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QUESTIONS TO THE IMPENITENT.
By J. M. Pendleton. This is a very pungent little work...

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THE TENNESSEE BAPTIST

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

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Our Pulpit.

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Behold the wondrous change! He came a ray- ing madman, "breaking out t hreatenings and slaughter against the disciples."

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wanted to stay there Only when God showed him by a vision what he had before told him at his conversion, and pressed it upon him to hasten away, for he would have him go far hence unto the Gentiles, did he go. To the place of his nativity, Tarsus, he went. It is not however known definitely how long after his departure from Jerusalem, according to the heavenly vision, before he reached the city of his father. But once there he appeared willing to stay, notwithstanding revelations, counsels, and a hundred providences, to the contrary. It must have been a great trial to him to remain with home associations. He had departed from the faith of his house. Possibly his parents were still alive, as well as his brothers and sisters. High hopes they no doubt had cherished of him as a scholar, and a great man in Israel. But he was to them an apostate, looked upon with secret suspicion, and gradually waning affection. During his stay at Tarsus he possibly was brought in daily contact with a hundred trials which would not have confronted him elsewhere. Yet in the face of all these he was willing to remain, and only when called by Barnabas did he go up to Antioch. To that great city the gospel had gone even before Barnabas. The situation was an important one. Help was needed. No one could feel more forcibly than Barnabas Paul's qualifications for the work in the great city of Greek fashion and Roman luxury. When the disciples at Jerusalem turned away from Paul on his first visit to them after his conversion, Barnabas took him into his confidence, introduced him favorably to his incredulous associates. From personal association, and by the peculiar relationship existing between them, Barnabas must have gained much of his views of gospel truth and the work of evangelization, as well as much of his scholarly attainments. For a year those two devoted men preached Jesus in Antioch. How much good they did eternally only can tell. It seemed difficult however for the leading spirits in disseminating the gospel to understand that the Lord would have them constantly reach out to those who had not salvation, who had not heard of Jesus. Not until a miraculous intervention did Paul and Barnabas have a mind to get to other people with the message of life.

Thus it has been seen in going over the history of the earliest labors of the churches of Christ, that when they were extending their borders God prospered them, with a mighty hand he led them on from conquest to victory. But when they were content merely to labor at home, or a very considerable time at one place, he led them away from home by persecution, or taught them by heavenly messenger that they should not respect persons in their ministrations, but go far hence unto the Gentiles.

Let these observations, based on the foregoing facts and reflections, be carefully and accountably weighed.

(1) In contending that the true genius of a church is intensely missionary I hint content for the Scriptural idea of a church.

(2) When a people neglect physical culture they physically degenerate. When they neglect intellectual culture they intellectually degenerate. The reason is plain enough. They oppose nature, and they who oppose nature must suffer nature's penalty. A church that neglects self culture must degenerate, because it opposes church nature. As with man the mind is developed by exercise, so with a church it is developed by exercise.

A church can no more develop by constant labor on itself than a man can by constant attention to himself. The man who dresses and trims and brushes and shaves from morning till night is an intensified "dude." The church that compasses the community to have the most excellent appointments, has everything in perfect style for itself, is a spiritual "dude."

Salvation is freely given, it is given to all; but if men reject it, then so long as they reject it, it is rendered vain. God saves the sinner, but he cannot save the sin; nor can he save the sinner so long as he continues in the willful, willing, defiant, disobedient choice of sin.

"MY CHURCH."

BY J. D. MURPHY, D. D.
NO. XIII.

"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.

DR. MURPHY:—It is claimed that the visible local organization constituted at Jerusalem could not have been meant by "My church" as it has long since ceased to exist, either from dissolution or death of membership, and that the same might be true of any other visible local church; but it is contended that My church refers to all believers in Christ's spiritual kingdom, to the general assembly, to the church of the first born, etc., and that it is only this against which the gates of hell are not to prevail. If you are right this is not so. Please clearly give the reasons why. You have undertaken an interesting job, and some of us here are looking with interest to the result. I do not desire to take public part in the discussion, but will gladly call your attention to points not well taken nor satisfactorily proved. The point that there were no other local visible churches except the one at Jerusalem at the time was well taken; but still it has not been shown how it has been preserved, or has not been prevailed against. To this narrow point let attention be given, for upon it hangs the issue. From one who is willing and anxious to examine all sides and know the

TRUTH.

The objection here stated to your views is made by one who believes in the universal church composed of all believers.

The above is from an eminent and leading scholar of Kentucky. The point is clearly stated to which my attention is called, and the admission is made as to this point,—"upon it hangs the issue." Very well, as this is the first on my list of "queries" I will give it first attention, and see what there is in it.

The point is this: Jesus said, "The gates of hell shall not prevail against it." But the church at Jerusalem has long since ceased to exist, and other churches at other places have long since been blotted out, therefore local churches were not what Jesus meant when he said, "I will build my church."

My answer is,—

1. It is strange doctrine to me that "the gates of hell" should "prevail against" a church of Christ. There can't be much difference in "the gates of hell" prevailing against a church of "Christ and prevailing against a disciple of Christ. If Christ would come between Satan and his disciple Peter, and, by his prayer for Peter, put a limit upon Satan's power, why not do so in behalf of his churches? We know that Satan was limited as to his design of evil upon Job. (Job i. 12. ii. 6.) So also, in the case of Paul. (2 Cor. xii. 7.) There is nothing more clearly taught than this, that the power of Satan over the believer is limited. He can go only so far, and beyond that he has no power.

Now if it be true that "the gates of hell" did "prevail against" the church at Jerusalem, Ephesus etc., what then becomes of the statement that "by a common figure one church is taken to represent a class" or the "sum of all the churches"? If one represents a class, why then do not "the gates of hell prevail" against the class when they prevail against the representative of the class?

If one church is to all the churches what one link is to all the chain, then when one link is broken the integrity of the chain is gone, so when one church is overthrown the great principle of the church's unity is broken. For if the word chain is only an "enlarged sense" of the word link, as it is claimed for the word church, how then shall the unity of the church remain intact when one of its members is destroyed any more, that a chain can be complete when one of its links is taken away? "The gates of hell" never prevailed against the church at Jerusalem when it stirred up Saul to vent his wrath against it than it did against Stephen when he was stoned.

2. The phrase "The gates of hell shall not prevail against it" is not so much a promise, as some seem

to think, as it is a statement of fact. He simply tells them what his goodness inclines him and his power enables him to do, "To build them up and give them an inheritance among them that are sanctified." (Acts xx. 32.) It is true that "grievous wolves came in, not sparing the flock," yet these "wolves" did not "prevail," against this church (Ephesus), as any one may see by reference to Rev. ii, 2. How then were they made to disappear? Jesus himself did it: "I will come unto thee quickly, and remove thy candlestick out of his place." (Rev. ii. 5.) "The gates of hell" has no such power. It is the prerogative of Christ, who is head over all things to the church, to remove the candle when it no longer shines for him.

He will cause to cease from out the place where it was "bulldozed" that church, when its mission in that place is accomplished, or it ceases to shine for his glory. Thus the church at Jerusalem passed away, and so Ephesus and others. This however is a very different thing from "the gates of hell prevailing against" them. He never told his churches that he would not visit them in his displeasure, and take away the "candlestick out of his place."

I may illustrate by analogy. Num. xxiii. 8: "How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied?" Why was Balaam powerless to curse Israel? Why was there no "enchantment against Jacob, nor divination against Israel?" Because "God had not beheld iniquity in Jacob, nor seen perverseness in Israel." On the counsel of Balaam to Balak the children of Israel were caught as in a snare, when "the anger of the Lord was kindled against Israel." (Num. xxv. 3.) And the plague came upon them and slew twenty-four thousand of the people.

"The gates of hell," the "curse" of Balaam, could not touch them, but they could not stand before God's anger.

Even so in the case of the *ekklesia*, "the gates of hell" are powerless to destroy; but Jesus has taught us that he will take away that church which has ceased to do his work, or ceased to be a witness for him.

I have used this illustration for the reason that our Savior has used it. (Rev. ii. 14, 15, 16.) And he warns his church against the very evil from which Israel suffered, and threatens to come and "fight against them with the sword of his mouth."

"The seven churches which are in Asia" were, with one exception, warned against his coming to them in Judgment, and to one especially he says, "I will spew thee out of my mouth," unless they did better. Now I would ask Bro. "Truth" whether he would regard this as a case where "the gates of hell" had prevailed? I think not.

Now, look a little further at this principle. I mean the principle that Jesus holds these matters in his own power, and commands his people to go or stay as his work may require. He commanded Paul to get out of Jerusalem "quickly," because "they will not receive thy testimony concerning me." (Acts xxii. 18.)

The disciples sent forth to preach the kingdom were commanded to leave the city which would not receive them; and Jesus tells the Jews, (Matt. xxi. 43,) that "the kingdom of God shall be taken from you." Likewise also will Jesus take away one of his churches when its longer continuance in a place would do that place no good. He himself left even his native city when the people rejected him. (Luke iv. 30, 31.) Now as "he is head over all things to the church," it is his prerogative to discontinue a church in any given place, whether at Jerusalem or elsewhere, when its longer continuance would do no good. This he does in the exercise of his authority over them, and "the gates of hell" has nothing to do with it.

Yes, it is an almighty fact, Bro. "Truth," that Jesus holds the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks. Nor can I believe that he will stand by one of them and see the power of Satan prevail against it. No, Never!

