain to the next place of honor and blessedness, i. e., that of being the nearest to her person—companions and attendants, and called to go into the marriage supper. (Rev. xix. 9.)

What class will the foolish virgins represent? Though called "foolish," they were as certainly virgins as the five wise ones. The term "virgin" as certainly designates Christian, as the terms "elect," "saints," and is never applied to the morally impure, or the unregenerate, any more than the term leaven is applied to something pure and holy.

These five unwise virgins were not enemies of Christ, hypocrites under the guise and profession of friends. All that is said of them implies that they represent Christians as certainly as the wise ones.

- 1. They are called "virgins" by Christ.
2. They went forth with lighted torches, as did the wise, to honor and welcome the coming Bridegroom.
3. They waited as watchful, and as earnestly desired the coming of the Bridegroom as did the wise virgins. Christ would not intimate that the unregenerate—his enemies—will be paripetely watching for and desiring his speedy coming, as

did these five virgins. His enemies—all hypocrites and mere nominal Christians, will dread and recoil from the very announcement of his coming.

The foolish virgins also represent a class of Christians at the coming of Christ.

Arminians, with great avidity and confidence, bring forward this parable in support of their doctrine of the possibility of the final apostasy of Christians. They rightly claim that these foolish virgins represent Christians, who, on account of the lack of something which they should have done, will at last be forever shut out of heaven, as these virgins were shut out of the marriage supper.

To break the force of this argument the advocates of the salvation of all saints, adopt the opposite, and quite as untenable a position, viz., that they were not intended to represent Christians, but sinners, hypocrites, Christians only in profession, whom the coming of Christ will reveal in their true characters.

Those adopting this interpretation claim that the "oil" symbolizes the saving grace of regeneration, and that these foolish virgins never had any "oil" even in their lamps, but wicks only, thus making them not merely unwise and imprudent, but very idiots! for, if possessed of any sense, they would have known that their lamps would have burned for a moment with only wicks, and would have served them no purpose had the procession actually been in sight the moment they went out!

But against this, it can be conclusively urged that these were not only called virgins, which is a misleading term unless like the others they represent Christians, and they voluntarily went forth to welcome and honor the coming Bridegroom, but that they as earnestly desired, and awaited his coming as did the wise virgins, which could not be said of hypocrites or unregenerate persons. The enemies of Christ do not desire, but with mortal fear dread the hour of his coming, and will call upon the rocks and the mountains to fall on them to hide them from his face. It is with conclusive force, further urged,—

1. That these virgins did go forth with oil in their lamps, or the "cups" of their torches, and, on all ordinary occasions they had quite enough. Had it not been for the long, and to those virgins, unexpected "tarrying" of the Bridegroom, the oil in their lamps would have been sufficient, for, even at midnight, when the cry was heard, their lamps were still burning, but burning low, so that they said unto their fellows, "Give us of your oil, for our lamps are going out."

I give the literal translation from the Diaglott: "And the foolish said unto the prudent, Give us of your oil, for our lamps—abnutatas—are going out." Even at that late hour they had not become extinguished.

I cannot conceive how we can avoid the conclusion that these foolish virgins were intended to represent Christians, otherwise, the parable is quite meaningless. It was addressed to the disciples of Christ—Christians—it was intended for Christians, and Christians only, and has application but for those Christians living at the time of Christ's coming to gather unto himself his Bride and her virgin companions.

Granting, as we must, that they represent a class of Christians, some of which will be taken in, and some left out, let us proceed to notice—

In what respects the foolish differed from the wise.

- 1. They as voluntarily went forth to welcome his coming.
2. They equally provided themselves with torches, or lamps, to honor his coming.
3. They equally had oil in their lamps.
4. They were as watchful and as desirous of his coming as the wise.
5. They equally slumbered and slept with the wise. And—
6. They awakened as promptly as did the wise, and when they awoke their lamps were still burning. But, they found they had not sufficient oil to go forward in the procession to the house.

Now the only thing the wise had which the others did not have, was a supply of oil in addition to what was in their lamps.

A literal translation of the passage will make this evident: "For the foolish took their lamps, but carried no oil with them [i. e., besides what was in their lamps]. The prudent however, besides their own lamps, took oil in vessels." (Diaglott.) This oil then cannot represent saving grace or regeneration of heart, but a requisite faith in what was useful to be known touching the movements of the Bridegroom, and especially that there would be a delay on his part, and probably a long one.

The fact that the wise virgins had made themselves acquainted with this fact or the probability of its occurrence, and thoughtfully provided for it by carrying oil in their vessels, besides what their lamps contained, that they might refill their lamps was what constituted them wise or prudent. It was because of the failure of the foolish virgins through apathy or inexcusable negligence to properly inform themselves touching the movements of the Bridegroom, movements that might be known, that it was their duty to know, especially the fact that there might or would be a "tarrying," and possibly a long one, against which it was their duty to provide. Were not this the case, how could they justly have been punished. It was simply for the lack of this provision that they lost their place in the procession, and failed to be admitted to the marriage supper. They were punished for willing and inexcusable ignorance of the movements of the Bridegroom.

The urgent application of the foolish to the wise for a portion of their oil is but too natural. The refusal of the wise ones, but too significant to have been omitted. Whatever the oil is intended to signify, it was something of which the wise had not too much, and something they could not upon that occasion part with.