Upon this point hangs the issue. Very well, the "issue" has been fairly made out, so I will here rest my case for the time. It will receive new em-

phasis when I come to discuss the "headship of Christ," in answer to one of the other queries, "As sure as truth shall last, To Zion shall be given The brightest glory earth can yield, And brighter bliss of heaven."

FROM JACKSON, TENN.

MR. EDITOR:—As nothing pertaining to the Baptist cause in Jackson, Tenn., the Southwestern Baptist University, etc., has appeared in your esteemed paper for some time, a few dots on these and kindred subjects may not be uninteresting to your readers.

The little city of Jackson contains about ten thousand inhabitants, and is located in the very center of West Tenn., at the intersection of two railroads connecting the great northwest and lakes with the gulf of Mexico.

The Baptist church here, led on by Rev. Dr. C. H. Hendrickson of sainted memory, laid the cornerstone of their house of worship just twelve years ago.

The basement was completed and ready for occupancy about twelve months thereafter, but owing to short crops, financial crises, and other hindring causes the auditorium was still incomplete when Rev. J. L. Vass accepted the pastorate of this church, March first, 1885. Now the building is completed, and paid for, and will be formally dedicated the first Sunday in May. No doubt other church buildings in the State have been erected at a far greater cost, but none can surpass the Jackson church in taste and architectural beauty. In justice be it said, much praise is due to the indefatigable efforts of the pastor, who, coming to Jackson a perfect stranger to every one, and finding the members as sheep without a shepherd has in the short space of one year united the membership in a solid phalanx, and guided them in the completion of their house. Though the church lost by disaffection about fifty members just before he came, it is now numerically and financially stronger than ever before, and what is better, all are united and harmonious.

For the year ending March the first, 1886, the contributions for benevolent objects from this church have been about \$4,250. A member of this church remarked a few days ago, in the hearing of this scribe, that he had been a member of this Baptist church for forty-three years, but had never known so good a pastor as Rev. J. L. Vass.

The attendance at the Southwestern Baptist University this year, while smaller than some former years, has been a good average. The number of students in the advanced classes is fully up to any previous year, and there are perhaps more now present whose purpose it is to take a thorough course than ever before. Fifteen young ministers have entered since September, and many of these give evidence of great promise for future usefulness. If the denomination throughout the State could adequately realize the importance of encouraging and supporting these young ministers while prosecuting their studies preparatory to the work of the ministry the Board of Ministerial Education would not be embarrassed in their sustentation. Two members of this Board have given their individual notes in bank for money to defray the necessary expenses of those young ministers.

The friends of the University will doubtless be glad to learn that Rev. W. D. Powell, a former graduate of Union University, now a missionary at Saltillo, Mexico, will preach the commencement sermon of the Southwestern Baptist University the last Sunday in May. It is proposed there shall be a grand rally on that occasion, and a revival of interest in the success of the University.

SEVEN YEARS AGO AND NOW.

DR. GRAVES:—In overhauling my old files of papers, I find in the *Baptist Battle Flag* of May 14, 1879, a sermon by Dr. T. J. Swan, on the Lord's Supper, from which I make the following quotation. In the second division of the sermon

he says: "Who can legally participate in the observance of this solemn memorial (the highest franchise of the church)? First, those, and those only, who are affiliated in membership, in doctrine and in fellowship with the church (the custodian). These, and these only, constituting the metes and bounds of church jurisdiction. Second, But may not members of sister churches in good standing, and in fellowship with us, participate with us? In law, no. But by precedent, in Christian courtesy, yes. But if asked if we, as a church, have a right to act in important matters in the church by courtesy, without the sanction of law, it may be answered, 'The tradition of the fathers tell us that this courtesy has been practiced by the church from time immemorial.' This might be so, but we, as Baptists, reject tradition, and rightfully demand a 'thus saith the Lord.' And I further argue, that when we lose sight of or out loose from the plain letter of the law, we are as a ship at sea without compass, chart, or rudder, and that too, under a cloud-covered sky, without a single guiding star; and furthermore, we render ourselves obnoxious to the charge of our Master, 'Ye have rendered the commandments of God of none effect by your traditions.'"

Surely the above is sound doctrine. The only thing that surprises me is, that Bro. Ray did not hurl his indignant invectives at, and pour out his vials of wrath upon, this bold and presumptuous Dr. Swan, and call him a "new reformer," as he has Dr. Graves since that time. But instead, here is what one of the editors says in his remarks:—

"The above is the outline of a sermon sent me by E. D. T. J. Swan of Rockport, Ind. Its excellence speaks for itself. It has the right ring. The doctor asked for criticisms or suggestions. I have no criticisms," etc.

Yes, it has the right ring. It is pure gold. Would that more such sermons were printed in the *Flag*. But alas, its columns have been closed of late years against all such sermons; or, if printed, they are rendered of none effect by the traditions that are sure to follow. I am sorry to say that the same is the case with our own State paper, the *Arkansas Evangel*. Would that these papers would open their columns to a full, free and fair discussion of all church questions. It is their boast every week that church communion is on the wane, and will soon "play out." This is not the case. The most staunch Baptists we have in Northwest Arkansas are strong in this faith, and they may be counted by the hundreds.

Bro. Tupper's little pamphlet, claiming all the churches to be one, is not having the desired effect. I expect to pay my respects to this pamphlet in the *Evangel* soon. J. C. R. Elm Springs, Ark.

FROM KANSAS.

DR. GRAVES:—I feel that it is my privilege to express my grateful thanks to you for benefits that I have received from your writings. I read the Old Banner when Bro. J. M. Pendleton was associated with you in its publication. I was fully converted to the doctrine of landmarkism at that time, and have been trying to present its principles ever since, but have had a hard fight to pass through. For years there was but two ministers besides myself that I know of that I could look to for counsel, and one of those a Miami Indian, by the name of T. F. Richardville. At one time I was excluded from fellowship with a Baptist church for advocating the doctrine of non-affiliation in the pulpit. But the truth is gaining ground slowly.

I have your Seven Dispensations and the New Great Iron Wheel. I would not part with them for a great price if I could not get more. I fully endorse them both: they have done me good. I can preach better after reading them. I fully endorse your position on the communion question. It is the only logical position that can be taken, yet there is no brother near me that looks at it as I do. For me to say that I like your Exposition of the Parables does not express my mind. I can say from the heart, that I believe that they express the mind of Christ, and that is our greatest honor,

that that gives us sweet peace when we can feel that our work is an honor to our Master. I wish that every Baptist would read the letters written by Dr. Frost. They would make them wiser unto salvation.

The church at White City, has prospered since I have been here. Three years ago, in May next, when I was called to the pastorate of the church, there was a membership of fourteen, now our number is thirty-five, and three await baptism. We have built a house of worship costing fourteen hundred dollars, and have the debt provided for. We have put in a baptistry this winter, and buried seven willing candidates in it. Three of them being my own children.

I want you to pray for us at White City. And if you come to Kansas, I should be rejoiced to have you stop and rest with us. Yours in the labor of love. J. CHILSON.

White City. REMARKS.—God will abundantly reward you for all you have suffered for his name's sake, and if that Indian brother is living, shake his hand heartily for us: he will share your reward. You are the first Baptist known to us who was excluded for opposing pulpit affiliation. It was once attempted by a party in our case, but the church proper sustained us, and withdrew from our persecutors. Here and there a church has excluded those who oppose denominational communion, when those churches admit they cannot find a precept for or example of it in God's word! Those churches God will judge.

A RESPONSE.

DR. GRAVES:—I have just read THE BAPTIST of the 6th inst. You asked me to read page eleven. I was glad I did read Bro. Carrin's proposition, and I am so glad that Bro. Harrah said what he did. I say, amen and amen to every word he said. May God put it into the heart of every old subscriber to meet Bro. Carrin's proposition. It is a great pleasure to me to work for THE BAPTIST. I feel like I am working for the cause of my blessed Savior.

Inclosed find money order for six dollars. One dollar and fifty cents is to pay for D. W. Campbell's paper I ordered eight or ten days ago. His paper is now coming to Star City, Lincoln county, Ark., changed from Garnett, Lincoln county, Ark. One dollar and fifty cents to pay for THE BAPTIST. One dollar and fifty cents for THE BAPTIST to be sent to J. W. Mayfield, post-office, Varner, Lincoln county, Ark. Two of these subscribers are new. Let them go in Bro. Carrin's proposition. I am going to send two more on the same if possible. From my heart may God bless you, Bro. Graves. J. R. VICK.

Star City, Ark., March 10, 1886.

HOME BOARD PUBLICATIONS.

The *Weekly Kind Words*, for the first two weeks in April is received, and one number is an interesting Missionary number. It contains a likeness of Mrs. Crawford, of Tang Chow, China, articles from her, and from Brother Eager, in Rome, that prove the value of this little paper for interesting the young in our missions. The other reading matter is good and interesting, and the Lessons are well adapted to the young, of different grades. The *Kind Words Quarterly*, for the Second Quarter, is attractive in appearance, and full of valuable and instructive matter pertaining to the lessons. It will be found very useful, and is, also, very cheap, at five cents a copy. Order a supply.

The object of mankind must be the welfare of mankind, and the priests who should shut themselves off from their fellow-men to pursue Euterotic studies and to get knowledge beyond the reach of common humanity must necessarily forfeit humanity itself in their effort to escape from it. The only possible scheme upon which a religion for the world could be based must be the one where the broad principle of common good living stood foremost, and where the good of all humanity should be the grand end of each man's soul.

NOTES FROM THE EAST.

BY G. L. H.

A TRIP TO MOSSY CREEK AND CARSON COLLEGE.

By invitation Aunt Nora and I went up to Mossy Creek Saturday March the thirteenth. The occasion was the ordination of Rev. S. Turnwell to the full work of the gospel ministry. As neither of us had ever been to Mossy Creek we hailed the invitation with no small degree of pleasure. Here is a problem for us: Jacobson University and Mary Sharp College going to Carson College? And if all are received as cordially and entertained as kindly as we were there will never be any more questions about unification. In fact, brethren of the State, the way to learn the warm hearts of these East Tennessee brethren is to come and see them.

Bro. Turnwell is a student of the College, but is preaching to one church. He is a young man of great promise and of considerable attainments; and his examination was quite satisfactory. He enjoys the highest respect of both professors and students; and when he has taken his degree there and at the Seminary we shall expect him to occupy important fields in the State.

A graduate from the Southwestern Baptist University was the moderator of the examining council and the ordaining presbytery. Prof. Tindell preached the sermon from the very appropriate theme, Christ Crucified the minister's only Theme. He chose as his text 1 Cor. ii. 2: "For I determined not to know anything among you save Jesus Christ and him crucified." The sermon was full of wholesome truth, well suited for the occasion. The writer, by request of Bro. Turnwell, delivered the charge. The other member of the presbytery, Bro. Lightfoot of the College, made the ordaining prayer.

Sunday morning we visited the Sunday-school of the church. There were one hundred and sixty present, and only about five or six elderly people in it. 1. Where were the older members of the church? Do they not regard the importance of the work? 2. The teachers of the two Colleges do nearly all the teaching, while Prof. W. T. Russell of the young ladies' college superintends. 3. What a power these young people will soon be in the church and community.

BAPTIZING.

In the afternoon we saw Rev. W. M. Witt baptize seven members of the church in Mossy Creek. They had been converted under his preaching at a school-house in the country, and, at their request, he did the baptizing instead of the pastor, Rev. W. C. Bayless. Just here I want to enter my most solemn protest against any extended practice of this. It is decidedly best as well as right and proper for the pastor to baptize the new members. Bro. Bayless will give all his time to the church for the present.

THE SCHOOLS.

Newman College now occupies the property of old Mossy Creek College, and, under the efficient management of Prof. W. T. Russell, it is prospering even beyond the expectations of its friends. They have more than one hundred young ladies, and a handsome company they make too. The religious and moral tone is very fine. The location of the school is superb. It is retired and in a beautiful place. They need a better building for the institution. We enjoyed our visit there on Sunday. Monday morning we went to the chapel exercises in Carson College, and enjoyed a short talk to the young men. They very kindly showed us over the building. They just lack a larger chapel hall to be fully equipped so far as buildings are concerned. More than one hundred young men are there, and among them thirteenth students for the ministry; and we learned that they are good students. Four of them are married. The college grounds are well nigh perfect. It lacks some beautifying.

PREACHERS.

There are around and in the College nineteen Baptist preachers. The thirteen students and Prof.

S. E. Jones and Pres. S. W. Tindell in the College. Now look at the B's. O. C. Brown, Jesse Baker, W. C. Bayless and J. B. Hudson. All these and Prof. Jones and some of the students preach far and wide through East Tennessee.

While there we enjoyed the hospitality of Rev. Jesse Baker, Prof. Henderson, Prof. Russell and Bro. Welsh.

FROM INDIANA.

THE BAPTIST:—Would you like to hear from the new church in North Indiana again? Under the tireless labors of her earnest pastor she is slowly but surely gaining ground. Last Sabbath, under the benignant rays of the sunlight, the sparkling waters of our baptismal stream enclosed the forms of two more. I think the pastor of this church must resemble you. If I had space I would send a pen portrait of him. For sixteen weeks or more he has been preaching night after night, yet his spiritual and physical strength seems unabated. He must be sipping of the elixir of life from that unseen fountain that draws its supplies from the Great White Throne, the same elixir that gives you such vigor and energy to work for the Master.

I do not think a minister can realize "how beautiful upon the mountains are the feet of him that bringeth good tidings." It is the hungry, thirsty soul that listens that feels the truth of that passage. I believe the place nearest the Lamb will be reserved for his faithful ministers. Some one has beautifully expressed this sentiment: "Each soul that he has been instrumental in saving will be as a gem in his crown." Oh if I can only bring one sorrowing soul to that beautiful King it seems to me I will be happy! How then must you rejoice!

Now I want to tell you of a lady that I know well. For four generations her ancestral tree has been deeply rooted in Methodist soil. Rocked in the old Methodist cradle, hushed to sleep by Methodist hymns sung by dear lips now singing with the angels, is it any wonder that every fibre of her being clings to the Methodist church, even as a child clings to its mother's protecting hand? But lately (perhaps the silver strings of her spirit-harp have become twisted under Baptist fingers) a longing for immersion has taken possession of her heart. You can imagine the power that a baptismal scene would have over such a heart as hers. Finally making up her mind that she would no longer stand by the riverside and weep when others were rejoicing, she went to her pastor and stated her desires. He gave her kindly sympathy, and said that he had one candidate for immersion, but he had been waiting ever since last fall for the creek to rise. You ought to have seen her dark eyes open in amazement. The blood rose to her cheek as she gazed at her minister in utter astonishment, for when the Baptists can find water why not Methodists?

I will tell you of an amusing incident that occurred not far from us. A Methodist minister and a Campbellite were each holding a revival in their respective churches. At the close the Campbellite minister took baptism for his subject. The Methodist candidates went to hear him, and seven demanded immersion from their pastor immediately, much to his discomfort. He had to submit although the mercury was below zero. I wish the editor of THE BAPTIST would tell us why that minister was unwilling to immerse those candidates when the church he serves commands him to administer immersion to any candidate desiring it. Surely a queen's servant should obey her mandates willingly. Obedience under protest is not obedient service.

I am afraid my letter is too long, yet I have not said all that I wish to say; but I have a wholesome fear of editorial frowns, and so will close. Garrett, Ind. THEODOSIA.

THE CHURCH AT PRESCOTT.

I ONLY give half of my time to this church, yet the work is doing well. I go there on Thursday, and remain over until the following Monday, visiting and preaching at night until the Sabbath,

and then at eleven o'clock and at night. Last week was my regular time. At each service, and especially on the Sabbath, the attendance was good, and the interest profoundly deep. Two came forward for prayer, and two were added to the church, one by letter, and one baptized on the Sabbath at 3 p. m.

This church is not large numerically, but intellectually, and morally it is a tower of strength. Brethren Atkinson, Jones, Conger, White, Tary, Adams, and a host of others constitute a band of noble workers who know no such word as failure, when success is possible. With such as these to stand by him, and God's grace to help, no pastor need fall at Prescott. Of course it requires work to succeed even here, but with this efficiently done, success is inevitable.

My observation and experience is that where neither church nor pastor do their duty failure is the result. Nor can wealth, intelligence or piety compensate for this deficiency.

The Old Banner is taken by quite a number of this church, and I look forward to the time when it will be read by all from the least to the greatest.

This church practices church communion, and that without any friction among its members, although some of them oppose it. The work at Hope is also doing well. More anon.

Hope, Ark., March 18, 1886. W. T. Box.

A CORRECTION.

DEAR BRO GRAVES:—The editor of the True Baptist refused to publish the following. The society therefore asks you to publish it that we may be heard.

EDITOR OF THE True Baptist:—A correction is necessary lest some one be misled by a statement in your paper of March tenth, in regard to your visit to the J. R. Graves Society of the Southwestern Baptist University. That you came "by invitation" we do not question, as it has been ascertained that you came, having an invitation from only one member, who is now under the censure of the society as having done a thing highly displeasing.

We would not have it understood that we fraternize or encourage one who seeks both by word and pen to injure and to bring into disrepute the institution with which we are connected.

M. A. CATHCART,
C. L. OWEN,
J. W. DUCKWORTH,
J. H. FITZGERALD.
Committee.

WHAT ELD. A. J. KINCAID THINKS.

BRO. GRAVES:—I just want to say that now, after Bro. J. A. Garnett's conclusive showing up of Bro. D. B. Ray on the communion question, we think he, as a Christian man, ought to come out now and "fess up," and give you his hand. If I mistake not he is certainly overtaken. Bro. Garnett has done the work well. Bro. Ray owes it to Christ and the truth,—he owes it to Christ's church, and to himself and his influence as a teacher hereafter, to own up like a Christian man. If he does not he will find, in the course of time, that the confidence of the people in him as a teacher is no little shaken. A. J. KINCAID.

Searay, Ark.
BRETH. GRAVES & MAHAFFY:—Inclosed find two dollars and fifty cents, for which send THE TENNESSEE BAPTIST to Eld. W. L. Hughes and R. M. Ford. While I am striving to assist you in extending the circulation of the paper I am also laboring to obtain the Church Roll and Record Book for our church. I send you two names now, and hope to be able to send more soon. I think you require six yearly subscribers in order to obtain the premium. L. E. STANWELL.

REMARKS.—We can allow credit for only one name on this order, as the offer embraces only subscribers who pay one dollar and fifty cents.

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

WASHINGTON LETTER.

FROM OUR REGULAR CORRESPONDENT.

THE political fight between the President and the Senate is about to close, and everybody is glad. No questions will be asked by non-partisans at least, as to which side backed down, if both sides will only unite now and get to work at the business of the season. The whole affair has been a dreary squabble over a matter of very small consequence to the people. Senators Colquitt of Georgia and Ingalls of Kansas will speak to-day, and if no other Senator signifies his desire to be heard on the subject, Senator Edmunds will ask for a vote on his resolution that the Senate shall not confirm until the papers are supplied.