Some able expositors hold that the foolish virgins do go forth at that late hour, and obtain a supply of oil, else, say they, they would not have returned, and applied for admission with those who were so provided—this is held on the supposition that a lighted torch was an essential qualification of a guest. Grant this, yet they were too late to be recognized or received in as guests, and given the places they had justly forfeited.

The door was shut, not of friendship certainly, or of love, but of a present blessing and enjoyment, i. e., participation as guests in the wedding supper. "I know you not." He does not say, as he will to another class upon another occasion, "I never knew you"; but, I know you not as my Bride. I do not recognize you as worthy, in the circumstances, to be the companions of my Bride on this occasion. I do not recognize you as worthy to be blessed and honored by being allowed to be guests at my wedding supper.

They were not treated as enemies; for they are friends, but improvident ones. He does not order them to be destroyed.

With the above understood symbolisms of the Parable their application to persons and events they will represent at the Coming of Christ will not be difficult of understanding.

Christ is the Bridegroom, who is coming at the close of this dispensation to gather unto himself in the air, or into Paradise, all the very "choice ones" of his saints, the precious stones, his jewels; and to these will he accord the highest reward and honor, i. e., that of being made his Queen, Bride, and, as his Wife, will sit with him on his throne, and jointly rule with him over the nations. This most distinguished honor will all this pre-eminent class of his saints enjoy.

At this stage of his Coming he will also gather a second class, or band, those saints worthy to enjoy the second honor, that of being the companions and followers of his Bride, or the especially invited guests of his marriage supper. This class I understand the wise and foolish virgins represent. It will be incumbent upon them to be ready and waiting his Coming, with lamps trimmed and burning, to welcome his approach, and, with rejoicing, go with him into the palace, and grace his marriage.

It will be incumbent upon all Christians who wish to be accepted of him to be ready and waiting.

"Ready and watchful." It is said of the Bride, the Lamb's wife, that "she hath made herself ready." As it is the privilege of all Christians, by lives of holy consecration and fidelity to his service, to attain the highest rewards and honors Christ has to bestow at his coming, even to be gathered among his "choice one," his "jewels," and become his Bride, so is it not only the privilege, but duty of all Christians to be prepared and ready to honor and welcome his coming, and enter with him into the marriage feast and sup with him.

For Christians to be prepared and ready for this glad event, certainly implies that they should make themselves acquainted with the instructions he has left them with respect to his movements, and the duties required of them in connection with this important event, (Rev. i. 3,) and that by diligent inquiry they should constantly look for the signs of his coming he has given them indicative of his near approach.

While it may be true that we all may not be able to understand all the Scriptures bearing upon the coming of Christ, yet if, with prayerful diligence we read and hear, we cannot fail, with his promised blessing, to learn and understand enough so that we can readily recognize the cry and have our lamps trimmed and burning, and well supplied with oil.

Let us find encouragement in his promise, "Blessed is he that readeth, and they that hear the words of the prophecy of this Book," which is the apocalyptic revelation of Jesus Christ—a book, which reveals the events that must transpire before, and in immediate connection with his coming, which are the signs he has given of his coming, and reveals the events. We all can read and hear, and study all of it, if we cannot fully understand all of it. We can obtain the blessing, and that day will not overtake us as a thief, and find us unprepared.

But, if through sinful apathy and negligence, like the foolish virgins, who will represent a countless multitude of Christians, we fail to inform ourselves so as to be found prepared to meet him, we will be found standing at the shut door of the Marriage Supper, vainly knocking for admittance.

By this Christ did not teach that those of his servants who have not made themselves ready to receive him will be finally rejected and lost. He will not close the door of salvation against them, but only of a present distinguished honor and blessing. Those who, through their negligence, refuse to improve the opportunities he gives them, will lose the rewards he promises to the faithful and watchful. When he comes to receive his "elect ones" to himself, the unfaithful and unwatchful will be "lost" to suffer with "hypocrites and unbelievers," those terrible years of afflictions, trials and tribulations on this earth, which will close this present dispensation, called "the great tribulation," such as never was suffered by men on earth from the beginning of time, and such as never will again be suffered.

This is the period when the seven judgment seals will be opened (see Rev. vi. onward) and the seven vials of God's wrath will be poured out without mixture of mercy upon all those dwelling on the earth, (see Rev. vi.-xx.) when men will gnaw their tongues for pain, and their hearts fall for fear of the things still to come, when men will wish to die and will seek death, and it will flee from them. This state of things is well compared to outer darkness, where there will be weeping and gnashing of teeth.

Blessed, thrice blessed, will those Christians be who are accounted worthy to escape these things. Of this Christ warns his disciples:—"And take heed to yourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray al-

ways, that ye may be accounted worthy to escape all things that shall come to pass, and to stand before the Son of Man."—Luke xxi. 34, 35, 36.

Only those who do take heed to themselves, only the ready and watchful ones, represented by the Bride and the five wise virgins, will be accounted worthy to to escape those things, and to stand before the Son of Man.

These will "escape" by being "taken" away from the evils to come. It is to this that Christ alludes:—"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, the other left. And they answered and said unto him, where, Lord? And he said unto them, whosoever the body is, thither will the eagles be gathered together."—Luke xvii. 34, 35, 36, 37.

Paul tells us to whom these "ready" Christians will be taken:—

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

But those Christians who are "left" because accounted unworthy to escape the chastening trials and sufferings of "the great tribulation"—will pass through them, and "learn obedience through suffering," and will finally come safely out, some receiving a few and others many stripes, and still others saved yet as by fire, with the loss of all honors and all rewards promised to the diligent and faithful.

The final state of all those represented by the five foolish virgins can be seen by reading Revelation from vii. 9 to the end. While they became "servants in the temple of their god," they never become the Bride—never are honored with thrones and crowns, as the faithful and therefore chosen or choice ones are—

How sad to think the large proportion of Christians, through sinful negligence will lose the highest honors, and only through the greatest tribulation will enter the kingdom. Will it not be as 144,000 to a multitude that no man can number? Reader in what company will you be?

Are there not those who are now very large in their own eyes and in the estimation of the multitudes they seek to please who will be very small and insignificant when Christ comes to reward his servants? Will not some Christians actually be ashamed before Christ at his coming? Ashamed of what?

"And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming."—1 John ii. 28.

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. xvi. 15.

Will all Christians be found ready and watching the Coming of Christ? Paul clearly implies that only those Christians who love his appearing will receive crowns of righteousness, i. e., for doing as good and faithful servants. Do all Christians love his appearing? Would they, if they could have their wish, have him come to-day? Not one in a thousand of all who profess to be Christians would have Christ come to-day if their prayers could prevent his coming. Will such constitute any part of his Bride? Have such the spirit and desire of his Bride? Her prayer is, "Even so come, Lord Jesus, come quickly." Will my readers turn and read, in this connection, Luke xii. 35-49.

From all this we learn that it is one thing to be barely saved, which every Christian will ultimately be, but quite a nother thing to be honored with the prize of our high calling, i. e., to sit as a crowned king with Christ on his throne. (Rev. iii. 2.)

Bro. Henry G. Anglin, clerk of Cedar-springs church, Cedar Springs, Ga., says: "The Obrero Roll and Record Book I ordered of you a few days ago came safely to hand. I am more than pleased with it, and so are all the other members who have seen it. I think every Baptist church ought to have one, and hope you will be able to sell every church one."

QUESTIONS AND ANSWERS.

QUESTION 443. You say one hundred thousand fathers, husbands and sons are carried annually to death temporal and eternal by intoxicating drink. If this is true, then can intoxicating drink destroy me if God's elect? If not, then would not the one hundred thousand have died temporally and eternally without whiskey.

ANSWER 443. We hope the framer of the above question has not long been a reader of this paper, or we would be discouraged in writing and explaining God's word. Fatalism is as damnable a heresy as Arminianism; and the above question is the oldest son, the Cain, of Fatalism.

We do not believe that one of the one hundred thousand drunkards who died last year was a child of God. And that God ever created or predestinated one of Adam's race to damnation is as abhorrent to God's nature as it is contrary to his word. We could ask II. If Eve would have sinned the day she did if God had kept Satan from the garden? His question constructively denies that those one hundred thousand drunkards were accountable beings.

QUESTION 445. Matt. III. 11: "I indeed baptize you with [in] water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with [in] the Holy Ghost and with [in] fire." What is the fire here referred to? Were not the same persons that were baptized in water baptized in fire?

ANSWER 445. We think the language is elliptical, the word some being understood. With this supplied it will read, "He will immerse some of you in the Holy Spirit and some in fire." Here are three immersions referred to, as there are three births in John III. 5.—Immersion in water, immersion in the Holy Spirit and immersion in unquenchable fire. (John III. 10, 12.)

A RICH TREAT FOR OUR SUBSCRIBERS.

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

Annihilationism.

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

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

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

The advocates of this popular delusion are bold and confident, and are vigorously pushing the issue upon public attention in every direction, and will secure more numbers of the Series now passing through the paper. Don't fail to do it.

We notice that our friend and brother, A. W. Files of Little Rock, Ark., offers once more to serve his State as auditor. He has filled the office for more than three years with credit to himself and to the satisfaction of all. He should have no trouble in securing the hearty endorsement of all, and a re-election to the office he has honored.

BOOK-TABLE.

The above figures represent the aggregate circulation of the Periodicals of the American Baptist Publication Society for the current year, based on the issues of the second quarter of the year. As compared with the record of the corresponding period of the previous year, there has been a large increase in the subscription list of nearly all of the periodicals. The Superintendent, the Reaper, and Bible Lesson Monthly, have each held their own, or made slight advances, while the Young People has gained 4,000; Intermediate Quarterly, 6,000; Baptist Teacher, 6,000; Senior Quarterly, 10,000; Picture Lessons, 10,000; Our Little Ones, 11,000; Sunlight, 14,000; Primary Quarterly, 17,000; Advanced Quarterly, 40,000. The aggregate increase of subscriptions has been 120,000.

These are gratifying facts, proving that the work of the Society is appreciated and accepted, and that Baptist Sunday-schools generally are following in the line of correct teaching. The utmost care is taken to attain the highest possible standing in everything connected with these periodicals, while the whole presents a really graded series of Sunday-school helps and periodicals that are not equalled by those of any other Society or Publishing House in the world.

If any Baptist schools still have a desire to use the so-called, though not in fact "cheaper" issues that clamor for patronage, they are not wise, to say the least, in preferring unreliable and misleading material, when the best, in every respect, can be so easily obtained. 35,000,000 is the aggregate expected next years.