The contest for open sessions of the Senate is not dead but only sleeping. The question has been overshadowed by preparation for the discussion between the president and Senate. It will yet come up for debate. There is a prevailing opinion that the Senate possesses too much power. It is the least democratic of our institutions. Senators not coming directly from the people, are not truly representative with reference to population, and being elected for terms of six years, they have less regard for their constituents' wishes than the members of the lower House. They have special powers of confirming nominations, making treaties, and impeaching high officers of the Government. They have a maximum of power and a minimum of accountability, and it is felt that this is a situation not to be intensified by secret sessions.

Senator Jackson, of Tennessee, said his only objection to open sessions was that an open discussion would take more time than a secret one. Senators would be speaking to the galleries all the time. They would feel the necessity of explaining their votes to their constituents. This, he thought, would be particularly the case where Senators from one state took opposite sides of a question.

The Democrats do not complain that Mr. Cleveland has not made a sufficient number of removals. They concede that he has been pretty active in this direction. Their complaint is that he has not made party appointments. It is claimed that he has pretty generally ignored the party leaders in making his selections and has named men whom no one ever heard of. He has raked obscurity to fill the Federal vacancies.

Therefore, it is said there is no possibility of his renomination by his party. He has chosen to ignore the men who rule conventions and they mean to ignore him the first opportunity offered. Meanwhile, however, he will have the experience of being President in the fullest sense of the word during his term. And who can say that this position is not really the most independent one?

The bill to abolish the extravagant practice of having Congressional Committees accompaniment of the remains of deceased Senators and Representatives to their place of burial meets with general approval.

It is probable that the next President of the United States will be inaugurated on the thirteenth of April instead of the fourth of March. The proposed amendment to the Constitution relative to inauguration day, was first suggested by Robert C. Winthrop, re-suggested by Horatio King, and introduced in the Senate by Ingalls. It is a popular proposition.

Mr. Winthrop expresses himself emphatically about the Educational bill that is having such a hard time in the House committee. He says it is the prime necessity of our country. We can better do without "internal improvements" or even "armies and navies" than without "education" for the masses. To leave the Southern States without the means of educating the "freedmen" is unjust to them, injurious to the whole country. It is fearful to think of those millions of voters in such a state of ignorance, and evil is growing less manageable year by year. Education and the elective franchise should have gone together. We have lost more than twenty years.

The Congress which postpones all remedy still longer will have incurred tremendous responsibility. Washington, March 23, 1886.

THE FORTH-COMING NEW BOOK ON CAMPBELLISM.

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

Dr. Anderson of the *Texas Baptist*, one of our ablest preachers and scholars, says: "I have read a few advance chapters of Bro. 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 heresy on one of them leads, when followed out, to their total rejection.

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

W. A. JARRELL.

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

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

ONE OF THE WONDERS OF THE ORNAMENTARY.

THE Scriptures are now being printed in one of the Torture Rooms of the Prison of Corte Savallia!!!

W. C. Van Meter, superintendent of the Italian Bible and Sunday-school Mission, Rome, Italy, writes thus to this paper, under date of March first:—

I want to tell you of the— PRINTING OF THE SCRIPTURES IN THE TORTURE ROOM IN THE PRISON OF CORTE SAVALLIA, an event never to be forgotten by us. (Do not mistake this for the *San Umzo*, or Inquisition, which was broken up by the revolution in 1848, in the days of Pope Pius IX.)

Here, under the reign of Pope Clement VIII in 1602, flourished this "Court of Hell."

To give you some idea of what it was, let me briefly allude to three of the modes of torture practiced under the eyes of the Inquisitors.

1. The Vigilla. To extort a confession or disclosure, the victim was seated upon a high stool about three inches wide, the top being out into sharp diamond points. The legs were tied together and hung down without support. The hands were tied behind the back and attached to a rope from the ceiling, and thus the poor sufferer was kept from falling off, though every move sunk the points deeper into the quivering flesh. Some endured this from thirty to forty hours. If this was not successful, they tried,—

2. The Tortura Capillorum. A rope from the ceiling was attached to the hair and the victim was jerked up—suspended—dropped at the pleasure of the Inquisitor. At the same time the fingers and hands were nearly severed by being twisted with small hard cords. Should this fail, and the victim still be conscious, they resorted to—

3. The Traxilla. A piece of very hot wood was bound to the soles of the feet. No words can describe the agony caused by this. Usually in a short time the victim, losing all power of endurance, would cry out, "I will confess anything you wish, only end my sufferings at once." For a more graphic description of the sufferings of the Lord's people read Heb. xi. 36, 37, 38.

How we got in here. The International Sunday-school Committee arranged the lessons from April to November for the study of the *Life of Christ* as written by St. John. To assist and encourage the ministers to preach them, and the teachers to teach them in their day, night and Sunday-schools, I sent them a printed letter offering to have the Lessons, as prepared by the American Sunday-school Union, translated, printed and sent free to each. I also offered to send them a copy of the Gospel of John for each pupil and member of the congregation who can read, and who would engage in this study.

I knew it would require at least 10,000 copies to meet the probable demand, and supposed they could be obtained at the depositories in Italy. But the superintendent informed me that it was not possible, nor could he give any assurance that they could be obtained from London in time. At once I said, "I must have them. I will print them!"

The printer who has done our work, had to remove. Scouring rooms here, he said, "we shall be ready to begin next Monday. I would like to print the gospel of John for you, and let it be the first type set in this Inquisition." Conducting me through the rooms that were formerly cells or dungeons, (now enlarged and lighted) we came into the large press-room. "Here," he said, "is where the faithful were tortured."

In the afternoon of the thirteenth of February, he called and said, "to-night we shall begin your printing." Early in the evening my wife and I went. Soon he said, "we are now ready," and invited us to strike off the first copies. We arose, and together turned the large wheel that drives the press and printed some of the first edition of 10,000.

Thus while the "Man of Sin" sits upon his throne, wearing his "Scarlet Robe and Triple Crown," hurling his anathemas from the Vatican, we are permitted to print in this "Hall of torture," the precious word of life, and give it to his own benighted followers, while he dare not lay his hand upon us.

The Tennessee Baptist.

Always read the eleventh page.

We want the present post-office address of Eld. C. Johnson, who, in March, 1863, lived at Lafayette, Ala.

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

Bro. B. C. Simmons of Double Bridges, Tenn., writes: "If Bro. Flowers wishes a Greek grammar I will furnish him one, if he will secure two new subscribers to THE TENNESSEE BAPTIST at one dollar and fifty cents each, and notify me of same."

We call attention to some News-Notes from Jackson, by "W." We are rejoiced to learn that Bro. Powell, the Mexican missionary, and an old graduate of the University before its removal, will preach the commencement sermon. We trust that all the Baptist ministers, and as many of the brethren of West Tennessee as possibly can, will embrace this, doubtless their only opportunity, to hear Bro. P. and form his personal acquaintance. We move that he be invited to address the J. R. G. Society of Religious Inquiry Sunday afternoon, that he may impress the young ministers with his burning missionary spirit.

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

An eminent Baptist minister and writer in the North, in a private letter, speaks thus of a recent editorial in the Standard, (Chicago), entitled The authority to baptize as "utterly destructive of church authority anywhere worth the naming," and adds, "There is a woful looseness among Northern editors." We read the article referred to with amazement and regret. We confess to a great respect for the opinions of our Bro. Smith, the veteran and able editor of the Standard, but that was a "destructive" article. Whatever men or angels may say to the contrary, the ordinances were delivered as a sacred trust to the churches, as Christ's executives, and they cannot be delegated or relegated to the ministry, or to a pastor, or missionary—never. It is a sad fact that there are some Southern editors and ministers who are advocating the woful looseness of some Northern editors.

We would not contend for or honor denominational braggadocio, but we would honor denominational backbone. We are not anxious, either, for Baptist porcupines. But between a porcupine and a jelly-fish which will you choose? We want neither. Error is often found in extremes. The spirit of firmness is one thing, the spirit of fight is quite another. But we want Baptists who hold the truth loyally and lovingly, and who, from an intelligent and God-implanted conviction, embody the principles they profess in live both brave and brotherly.—Herald of Truth.

Well said, brother. The hue and cry which is so frequently made about Baptist exclusiveness has resulted in the surrender by some of our people to a false liberality which is really a giving up of prin-

iple, and tends to denominational extinction. When Baptists get to the "jelly-fish class" they are of very little use to us or to anybody else.—Central Baptist.

Well said, Bro. Central Baptist.

A few years ago Dr. Boyce, President of the Theological Seminary, baptized Dr. Weaver without the knowledge or consent of any church. Without church authority, this act led to long and tedious discussions among brethren, even of our own State. Our readers will not fail to remember how earnest we contended against the innovation, that of ministerial authority. Dr. Boyce, so far as we know, never made any concession whatever, although he must have known that thousands of his brethren objected to his course. And now in keeping with that act, and as the result of ministers assuming to themselves the right that properly belongs to the churches, he, in connection with other ministers, assume to themselves the prerogative of ordaining and setting apart to the full work of the gospel ministry a man, one of the faculty of the summary, without any church authority whatever. If our ministers have the right to baptize and ordain whom they will, where have the churches the least protection whatever? The fact Dr. Boyce holds a high position among his fellows, and has, perhaps, as much or more influence than any Baptist minister in the South is no reason he should set aside the rights of the churches. What will our brethren, who contended so hard for ministerial authority, when opposed the baptism of Dr. Weaver, say now? Will they say it is right for our ministers to ordain whom they will?—Southern Baptist.