The Marriage Ring. A series of thirteen sermons on the Relations of Married Life. By De Witt Talmage, D.D., 190 pp. 50c.

These Sermons created a greater sensation than any ever before delivered. We unhesitatingly say, that every wife and husband, and every one who wishes to become either, and every sister and brother, should read these sermons. They will prove a benediction to every family in the land. Address Baptist Book House, Memphis, Tenn.

We learn that it is reported in this city, and we suppose it is well over ten counties by this time, that Bro. Lamar, pastor of the Central church, recently baptized a gentleman to join the Methodists, thus carrying the ordinance out of the church, a very unscriptural and unbaptistic thing to do. The following from the gentleman himself will settle this report:—

To ANY WHOM IT CONCERN:—On the nineteenth of March I applied to Dr. Lamar for the use of his pool for Dr. Mahon to immerse me. Mr. Lamar stated that he could lend me the pool, but asked me how I liked the idea of being baptized by an unbaptized man. I told him that I could not consent for Dr. Mahon to baptize me if he was unbaptized. On the twentieth I again sought an interview with Mr. Lamar, and asked him to baptize me. He stated that he could only do so for membership in his church, that if I would come before his church, relate my experience, and they should receive me, he would baptize me, and that I would thus be a member of his church. On the twenty-first I came before the church, was received, and was baptized that evening. These statements held true of my nephew, Edgar Reed.

Since my baptism I have united with the Methodists; but for this Mr. Lamar is not responsible, as he took pains to instruct me and to dissuade me therefrom. Dr. E. A. WHITE.

I certify that the above is a true copy, as can be seen by reference to our church minutes of April, 1886. A. W. LAMAR.

The above paper has been spread upon the records of the Central church, and Mr. White duly excluded from her fellowship. How easy it would have been for the one who originated this report, and for those equally guilty who circulated it, to have ascertained the exact truth had they wished to have known it. Bro. Lamar will neither baptize for other denominations nor receive their immersions as valid baptism.

AN EXPLANATION.

We place the above upon the papers of all whose time will expire within the following four weeks, giving all ample time to renew without missing a single copy. We give all fair warning that hereafter we shall not do this again.

We commenced some weeks since to fulfill a promise made by us to give our readers a series of articles from able pens upon the subject of the Second Coming of Christ. This will be the order of treatment:—

- I. Is it Personal and Visible?
II. Is it Pre or Post Millennial?
III. Is it in One or Two Stages?
IV. Christ's Coming in Relation to Christian Doctrine.

V. In its Relation to Holy Living and Christian Activity.

VI. In its Relation to Missions. Next to the atonement there is no subject within the lids of our Bible of more personal or practical importance, since no Christian will have, in the rapture of the saints, or will ever wear, a crown, who disbelieves the doctrine as revealed in God's word. This was Paul's opinion: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The Christian who believes that the universal prevalence of the gospel is the Coming of Christ cannot be said to believe in the Second Coming of Christ in the Bible sense of that Coming.

Brethren beloved, as you would enjoy the highest blessing will you not make this subject, while it is passing through the paper, a matter of prayerful study?

It is our earnest conviction that great good will be done by a wide and general circulation of Grace Truman. A very intelligent young lady informed Dr. J. B. Hawthorne that in the full and blessed hope of salvation through faith in the Redeemer she desired to be baptized, but could not be a member of a Baptist church because of its exclusiveness. He said but little to her, but presented her with a copy of Grace Truman. Three days after she sent him word, "My doubts are gone. I am a Baptist." She became an active member of the church of which he was then pastor. Dr. Wayland, author of the great work on Moral Science, voluntarily wrote to Dr. Ford: "Mrs. Ford's work, Grace Truman, has been read by me with great interest. I have heard it spoken of nowhere but with very high appreciation. Suffer me to congratulate her on her eminent success." Sent postpaid for \$1.50 by Graves & Mahaffy.

The Religious Herald is still troubled about the overplus of Baptist papers in Tennessee. Of course he means by the plus those that have sprung up in the last few years. Yet Tennessee has only one, and a very small one, more than Virginia, North Carolina or Kentucky; and he does not weep over those States. We are all at peace here, and all doing our best to push on our mission and educational interests; and were it not for the Herald and the Journal and Messenger of Ohio, no one in or out of the State would imagine there was anything wrong. Would not the winking of their own business be the right thing for these dear brethren to do?

EDIGRAMS.

Bro. E. D. Seaton of Lonoke, Ark., renews, enrolls as a life subscriber and votes one, by presenting the paper to his sister in Water Valley, Miss., to help double the list there. "Not for three times its cost to me would I do without it," he adds. "Where there is a will a way can be found is demonstrated by the act of Bro. W. E. Jenkins of Opelousas, La., who sends us six new subscribers on the celebration of the fortieth birth-year of the Old Banner. He says he wanted to see the paper in every Baptist family, and made the offer to advance the money for every one who would agree to pay him next fall; and by this generous act six families, and their children, will be blessed with the visits of the paper and the Young South this spring and summer. God bless Bro. Jenkins, and those families and their children. There are scores of brethren who, had they the will, could do this way. We record your promise, Bro. J. P. Farrah;—Thank you, Bro. Miller, for your contrib-

40th Birth-Year.

THE PROPOSED CELEBRATION OF THE 40TH BIRTH-YEAR OF THE BAPTIST.

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

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

DOUBLE ITS PRESENT SUBSCRIPTION LIST,

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

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

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

THE MOTION SECONDED.

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

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

ution to our young ministers. Think how strange that Kansas and Oregon are aiding in educating young ministers at Jackson! But they will be for all the South and West.— Eld. U. W. Jarrell of Brandon, Texas, votes again on Bro. Carrin's motion, and says we may expect several more before the fortieth birthday arrives. Let every friend imitate Bro. Jarrell's example, and adopt his resolution.— Bro. W. W. Dew, through Eld. E. B. McNeill, sends us two new names, and both he and Bro. McNeill will accept our thanks. Bro. McNeill, do the best you can for the celebration at Maple Springs. Will you not?— Eld. J. J. Andrews of Ennis, Texas, has resolved to testify his appreciation of THE BAPTIST, and his love for its editor, by sending fifty new subscribers to the celebration. What can we say to this but verily, verily, a friend in deed!— Bro. N. Scraggs of Allen county, Ky., votes one and one-third on the celebration of the best paper known to him, and is going to repeat several times. He says it ought to be celebrated, and the heart of the oldest living Baptist editor to be cheered and made glad all over. That can be done; and we think our brethren and friends are making up their minds that it shall be done.— Sister Belle Sasser of Middleton, Tenn., makes her own and our heart glad by a contribution for our young ministers at Jackson. We are behind, and the load is too heavy for a crippled man to carry. She says what has not before been said to us, that the edigrams alone are worth one dollar and a half to her.— Bro. D. R. Hensley of Kaseys, Va., casts one vote for the celebration. We wait for a hundred more from Old Virginia.— Bro. J. H. Slade of Oakland, La., says he must have a voice in the celebration, and so presents the paper to his son, renews, enrolls as a life subscriber, and sends two dollars for our young ministers. He wants to help educate one hundred able, pious Baptist ministers who will dare and rejoice to preach the whole truth to a dying world. He adds that as a deacon he refuses to pass the elements when the pastor invites all Baptists present to eat in token of Christian courtesy. We could not do it were we a deacon. What right has a minister to make such an addition to the design of the supper? The Scriptures give him no such right; and the church cannot do it without encroaching upon the authority of her King. We assure Bro. Slade that the young men we are soliciting aid to educate are the sort he wants.— Bro. J. C. Sills of Pierce City, Mo., votes twice on Bro. Carrin's motion. We are paying no commission on the names sent for the celebration, Bro. S. This effort is a helpful labor of love.— A good word and a good way. "I am making five minute speeches, after sermon, at all of my churches on Bro. Carrin's proposition; and you may count on my product carrying the election for the celebration with a goodly number of votes." Thus says Bro. John Graham of Oak Grove, Miss. What a grand result would be attained if every pastor who takes this paper would do like Eld. Graham! Will you not try it? No one will blame you for it. No harm if you fall in getting a list; but no one would fail.— Sister S. A. Slaughter of Waco, almost an invalid, yet feels she must give a little token of her high appreciation of the paper and its editor, and sends one subscriber, with her earnest prayers that when we are called up our mantle may fall upon one of our sons. May God grant it is our constant prayer.— Bro and Sister Edge of Roseton, Texas, one seventy-five and the other seventy, unite in making one vote. God bless them in their old age.— A. F. Underwood of Cleveland, Ga., votes once. He has read the paper now twenty-five years, and thinks it better now than ever. How encouraging this, if it is so, that, under the burden of our afflictions, God enables us to make a better paper than ever! This makes us more than willing to live.— Bro. E. B. Fuller of Priar's Point, Miss., who leads the subscription in aid of our young ministers, as he puts in a vote, says, "I am in earnest; and I want to live to see the celebration next November, and hear the proclamation. It is done! the list of the Old Banner is doubled! We pray that you may see that day, and hear that

The name of every worker shall be reported.

The Young South.

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

KNOXVILLE, TENN., MAY 15, 1898.

POST-OFFICE.

DEAR CHILDREN:—I am off with Uncle Orren on the night train for Montgomery, Ala., to attend the Southern Baptist Convention, so I cannot say much to you this week; but wait till I come back, and I will have lots to tell you of the people and things I will have seen; for, besides others, I will meet and talk face to face with Bro. Powell of Mexico. Do you not wish you could go with me, children? I wonder how many of your homes I will pass by on this trip from Knoxville to Montgomery by way of Rome and Calera! I wonder how many of your mamma and papa I will see and talk to while I am away! We will wait and see. But here is a nice donation from a lady in Texas I wish to tell you about which has made me very happy; for we were behind in our fund last month. But first I will give you Dr. Tupper's receipt for our last forty dollars, sent a week or so ago, which will pay for our girls till the middle of June. And June will soon be here; so we must have a ten dollar bill for every month this summer, children. And shall we not have it?

Received from the children of the Young South of Tennessee, by Mrs. N. G. Hailey, forty dollars, for the support of two young ladies in Madero Institute of the Mexican mission. H. A. TUPPER, C. S. F. M. S.