The Southern Baptist stood firmly by our side when we antagonized the Mississippi Baptist Record's prelatial positions, that Baptist ministers had the right to baptize whom they pleased. We should be pleased to hear its editor say if they have the right to ordain whomsoever they please. A principle cannot be divided.

A brother in the great Southwest says: "Our extreme Landmark brethren do not now fight the Religious Herald as fiercely as they formerly did and for several reasons. Many of them have gradually come around more nearly to the Herald's position. They see, too, that you have lived and prospered in spite of their vehement opposition, and it now seems the better for it. They have been very much mollified, too, by your kind allusions to Dr. J. R. Graves in his great sufferings and his noble response to you. But, above all this it is felt that a paper on whose editorial staff is the most eminent American Baptist, and which is read by the great leaders of the Baptist denomination in all sections, is bound to grow in power and influence, and most of us like to be on the winning side."

Tell that brother in the great Southwest, Bro. Dickerson, that from the day the Herald proclaimed it would no longer advocate the validity of alien immersions, it having ceased to make war on ministers and churches for opposing the recognition of the unbaptized teachers of acknowledged heresies as Scriptural ministers of Christ, we gave the Herald our hand with our heart, and so did the Landmark Baptists of the whole land, and so long as the Herald maintains its present understood position, we wish it boundless success. It was not the Herald or its editors we disliked and opposed, but the principles of Baptist church polity and practice it advocated. And the day it re-opens a war upon that polity and practice held so dear, and taught so stringently by those old fathers, the Virginia Baptist ministers who planted and built up the primitive churches of Virginia, we shall feel it our bounden duty to oppose the influence of the Herald to the extent of our poor ability. The Baptist press of the whole South and West is a unit in opposing the receptions of alien immersions as valid baptisms, and in the next edition of Oil Landmarkism—What is It? it will be our pleasure to strike out the name of the Religious Herald as in favor of them.

"I'll do better to-morrow," said a little boy one day to his mother. But this was very foolish. Why not do better to-day? There is not a word in the Bible which calls upon you to be better to-morrow: it is always to-day.

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

EXPOSITION OF THE PARABLES AND PROPHESIES OF OURIST

By the Editor.

NO. XXIV.

Parables Concerning Prayer.

How to Pray.

"Two men went up into the temple to pray; the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but stooped upon his breast, saying, God, be merciful to me a sinner. In the week, I give tithes of all that I possess. And he that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke xviii. 10-14.

DO not regard this as a race, or even as a caste parable as some do, i. e., that the Pharisee in it was intended to represent the Jews as a race, and the publican the Gentiles, who were regarded by the Jews as heathens and publicans; nor that he intended by the Pharisee to represent the Jewish Pharisees as the religious patriots of the nation, and by the publican the lowest and vilest class—the plebeians of Jewish society, but as a rebuke to religious phariseism, and teach the elements of acceptable and prevailing prayer among all people and in all ages.

Let us carefully notice the characteristics of two men whom Christ puts before us so prominently, and their acts, and the results, by which he would teach us these important lessons, wherein they were alike and diverse.

1. In the sight of men. The Pharisee, in the estimation of men, was in every respect far superior to the publican.

The Pharisees, as a class, represented the wealthy and aristocratic, the cultivated and pre-eminently religious portion of the Jewish nation. It was indeed peculiarly characteristic of them that they "trusted in themselves that they were righteous, and despised others." The publicans, as a class, belonged to the poorer, and to the lowest class of society. They were the officers of the Romans, by whom the Jewish nation were held in subjection and oppressed, and their business occupation was to collect the heavy taxes imposed upon them, and were looked upon as the alders and abettors of their enemies in degrading and oppressing the nation. As a class the publicans were extortioner, exacting and collecting more than the law required, and appropriating to their own use. They were regarded by their countrymen as the very lowest class in vice, and no better than the heathen—who were without the circumference of the covenant mercies—without God, and without hope in the world.

2. In the sight of God. This Pharisee and publican were equal,—equally sinners, and depraved in heart, and doubtless equally guilty, and certainly equally in need of his compassionate mercy and salvation.

3. In their own sight they were unlike. The Pharisee, in his self-examination, found nothing but what was meritorious and deserving the approbation of God.

The publican, taking a juster view of himself, said nothing to approve. Saw and felt himself a sinner in act and intent. Saw nothing that he considered entitled him to God's merciful regard. Saw and felt himself a sinner above all men.

The one was a boastful, self-confident, self-justified, impenitent sinner. The other a self-convicted, self-condemned, but deeply penitent sinner.

Their several actions as well as their words indicate their real spiritual conditions.

They both went up to the temple, as the Jews when in the vicinity were wont to do, at the hours of prayer (9 and 3 o'clock).

They both stood when they prayed, as the worshiper was not allowed to take any other position in prayer according to the temple rules.

Tonching the proper posture in prayer, an old divine has as quaintly as appropriately said, "I will either stand as a sinner before my Master or

kneel as a suppliant to my King; but I will not dare alit as my equal."

Contrast their respective prayers.

The Pharisee, doubtless, with "lofty eyes," omnipotent, and self-satisfied men, instead of imploring God's pardon for his sins, or thanking him for his many undeserved mercies, thanks him that he is more righteous than all other men, and pronounced a eulogy upon himself in the ear of God and hearing of men. With ostentatious pride he recounts his own pre-eminence, his abstemious devotion—even more than the law required. The law only required one fast the whole year—on the day of atonement, but this man, like other Pharisees, fasted twice in the week (on Mondays and Thursdays). He boasted of his liberality: "I pay tithes of all I acquire," not as our version, of all I possess. No Jew paid tithes of all he possessed, but of all his income, not subtracting the expenses of his business. And he concludes not his prayer without expressing his supreme contempt for the publican.

By examining this prayer it will be found to lack every element of acceptable prayer. It was therefore not heard.

The publican, standing afar off, as though too vile to associate with others, and so self-abased that he lifted not up his eyes, but smote on his breast and said, God, be merciful to me, the sinner. (See original).

His was the outward manifestation of profound humility, and a penitential confession of conscious guilt, and a most earnest petition for God's undeserved mercy—for mercy was his only plea, and this indicates that he felt deserving only of God's judgment and righteous displeasure. This publican, although a great sinner, was a true penitent. Analyze his prayer and it will be found to contain every element of genuine prayer which God has promised to answer.

Notice the result of these two prayers. The Pharisee asked for nothing and obtained nothing. He carried home what he brought, and doubtless died as he lived, a proud censorious Pharisee, who trusted in his own righteousness for his salvation and despised others.

The publican left in the courts of God's house all he brought, the open record-book of his confessed guilt, and his troubled heart, and went down to his house justified, having asked and received all he had asked for.

Did he not know that he had obtained the mercy he so sincerely and earnestly sought? How can we doubt it with God's word in our hand which says, "Therefore being justified by faith we have peace with God?" * * * Yes, he did know it because he felt the sweetness of this heavenly peace. As he went up to the temple was not his soul harrassed and burdened with conscious guilt? He certainly knew this because he felt it. When the light of God's countenance beamed into his soul, and a sweet and heavenly peace took possession of it, did he not know it for the same reason, because he felt it as every pardoned sinner to-day knows when his sins are forgiven by the peaceful joy that takes possession of his inmost soul? And it is certain that if we love him who begat us, we shall love all those begotten of him, and therefore it is written, "Hereby we know that we have passed from death unto life because we love the brethren." What is there we better know than whom we love? David knew when God heard and answered his prayer for mercy, and administered the grace of salvation to his soul.

The two fold design of this parable we cannot fail to learn from both the introductory and concluding remarks of its author:—

"And he spake this parable unto certain who trusted in themselves that they were righteous and despised others." * * * For every one that exalteth himself shall be abased, and every one that humbleth himself shall be exalted."

"The true feeling of the heart will indicate the posture of the body in prayer. The humble and contrite spirit, the broken heart that feels its helplessness, and in pleading for God's favor, invariably assumes the kneeling or prostrate position.

1. To point out religious Phariseism, and rebuke it.

2. The essential elements of prevailing prayer. The marks of Phariseism in all lands and in all ages are—

1. Trusting in themselves that they are righteous. 2. Despising all others inferior to them. 3. Ostentatious piety. 4. Self-nurles; and, 5. Boasting of one's goodness; and, 6. Ambitious for the chief seats in the synagogues.

This sin is not confined to any nation, race or age, and this parable is therefore as applicable today as it was when spoken by Christ. His disciples will do well to heed his admonition, "Beware of the leaven of Phariseism."

3. The parable teaches the essential elements of acceptable prayer, and offers the greatest encouragement for the greatest of sinners to pray. One has said of it:—

"How great is the encouragement which it offers to the truly penitent and believing to come to Jesus! What though, like the publican, they be regarded as the off-scouring of all things? Christ came to 'save sinners.' What though they feel their vileness, so as to cause them to smite upon their breast in anguish, and be afraid to lift up so much as their eyes to heaven? The deeper the consciousness of guilt, the more they feel the need of a Savior, and the more precious becomes his salvation. We cannot be too humble, for 'He resisteth the proud, but giveth grace unto the humble.'"

We cannot be too full in confessions, for "He that confesseth and forsaketh his sins shall find mercy."

We cannot be too penitential for our transgression, for it is "the broken and contrite heart" with which God is well pleased. We cannot be too strong in our own faith, for "without faith it is impossible to please God." We cannot be too importunate in our supplication, for it is "they who seek him earnestly that find him." Come, then, in humility, in godly sorrow, in true repentance, in simple faith, in earnest prayer, to the throne of grace, and like the publican, we shall find acceptance with God, and go down to our house justified before him.