AUNT NORA:—I think that the Young South is the sweetest page in the dear old BAPTIST. It does my heart good to read of the sayings and doings of the little workers. Please accept the inclosed order as my mite toward the education of our young ladies in the Madero Institute. God bless you and your band of precious little workers. May you live long to bless those who profit by your instructions. Very truly, Ingram, Texas. MRS. MOLLIE McILROY.

AUNT NORA:—Send Master Cad Holland one dozen floral cards and one dozen sermons. If he can't sell them he will send them to me. IDDO MOODY.

AUNT NORA:—Will you pledge me as a Little Worker for 1898? I go to Sunday-school every Sunday. I live with my nola and aunt. He takes THE TENNESSEE BAPTIST. I like to read it very much. Find inclosed ten cents for the Mexican girls. Remember me in your prayers. I will close with much love to you. Yours, Balsevilla, Hiss. TENNIS GARRETT.

I cannot pledge you as a Little Worker, Tennie; but I want you to pledge yourself, as a Little Worker, to give ten cents for every month this year: so I have put your name among the Little Workers, as I think you want me to do from reading your letter. Can you not do this, and let us hear from you often?

AUNT NORA:—Inclosed please find post-office order for one dollar in consideration of the tracts you sent me. When I have vacation, which will be in about two months, I will send for some more. Very truly, Blakely, Ga. AGNES TAYLOR.

Wall dona, Agnes. We will not forget your promise to sell more tracts for us during vacation.

Our Bible Portraits.

[I will give my young readers a text each week, portraying 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 correct number of letters during the year about our portraits, answering all the questions, and telling me what lesson they draw from the life and character of the one presented. Let the cousins ask me or each other any question or questions they may wish about the portrait before them.—AUNT NORA.]

"And the children of Israel journeyed from Ramoth to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them, and flocks and herds, even very much cattle."

This is a very large picture of a countless multitude. Who are they, and whence do they come?

Behind them we hear the cries of a mourning nation. Who are they, and why do they weep?

This nation is rejoicing. Why do they rejoice? Where are they going, and who is to lead them?

What bodias of water lie in their course hither? What chalter will they have by day and what light by night?

We see the form of a coffin carried by men. What promises are they thus fulfilling? (Ex. xlii, 19.)

What women do you recognize in this large company of people?

JOB.

ANSWER TO THE PORTRAIT FOR APRIL SEVENTEENTH.

This portrait is found in Job 1, 20, 21. Job was a perfect and an upright man in the sight of God. He was a very rich man; but God, to try his faith, took away all his riches, and destroyed all his children. He was then afflicted with sore boils. His three friends Eliphaz, Bildad and Zophar came to comfort him in his distress; but they did not comfort him much. They worried him. He himself said they were miserable comforters. Job didn't did forget God, nor curse him during all his days of sorrow and suffering. He lived after his affliction one hundred and forty years. God blessed Job in his latter days, and gave him twice as much as he had before; and he also gave him seven sons and three beautiful daughters. This teaches me that if we trust in God always he will surely bless us as he did Job. Your niece, Clifton, Ark. VAN FARRAR.

Not exactly as he did Job, Van; for God often sees it is best not to give us back the wealth he has taken from us, or to relieve us of our afflictions in this world. It takes a certain amount of suffering, privation, to keep most of us from running after this world and its fleeting pleasures, and from forgetting our God and his tender mercies.

The answers before me to this portrait are remarkably good; and the lessons drawn from it are very impressive. I wish I had room to give you more of them. I feel the study of it has done our young readers good; and I rejoice to be able to say I see a gradual improvement in the answers sent in. I know we can do each other good in these Bible studies; and I only ask the portrait painters to be faithful to their work, and not to give up when warm weather and sunshiny days come.

Beulah Green says: This lesson teaches me to bear my afflictions patiently, and to believe and trust God always, whatever may be my trouble, and to resist all temptation that may be cast in my way. Aunt Nora, pray for me, that I may be able to bear them patiently. Join with me in praying for Beulah, as she here requests, dear readers; for she is not strong and able to run about as you do. She has afflictions, and desires strength from God to bear them patiently. She makes a responsive answer to all my past questions and suggestions, and says, "Carrie Wright asked which is the middle verse in the Bible. It is Ps. cviii. 8. Now I would like for the cousins to tell me how many times the word 'and' occurs in the Old Testament." Little Graves says the middle verse is Ps. cxviii. 8. Which is correct, children?

Portrait answered also by Layton Wall, Edgar Hargis, Little Graves, Beulah Green, Rebecca Norris, Willie Watts, Tommie Martin, Iddo and Hattie Moody, Elora Canfield, Parker and Thomas McGregor, Florence Anderson, Julia and Little Haynie, Letitia and Lois Cadwell, Clarence Rose, James Woolworth, Edwin Farrar, Addie Taylor, James McKinney, Ollie Carpenter, Pearl, Flora and Robbie Longmire, Herschel, Esther and Spurgeon Wingo.

FOUR YEARS OLD.

I'm four years old to-day, papa! I guess you didn't know How very old and big and strong In one night I could grow; For last night when I went to sleep Your boy was only three. Just see how tall I am to-day. Papa, do you know me? I'm four years old!

And now I am almost a man, And want a candy-store, To sell ice-cream and nuts and figs, And lots of good things more. And oh! I want a big black dog, To keep bad boys away, A pony just as white as snow, To ride on every day. I'm four years old!

I'm sorry for poor little Ned. Just think! he's only two; But if he lives he'll grow a man, And all these nice things do. I'll give him all my bats and balls, My dresses and my toys; For things like these are very nice To please such little boys. I'm four years old!

CAN'T RUB IT OUT.

"DON'T write there," said a father to his son, who was writing with a diamond on the window, "You can't rub it out." Did it ever occur to you, my child, that you are daily writing that which you can't rub out? You made a cruel appeal to your mother the other day; It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out.

You whispered thought one day in the ear of your playmate: It wrote itself on his mind, and led him to do a wicked act. It is there now. You can't rub it out.

BE A WOMAN.

OR I've heard a gentle mother, As the twilight hours began, Pleading with a son on duty, Urging him to be a man. But unto her blue-eyed daughter, Though with love-words quite as ready, Points she out the other duty, Strive, my dear, to be a lady.

What's a lady? Is it something Made of hoops and silks and silks, Used to decorate the parlor Like the fancy things and chains?

Is it one that wastes on novels Every feeling that is human? If it is to be a lady, 'Tis not this to be a woman.

Mother, then unto your daughter Speak of something higher far Than to be mere fashion's lady: Woman is the brightest star.

If you, in your strong affection, Urge your son to be a man, Urge your daughter no less strongly To arise and be a woman.

Yes, a woman! Brightest model Of that high and perfect beauty, Where the mind and soul and body Blend to work out life's great duty.

Be a woman! Naught is higher On the gilded crest of fame, — On the catalogue of virtue There's no brighter, holier name.

MORAL COURAGE.

HAVE the courage to do without that which you do not need however much your eyes may covet it.

Have the courage to show your respect for honesty in whatever guise it appears, and your contempt for dishonest duplicity by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your Maker at the risk of being ridiculed by man.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance rather than to seek credit for knowledge under false pretenses.

Little Workers for 1898.

- 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.; Ethelmer, 12 mos.; Ollie Carpenter, 12 mos.; Miss Hannah Wyatt, 12 mos.; Annie May Bolinger, 12 mos.; Curtis Faulkner, 12 mos.; Joseph Allen Dabney, 12 mos.; Herschel Wingo, 10 mos.; Esther Wingo, 9 mos.; Annie Belcher, 8 mos.; Horace Mullen, 7 mos.; Hattie Moody, 7 mos.; Iddo Moody, 7 mos.; Uncle Orren, 7 mos.; Van Farrar, 6 mos.; Florence Alexandra, 6 mos.; Letitia Cadwell, 6 mos.; Lois Cadwell, 6 mos.; Mamie Cadwell, 6 mos.; Tommie Martin, 6 mos.; Lucie Stanton, 6 mos.; Willie Stanton, 6 mos.; Rebecca Norris, 5 mos.; Edgar Jones, 5 mos.; Lella Vann, 5 mos.; Hattie Morris, 5 mos.; Alma Carpenter, 5 mos.; Layton Wall, 4 mos.; Clarence Rose, 4 mos.; Estelle Jones, 4 mos.; Heuland Green, 4 mos.; Pearl Longmire, 4 mos.; Flora Longmire, 4 mos.; Robbie Longmire, 4 mos.; Me La Gray, 3 mos.; Mamie Cadwell, 3 mos.; Mabel Linn, 3 mos.; Clara Finner, 3 mos.; Tommie Greenberry, 3 mos.; Little Graves, 3 mos.; Alice Page, 3 mos.; Edwin Farrar, 3 mos.; Mary Coarley, 2 mos.; Mattie Valentine, 2 mos.; Bobbie McKinstry, 2 mos.; Pearl McKinstry, 2 mos.; Effie Robertson, 2 mos.; Bessie Jackson, 2 mos.; Johnnie Jackson, 2 mos.; Jimmie Jackson, 2 mos.; Frank Parker, 1 mo.; Walters Dean, 1 mo.; Willie Bettie, 1 mo.; Pearl Bivars, 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 20 cts.; Maggie Goodson 10 cts.; Frankie Leak 20 cts.; James Woolworth 10 cts.; Julia Haynie 10 cts.; Little Haynie 10 cts.; Middle Brown 10 cts.; Pearlly Fulkerson and sister 10 cts.; George McHain 10 cts.; James McHain 10 cts.; Rebecca McHain 10 cts.; a cousin 10 cts.; Birdie Cook 10 cts.; Lon Cook 10 cts.; No. 10 cts.; Edna Young 25 cts.; Nellie Young 10 cts.; Laura Young 10 cts.; Mrs. Mollie Molloy, Ingram, Texas, 20 cts.; Edgar Hargis 10 cts.; Bertie Hargis 10 cts.; Spurgeon Wingo 10 cts.

Tract Club for 1898.

- Edgar Canfield, 24 dozen, Parker McGregor, 1 dozen. Layton Wall, 1 package, Robert 7/11, 4 dozen, Iddo Moody, 1 package, Nannie G. Ball, 1 dozen. U. E. Boyer, 3 dozen, Ida Steer, 3 dozen, Thomas McGregor, 2 dozen, James McKinney, 1 dozen, H. W. Lantrip, 1 dozen, Walters Dean, 3 dozen, Ella Canfield, 1 dozen, Rebecca Martin, 1 dozen, Willie Watts, 1/2 dozen, Maggie Goodson, 1 dozen, Carl 1/2 dozen, Eliza Roberts, 1 dozen, Jay 1/2 dozen, Edna Winton, 1 dozen, Eliza Roberts, 1 dozen, Willie Puckett, 1/2 dozen, Frank Lee, 1 dozen, Mattie Hainline, 1/2 dozen, U. E. Boyer, 1 dozen, Albert Carlin, 1/2 dozen, Alma Carpenter, 1/2 dozen, Clarence Rose, 1 dozen, 1 pkg.