BOOK - TABLE.

Epistles to the Galatians for the use of students and pastors. (Greek Text of Tichendorfer). By James Robinson Boise, professor New Testament Interpretation, Theological Seminary, Morgan Park, Ill. Also under the same cover,—Notes on Tichendorfer's Text of Paul's Epistle to the Romans, with a constant comparison of the Text of Westcott & Hort. By the same author. Chicago. The American Publication Society of Hebrew. Pp. 131.

These Critical Notes are by an able scholar, and will be hailed as opportune helps by the large class for which they were prepared, those Bible students familiar with the Greek; but they will be pretty much "Greek" to the English student of the New Testament.

The Parables of our Lord. By Rev. Wm. Arnot. London: T. Nelson & Sons, Paternoster Row, 1884. Pp. 532. Price \$1.75.

Nelson & Sons, New York, are publishing a valuable line of theological works, and this is a recent republication of the English edition. We give this work a large preference over Dr. Bruce's late work on the Parables. The appearance of these two works on the same subject in England the same year indicates the growing interest in the teachings of the parables of Christ.

Memoir of Adiel Sherwood. 12mo. 416 pp. Written by his daughter, assisted by Rev. S. Boykin. The National Baptist says:—

"This story of the life of one of the most earnest and distinguished workers of the present century is a truly remarkable record. Dr. Sherwood was one of those most intimately connected with the building up and growth of the Baptist denomination in Georgia. It was to a resolution offered by him that Mercer University owed its origin. He was also a prominent and successful educator. Born in 1791 he could remember distinctly the draping of the houses in black on the death of Washington in December, 1799; and he lived to witness the glorious advances made during the

ascending eighty years by the sacred cause to which his life had been devoted. As a portrait of the man, and the insight it affords into the worth and piety of a noble character, the present work could hardly be surpassed, and, as a book, it is more interesting and vastly more readable than many a volume whose sole object is to entertain. Many extracts are given from Dr. Sherwood's diary; and the recollections of those who knew him well are freely used, thus giving a variety and many-sidedness to the picture of his life which could be obtained in no other way. To quote even a small part of the admirable things contained in these pages would soon carry us beyond our limits, and we can only advise the reader to search for them himself."

For sale by Graves & Mahaffy, Memphis, Tenn.

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.

J. R. GRAVES.

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

W L Trice, Hopkinville, Ky. Paid, 13 50
Mrs Lizzie Chaney, Texas. " 13 50

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

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

Their expenses from Sep. 1st to April 1st has been 252 50

Amount received up to date, including weekly report below, 220 19

Amount due \$43 31

Will you not send, this week, one dollar or fifty cents to pay off this amount? And \$37 50 is needed for April.

Mr. Moody tells a pithy story of a young man who held out a book to his pastor saying, "Here's your Bible," and turning the leaves showed him the volume with many books out altogether, and hardly a whole page among those that were left. "Why, what do you mean?" asked the doctor of divinity; "that is not my Bible." "Yes it is," was the reply. "I have followed your preaching for ten years, and whenever you have discredited a book or verse or explained it away as uninspired or mythical, I have out it out; and this is what is left of your Bible." "Let me have it," said the pastor. "Oh, no," said the young man instantly, "I am going to hang on to the covers anyhow."—Canadian Baptist.

Water baptism is doubtless an outward sign of an inward grace; therefore where there is no inward grace the ceremony is of no more value than to the Indians and Chinese whom the Papists baptized and called Christians when without any inward grace whatever, and almost without any outward change. Neither is baptism of value unless the person receive the Holy Ghost.—Methodist.

Pretty good for a Methodist, but how about the babies? Ah, the inconstancies of infant baptism! their name is legion.—Index.

In all times of trouble good men have resorted to prayer and been comforted. Perplexed, discouraged, annoyed, or even despaired, O Christian, resort to prayer and you will find a present help in him whose grace was never caught in vain.

QUESTIONS AND ANSWERS.

QUESTION 423. Please give us the full statistics of the Baptists in America in 1886, with colleges and seminaries, and also the numbers of religious denominations in the United States. J. M. HART.

ANSWER 423. Associations, 1178; ministers, 16,678; churches, 28,599; baptisms, 135,740; total membership, 2,507,753; colleges and universities, male, 30, female only, 23; seminaries and academies, 37; colleges, universities and seminaries for the Negroes and Indians, 15. Numbers of religious denominations: Antimission, or Irregular, Baptists, 40,000; Methodists (North and South), 1,800,150; Old School Presbyterians (North and South), 757,200; Cumberland, 122,240; Campbellites, 750,000.

QUESTION 424. A minister, Eld. C, is known to hold that baptism does not initiate into a church, but the band of fellowship. It is also known that he holds that baptism is not a church ordinance, but that it was delivered to and belongs to ordained minister only, and that they may baptize whomsoever they deem qualified, and wherever they see fit, independent of the action of a church. He does not believe in requiring an experience before baptism, and holds that if the applicant for baptism satisfies the pastor that he or she should be immersed it's all right. I should much like your views on these points. Do you think we should call a minister holding such views to be our pastor? F. M. S.

ANSWER 424. We do not think it the duty of your church, or of any other church, to call a minister holding such loose and pernicious views to be her pastor. We should advise any church to go without a pastor rather than to call one to indoctrinate her with such views. They are not only unscriptural but actually subversive of the faith and polity of Baptist churches. That pastor is a Campbellite in faith and an anarchist in practice. For Scriptures for requiring an experience of grace received before baptism see Matt. iii. 6, 8, Acts ii. 47, and Acts xix.

QUESTION 425. What churches, or denominations, practice immersion for baptism besides Baptists? Mention the churches that existed during the lifetime of the apostles, also who served them as pastors. Who were the apostolic fathers? A. J. CANNON.

ANSWER 425. The Greek Catholic church, two hundred millions, the Mennonites, the Campbellites, Mormons, Winobronnians, Freewill Baptists, Seventh-day Baptists.

You can find all these in the New Testament, or all that is known of them.

See numerous to mention. See Mosheim or Orchard's Ecclesiastical History.

QUESTION 426. Is there any proof that the passage of Josephus referring to John the Baptist and Christ is spurious? A. J. CANNON.

ANSWER 426. None whatever that we have seen or heard of.

QUESTION 427. In the ordination of a minister what does laying on of hands symbolize? J. D. LANE.

ANSWER 427. It symbolizes the conferring of the authority of a church upon the recipient to discharge all the functions of a Scriptural minister.

QUESTION 428. If hearing the gospel devolves individual responsibility on all who hear, what will be the final destiny of the heathen who will never hear it? J. H. LANE.

ANSWER 428. See Paul's answer, Heb. ii.

QUESTION 429. Does 1 Cor. xi. 4 prohibit women from praying in social meetings? J. C.

ANSWER 429. The passage reads: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesie with her head uncovered dishonoreth her head; for that is even all one as if she were shaven." If this passage prohibits women from praying it prohibits men also, as every one can see. Verses thirty-five and thirty-six forbid women to speak or preach, or to attempt to teach, in public assemblies, but not to pray in prayer-meetings. We think no Christian woman, possessing proper womanly modesty and that respectful sensibility that is the charm and ornament of her sex, can obtain her consent to do so. She will not want to assume such a masculine role.

QUESTION 430. What should a church do with a member professing to be sanctified soul and body, and says

that he has not sinned for two years, and attends holiness meetings, making public profession of his notions?

ANSWER 430. "If we say that we have not sinned we make him a liar, and his word is not in us." (1 John i. 10) Act as he would with any other liar.

QUESTION 431. Dr. Murphy says that church has but one meaning. You say it has a figurative sense or meaning. Do you agree? It would be a pity for two such writers to disagree. M. O.

ANSWER 431. We do not think we disagree when we understand each other. We have for years held and taught that *ekklesia*, like *baptizo*, has but one meaning, or definition, a local organization of definite structure. It is used figuratively in the New Testament, as *baptizo* and its cognates; but a figurative sense is not a definition, or one of the meanings of the term. The figurative, as of any term, invariably carries with it the literal sense, otherwise it is meaningless. Dr. Murphy may say, if we disagree with him, so far we heartily endorse him.

THE BURDEN.

To every one on earth God gives a burden to be carried down The road that lies between the cross and crown. No lot is wholly free: He giveth one to thee.

Some carry it aloft, Open and visible to any eyes, And all may see its form and weight and size: Some hide it in their breast, And deem it thus unguessed.

Thy burden is God's gift; And it will make the bearer calm and strong. Yet, lest it press too heavily and long, He says, Cast on me, And it shall easy be.

And those who heed his voice, And seek to give it back in thankful prayer, Have quiet hearts that never can despair; And hope lights up the way Upon the darkest day.

Take thou thy burden thus Into thy hands and lay it at its feet, And whether it be sorrow or defat Or pain or sin or care - Upon the darkest day.

It is the lonely load That crushes out the life and light of heaven, But borne with him the soul restored, forgiven, Sings out through all the days Her joy and God's high praise.

USES OF ADVERSITY.

If none were sick and none were sad What service could we render? I think if we were always glad We scarcely could be tender.

Did our beloved never need Our patient ministrations, Earth would grow cold, and miss indeed Its sweetest consolation.

If sorrow never claimed our heart, And every wish were granted, Patience would die and hope depart, - Life would be disenchanted.

EDIGRAMS.