THE BAPTIST.

THRU EAST BIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED IN HOUSES OF THE TASTE.—Ps. GRAVES & MAHAFFY Publishers MEMPHIS, TENN., APRIL 2, 1898.

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Distinguishing Principles of Baptists. 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and unalienable rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinance of Christ as he enjoined them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unobscured and unchangeable till he come. 3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to his ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart. Church Policy. The Baptist believes that a Christian church is a single congregation, and complete in itself; and the true churches of Christ are the constituent of his kingdom. 2. That, under Christ, each church is absolutely sovereign and independent of all other churches. 3. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper. 4. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline and jurisdiction of each church. 5. That no semblance of ecclesiastical authority can be exercised save by a church. 6. That each church alone is invested with all ecclesiastical power—power to elect and commission and depose a own officers,—power to receive, discipline and exclude its own members. Distinguishing Policy of Historical Baptists. The non-recognition of human societies as Scriptural churches by baptism, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

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, Pleasant Hill church, DeSoto county, 13 50 Miss. Paid, W. L. Trice, Hopkinville, Ky. Paid, 13 50 Mr. Lizzie Chaney, Texas. 13 50 Will you not give the board and washing of a young minister just one month? Six more on Bro. Fuller's list are wanted this month. The whole amount needed to support the three young ministers we have undertaken to support this session of ten months is \$375 00 Amount received to date, including weekly report below, \$298 79

WEEKLY REPORT. Mississippi.—Alto Campbell 25 cts., E. B. & E. J. Manning 10 cts., Mrs. L. W. Thompson 80 cts., Texas.—Eunice Church 30 cts., Mrs. Wm. Newsum 1 00, E. A. & I. J. Hillman, Ark., 1 00; Mrs. E. F. Cavett, Ar., 2 00; Mrs. S. Y. Mollay, Tenn., 50 cts.; E. W. Kraft, Tenn., 8 00. Total, 97 00.

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.—The cause is progressing at Hartsville. The Sunday-school at Rockford will celebrate children's day in June. In meetings at Ooltowah last month five were added to the church. The Brick chapel church is moving on smoothly. Twenty-three persons have been received into her fellowship this year. Morristown church was in the midst of a great revival the first of this month. MISSISSIPPI.—Forty-two were added to the church in McComb City in last month. The Calvary church of Moridan has been much revived. Eld. T. D. Bush recently lost his house by fire. Sister Harrison of Canton was buried May the second. ARKANSAS.—The Clarksville church had a revival season last month. Hurricane church is building a new house. TEXAS.—Eld. J. Sellers of Luling has accepted the pastorate at Georgetown. The church at Luling has called Eld. J. F. Kimball to her pastorate. LOUISIANA.—The whole State almost is mission territory, and needing to be entered. Valence-street Sunday-school, New Orleans, numbers two hundred. Each of the three white churches in New Orleans observes the Lord's supper the first Sunday in each month. The Keachi church and the Second church of Mansfield are seeking pastors. ALABAMA.—Recent meetings in Clanton resulted in about twenty-five additions to the church. Auburn church has recently been much blessed. It had been thirty-one years since the Southern Baptist Convention had met in Montgomery. The commencement week of Howard College will begin in Marion June the fourth. GEORGIA.—The new house of Bethel church, in Terrell county, will be dedicated to-morrow. Lime-branch church paid her pastor's expenses to the Southern Baptist Convention. KENTUCKY.—There are twenty-three Baptist doctors of divinity in the State, eight of them being in Louisville. Dr. Broadus did not attend the Southern Baptist Convention. The Red-lick church, Metcalf county, will dedicate her new house the fifth Sunday in May. Salvia church dedicated her new house the first Sunday in May. OKLAHOMA.—Recent revivals in Eugene are yielding good results. A revival spirit is prevailing at The Dalles. Bro. Bailey is reported to be doing a good work. Kingsley church is said to be prospering. Eld. T. Ellis is reported as receiving encouragement in his work.

TEACH US HOW TO PRAY.—During our long connection with the Baptist Book House we have received numerous calls for a Baptist Prayer Book, and, after diligent search through the catalogues of the publishers with whom we do business, we have at last found a book, which, though not a Prayer-Book like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons. The title of this book is—"Aids to Devotion: Including Bklets on Prayer, Watt's Guide to Prayer, and Select Devotional Exercises." The title of this book explains its character and design. Besides the whole of Dr. Watts unequalled Guide to Prayer, it contains the richly evangelical Views of Prayer by Mr. Bokerath, with examples from Scripture and other sources, sufficient to illustrate, and aid the young Christian in applying them to practice. The hints in the Preface are invaluable for social prayer-meetings, the benefits of which are sometimes wholly lost for want of observing just such things as he points out. 16mo, pp. 80. Cloth, 21 00. Sent by mail, post-paid, on receipt of price. Address GRAVES & MAHAFFY

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