B. F. Whitaker writes us from Dutch Mills, Ark., speaking in the highest terms of his young pastor, Geo. Tatum, and the prosperity of the church under his ministry. He administers the supper as a church ordinance, and the church has never been confused or troubled in the least about it; and the odious cry of "close-communication Baptists" is effectually hushed. — Eld. Riid reports that church-union sentiments are on the increase in his section of Louisiana, and works admirably. — Sister S. D. Willis, Cuba, Ala., the statement on page 130 of the tract you send us, and for the truth of which you question us, is utterly false. The Canterbury Review had all the Greek manuscripts extant before them; and they sustain King James's translation of Rev. xx. It was not during the one thousand years that all men are to

be converted and wickedness put down; for at the time of their Satan is let loose, and the great revolt is to take place, and the countless host of rebels, under the inspiration of Satan, is to go up on the face of the whole earth to assault Christ and his saints, and surround the Holy City, when and where they will be destroyed by fire sent down from heaven. The doctrine of the tract is but a hash-up of sophistries and perversions of God's word. The most plausible argument (?) for the doctrine is that it has been plainly written on the pages of the Bible for two thousand years, and no man has discovered it until now, and the author of this tract and his coadjutors have been now inspired (?) to reveal it. This savors too much of the pretensions of Joe Smith and his golden plates for us. Another one of his vital premises, which he assumes, is that a forfeiture of existence, annihilation, is in some sense a penalty, which every sensible man and thinker knows to be false. Dr. Frost's able series on the Penalty of Sin and Annihilation will commence to appear in our columns in April or by the first of May, and to them we invite your attention. — "I cannot see how I could do without THE BAPTIST: it is the paper for ministers. The Expositions are excellent, and I vote for them to be put into a book for permanent usefulness. I purchased of you last year Campbellism Exposed, Text-book on Campbellism, the Infidel's Daughter, The Priest, the Woman and the Confessional; and I find them excellent books, and commend them to all." This is way Eld. Martin Pate of Parker county, Texas, writes. — Will Bro. F. W. Kraft of Memphis, Tenn., re-write his queries and the figures very distinctly. These before us do not refer to the Scriptures which indicate the subject-matter of the queries. — Dr. E. J. Fish, author of Ecclesiology, a text-book in our Seminary we are informed, in a business letter to us, says: "I thank you for the exposition of the parable of the rich man and Lazarus. It came just when I wanted it. I congratulate you also on the Scripturalness and teaching character of your paper. It is more than a newspaper or a denominational defender. It is bent on disseminating truth, has a positive nature of its own, which to me is refreshing whether I coincide with all of a paper's positions or not." The very feature of the paper peculiarly refreshing to Dr. Fish is objected to by many as pure dogmatism. Those would have us say of even fundamental doctrines of Christianity and vital principles of church polity the probabilities are rather in favor of their being thus and so than otherwise. Bah! What is clearly taught in God's word, as its inspiration, as justification by faith without deed of law, is so as God is in the heavens and the Bible is his word, and why not say so? — We have long desired to see you, Bro. J. W. Collins. Do not fail to call out to Arcadia and spend the night. The one dollar from Sister Brooks is all right. — Bro. R. D. Casey of Mountain Home leads off in Arkansas by presenting the paper to his pastor. We hope a full thousand pastors will likewise be benefited by the celebration. Bro C. is an old Tennessee minister, now seventy-six years old, and long laid aside from the ministry. And Bro. Wolf, at the same office, puts in one and one-half a subscription. Thanks, Bro. W. We rely on you and Broth. Casey to double our list at Mountain Home. Ask your post-master how many come to that office now, and double it this spring sure. Your pastor, Bro. T. W., might well help; for he says the paper has done and is doing a good work in your part of the State, and that it is not only easier to reach but the churches pay their pastors better than where it is not read. How many pastors say this? — A Tennessee pastor and graduate of our Seminary writes: "I have to day read the exposition of the unjust steward. I say that it is your best. You have certainly divested it of the cumbersome difficulties that have beset so many writers. I am sure you have the correct interpretation, and your treatment of it is certainly skillful. It is demonstrative that your brain is not weakening, thank God." This is to us gratifying and encouraging. — Bro. J. W. Chatham of Texas sends us two new annual subscribers, and enrolls as a life sub-

scriber, as fruits, and these leaves, which are for the healing of discouragement: "By all means have the Expositions of the Parables, and I say the Questions and Answers of church dealings and exegesis also, put in book form. Set me down for one copy; and I will sell as many as I can. There is another book I should like to see issued, Dr. Frost on the Ten Commandments not the Moral Law, published in THE BAPTIST in 1883, including his articles on Sanctification." When easier times come the Book House will comply with this request of Bro. C. Touching the Expositions, May will decide. — J. Q. Taylor: We gave our decision (387) upon the facts submitted, and after a second thought, with your suggestions under our eye, cannot see wherein to amend it. When the sister joined the church she had no living husband, for he had married again, and was equally and Scripturally dead to her, and she was free to marry again. The church, by her act of receiving her to membership, and it must be suppose that she acted with all existing rights before her, declared that she was not guilty of the charge her husband alleged; and now, with no proof of her guilt, the church can raise no charge against her. — W. P. Phillips, Hendersons Cross Roads, Tenn.: We see a stamped envelope on our table, but the question you wish answered we know not. Card no. — We are in receipt of a tract of thirty five pages by Prof. J. C. F. Kyger, titled, Are Missionary Baptist Churches Primitive, which he answers affirmatively, and proves it. — "I wish to say one word about your Expositions of the Parables. They excel any and every thing I ever saw on the parables, and I thank God for the light he has given me, at least, through them. I will take a half dozen when published. I have been a church-communicant since 1857, and am still one, and a life subscriber to the Old Banner." So says Bro. S. Pearson of Prairie county, Ark. — As you request we enroll you a life subscriber, Bro. McClure, Alabama. You will, before October, get one, if you keep trying, or you can present it to your pastor. — You are right, Bro. W. N. Leake, and if you succeed we shall rejoice with you. — We will let you know in time, Bro. W. G. Anderson, Mississippi. — Thanks, B. J. B. Perkins, Alabama. If all would do likewise we should not want for funds for our young ministers. — We have often to thank you, Sister Mattie B. — "I have been a Baptist nearly fifty years, and have always been, in faith and practice, a church-communicant; but you have vastly strengthened the ground on which I have stood. I have every book you have written, from the Watchman's Reply to the golden crown of them all, The Seven Dispensations. Find one dollar for young ministers and one dollar and fifty cents to enroll me a life subscriber; and be assured of my prayers for your recovery." Those are good words and deeds from Bro. A. H. Corbett of Union county, Ark. God bless him. We know he will join in the celebration of the fortieth birthday of this paper, as will every real friend. — J. L. Mahaffey of Pleasant Hill, La., recently licensed to preach, enrolls as a life subscriber to THE BAPTIST as the best paper to aid him in preparing to preach the gospel. — J. H. M.: Did you not mistake? You sent us an article once printed in the Western Baptist. We could not copy it as an original article, and these alone we seek. — Bro. A. J. Alexander of Missouri says: "I am now reading the Seven Dispensations, and to say I am well pleased is not to express my appreciation of it. You take some positions I have deemed untenable, but I am not able to answer your arguments; and I thank God that he has enabled you to make clear so many important truths and answer so many objections to the Christian doctrine." — A. J. Wharton: Nothing would better please us than to be at your Association. — Bro. B. F. Bill of Texas writes: "Of all books, the word of God alone excepted, the Seven Dispensations is to me the grandest. Your denominational books and tracts are doing a grand work in this country. The churches are gradually adopting church communion. I am pastor of four, and two of them limit the supper, as they do voting, to the membership, and the near two believe it to be

a church ordinance, but have not quite decided to adopt it in practice." — Eld. J. C. Ward of Montague, Texas, writes: "The principles you so ably advocate are gradually obtaining in this field. Church communion is growing, and will prevail. You see that our State papers and many of our leading men are reticent on the inter-communication question, and for this cause many are weak and sickly, and many sleep."

WHAT LIFE HATH.

Life hath its barren years, When blossoms fall untimely down, When ripened fruitage falls to crown The summer toll, when nature's frown Looks only on our tears.

Life hath its faithless days: The golden promise of the morn, That seemed for light and gladness born, Meant only noontide wreck and scorn, - Hushed harp instead of psalm.

Life hath its valleys too, Where we must walk with vain regret, With mourning clothed, with wild rain wet, Toward sunlit hopes that soon must set, All quenched in plying dew.

Life hath its harvest moons; Its tasseled corn and purple-weighted vine; Its gathering sheaves of grain, the blessed sign Of plenteous ripening, bread and pure, rich wine, Full hearts for harvest tunes.

Life hath its hopes fulfilled, Its glad fruition, its blessed answered prayers, Sweeter for waiting long, whose holy air, Drawn to silent souls breathes forth its rare, Grand speech by joy distilled.

Life hath its Tabor heights, Its lofty mounts of heavenly recognition, Whose unveiled glories flash to earth munition Of love and truth and clear intuition, And, Mount of all Delights!

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, as 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 Athelism.
6. Concessions of Annihilationists.
7. False assumptions of Annihilationists.
8. Conditional Immortality.
9. Annihilation without suffering not the penalty of sin.
10. Suffering and annihilation not the penalty of sin.
11. Suffering without annihilation the penalty of sin. The argument from reason.
12. Suffering without annihilation the penalty of sin. The arguments from revelation.
13. The philosophy of penalty.
14. Examination of Pettigoll.

Since the advocates of this popular delusion are bold and confident, and are vigorously pushing the issue upon public attention in every direction, Dr. Frost will furnish to every one the arguments to successfully meet them. Those who subscribe before the tenth of April will be sure to get every one of the fourteen chapters. Don't fail to do it.

AN EXPLANATION.

We place the blue X upon the papers of all whose time will expire within the following four weeks, giving all ample time to renew without sending a single copy. We give all our warning that hereafter we shall send all names the next week, they being entire.

40th Birth-Year.

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

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

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

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

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

I am so unfortunate as to be living where I cannot get a subscriber without paying for it myself, and as a proof of my sincerity and earnestness, I load 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, Stephenville, Fla.

THE MOTION RECORDED.

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

Eudora, Miss. JOSE 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 vote 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 must be reported. J. B. GRAYSON.

The Young South.

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

KNOXVILLE, TENN., APRIL 5, 1886.

POST-OFFICE.

LET all the cousins remember that although their answers to our Bible portraits are not published they have full credit for them, and that they are just as sure of the prize as those whose letters are published.

Carris Wright, Pine Hill, Ala.: Your answers are very much behind, but you have a good excuse. I hope when spring and summer come your mails will be regular, and you will go to work in earnest.

Willie May Bette writes: "Aunt Nora, papa's paper for last week did not come, so you see I could not answer the portrait. I am very sorry, for I wanted to work for the prize. I hope you will not count it a miss as I could help it."

Aunt Nora:—I send answers to the portraits for February twentieth and twenty-seventh. I put thirty cents in my last letter, but see I am only credited for twenty. I think some of the cousins' answers are so good.

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Aunt Nora:—I am a little boy seven years old, and wish to join the Little Workers. I will send ten cents in stamps, as I do not know how to send it any other way.

Aunt Nora:—I am a little boy ten years old. I wish to join the Little Workers, and send ten cents for January. I am going to study out all the portraits I can, and send with sisters Pearl and Flora.

Aunt Nora:—As we have never written to you we hardly know how to write. Papa takes THE BAPTIST, and Aunt Mary reads the letters the little cousins write; and she tells us what they are sending their dimes for, so we will send you ten cents each for the Mexican girls, that they may learn of our Savior.

AUNT NORA:—Will you let me see more little ones in come into your hand? My mother takes THE BAPTIST, and I read all the letters, and like them so much.

Aunt Nora:—I have come to join your band of little workers. This is the first time I have tried to write. My grandpa Underwood is a Baptist preacher, and my ma is a Baptist too, but pa is a Methodist.

Aunt Nora:—I watched, not very patiently, for my letter in the Young South, for it was my first.

Aunt Nora:—Another year has passed the portals of time, and I have written. I welcome Uncle Orren to the Young South, hoping it is not too late.

Aunt Nora:—I am delighted with the portraits. I think them so instructive. Noah stayed in the ark one year one month and twenty-seven days.

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loved Joseph the best. He lived with Laban twenty years. He went home then; and Esau did not hurt him, but embraced and forgave him.

The cousins differ as to the number of visions Jacob had. James McKinney says six, Van Farrar says four, etc. Then tell me, how many times did God talk with Jacob?

James McKinney says: "From the best information I can find Jacob was seventy-seven years old when he left home. He lived twenty years with Laban.

Willie Watts says: "Jacob had to work fourteen years before Laban would let him have Rachel."

Aunt Nora:—According to Smith's Dictionary Noah stayed in the ark a year one month and twenty days.

We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lad.

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.

Tract Club for 1886. Flora Canfield, 25 cents; Parker McGregor, 1 dozen; Layton Wall, 1 dozen; Robert Wilson, 1 dozen.

Flora Canfield, 25 cents; Parker McGregor, 1 dozen; Layton Wall, 1 dozen; Robert Wilson, 1 dozen.

THE BAPTIST.

TRUST HAST GIVEN A BARREN TO THEM THAT FEAR THEM THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

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OUR THEOLOGICAL CLASS. READINGS FOR MARCH AND APRIL. OLD TESTAMENT. Beginning with Exodus and followed by Leviticus and Deuteronomy.

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

Typology, one chapter daily. TEXT BOOKS. The Canterbury Revision of the Old Testament, \$1 00 or \$2 00. Emphatic Diaglott New Testament. Bible Types Explained, by J. A. Everett. Price 75 cents.

DENOMINATIONAL SERMONS—FIRST VOLUME. BY J. R. GRAVES. This first volume contains the six following Denominational Sermons:

1. The Act of Baptism. 2. The Symbolism of Baptism. 3. The Relation of Baptism to Salvation. The Lord's Supper a Church Ordinance. What is to be Said and Done? Unlawfulness? 6. Conscience: What is it? Send for a copy for your libraries. Price, 75 cts. Address Baptist Book Room Memphis, Tenn.

NEWS FROM THE STATES.

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

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

MEMPHIS.—The meetings in the Central church this week have been attended with quite a good interest notwithstanding the gloomy weather the first part of the week. A very large congregation was in attendance last Sunday night; and the sermon was timely and pointed.

TENNESSEE.—The Sunday-school of the First church, Knoxville, has three hundred attendants. Eld. J. H. Hyder died the fifteenth of March. He was seventy-four years old, and had been a faithful minister.

MISSISSIPPI.—The girls of Blue Mountain Female College have erected a beautiful monument to the memory of the lamented M. P. Lowrey. Bro. Finley is reported as doing a good work as missionary in Tippah Association.

ARKANSAS.—Bro. Grammar of Forrest City is zealously holding on his way. From thence, going west, we next meet with Bro. J. D. Fletcher of Lonoke, who is faithful, and is doing good work. Lonoke is also the home of the faithful and much loved J. M. King. Dropping down to Pine Bluff you there see the energetic A. J. Fawcett busily engaged. At Hot Springs is the earnest W. A. Clark. Hope is blessed with the presence of the working W. T. Box. In Searcy is the indomitable A. J. Klucalid.

LOUISIANA.—Quite overflowing meetings are reported as having recently been held in Keatchi. TEXAS.—Bro. C. J. Wallis writes from Honey Grove: "We have a very interesting Sunday-school, with good prospects for improvement in the future. I have a large class of young ladies, who are all Christians but three."

ALABAMA.—The Southern Baptist Convention will meet in Montgomery on the sixth of May.

MISSOURI.—Bro. J. J. Burnett of Weston says: "My work goes on nicely. We have recently had thirty additions to the church. Our recent meetings resulted in many professions. I hardly count them conversions until they are made Bible Christians and join a church."

WEST VIRGINIA.—Bro. Zachariah Kendall of Mannington says: "Protracted meetings recently held here resulted in about twenty-five conversions. I have seen all my children baptized, seven in number."

IOWA.—Slater L. Kerr of Scranton writes the twenty-sixth of March: "We have held meetings for four weeks, which resulted in eleven being immersed, and more are interested. The church is much revived. We have a membership of forty-seven, but have no pastor. We are trying to get one. There being no other church very near by we have a large field. We need and want a pastor who is wide-awake to the interests of the cause, for we feel that the harvest is great."

GEORGIA.—Rev. Lausing Burrows of Anguiss will preach the annual sermon at the next commencement of Shorter College. A church was organized March the-thirtieth at Orchard Hill, Spaulding county. A. C. Whittle is pastor, and will preach the second Sunday in each month and Saturday preceding.

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Advertisement for a medicine or health product, listing symptoms like 'You have Weak Lungs, Voice or Hoarse' and 'You feel a sense of weakness or languor after preaching, speaking or singing'.

THE WORKS OF FLAVIUS JOSEPHUS. We have received from the agents of the London publishers the agency for the above named work. It is printed from new plates, and is complete in one volume; nicely bound in cloth, which we can send postpaid, for \$1 50. We shall be glad to have your order for this book.

SWEET MORSELS.

Every pebble that you kick with your foot, if thought about and treasured, contains the secret of the universe.

Every man can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.

BROWN'S LITTLE JOKE.

"Why, Brown, how short your coat is," said Jones one day to his friend Brown, who wittily replied: "Yes; but it will be long enough before I get another."

A tree will only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: "What is the inclination of the soul? Does it, with all its affections, lean towards God or away from him?"

HOBBSFORD'S ACID PHOSPHATE

IN LIVER AND KIDNEY TROUBLES. Dr. O. G. Cilley, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangements of the liver and kidneys."

This is a good thing to be remembered alike by ministers and those who hear them. Every preacher needs to live up, in some measure, to the level of his instructions, and the physician to him will be helped if who seeks to put his advice into practice, but not otherwise.

FRANK LESLIE'S SUNDAY MAGAZINE

For April is an exceedingly interesting number, containing articles to please all tastes. It is especially rich in engravings from paintings and drawings, and the art lover will also find congenial matter in the sketch of Leonardo Da Vinci, with its two accompanying portraits.

FAMILY SCALES

Steel Alloy Church and School Bells. Address C. S. BELL & CO., HILLSBORO, O.

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This Book, just issued from "The Baptist Book House," comprises a series of open letters addressed to Bishop Soule in 1864, of which 40,000 were sold in 48 months.

In his former books he indicated the changes in doctrine and government that should still be made, to conform it to what Bishop Porett denominates as "the Apostolic model."

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

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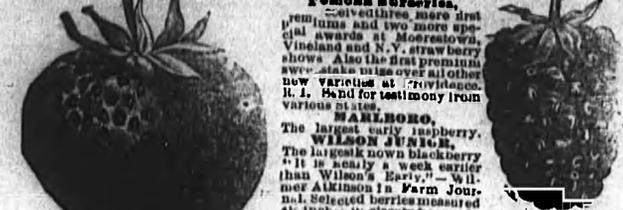
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2. Its modernness. New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the light of revelation originally shone, by investigation in science, the expository labors of scholars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

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