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Our Pulpit.

ESSARY INCENTIVE TO THE CHRIS-TIAN'S PROSPECT.

BY WILLIAM CARET CRANK, D.D., TEXAS.

HISTORY tells us of a fisherman of Sicily who and spiritual being while our physical nature may V. The change of our condition as affected by I was raised to that island's throne; but who be in full play, and all our powers delightfully the application of the text. It lutimates that a cerwill compare that or any earthly throne to the harmonizing in securing us peace and joy. Paut tain time we were without Christ (verces 11 and 12) twelve thrones which were set up over the twelve clearly indicates such a state when he reminds the "At that time ye were without Christ" refers to tribes of Israel? What is a king of Sicily to an Ephesian church of their spiritual benefits: "And the condition of the Heathen. "They were without spostle of Christ? A wonderful man has risen up you hath he quickened, who were dead in tres- God and hope in the world." in our own (as we call it) wonderful time, risen up passes and sins; wherein in time past ye walked The acience of Egypt, Chalden, Greece, and Rome from a moderate station to the empire of Europe; according to the course of this world." and yet the eight volumes which another wonder- 4. A state of nature is one of enmity to and alien- present life; but in respect to a hereafter all was ful man has written of that emperor's deeds and ation from (rod. "The carnal mind is enmity to enveloped in gross darkness. The text intimates fortunes have not preserved, and cannot pre God," "Remember that ye being in time past the mode of the great change. Having asserted serve, such a name for his hero as is secured by Gentiles in the flesh, that at that time ye were that those "who sometimes were afar off are hardly more than eight lines, which tells us of without Christ, being aliens from the common- brought nigh to God," the apostle affirms that this those men who first fished for their living on the wealth of Israel, and strangers from the covenants is accomplished in Christ, and through the applisea of Galilee, and then were called to be apostles of promise, having no hope, and without God in cation of his blood. Therefore: 1. The blood of of Jesus Christ. Thus to judge of elevations or de- this world." pressions in human life, we must make compari- II. A state of grace. 1. It is one of light. "The which sinners are brought unto God. "Thus it is sons. Would we know the high distinction of Sun of Righteousuess hath arisen upon us with written, and thus it believes Christ to suffer, and a Peter, we must first think of him as a poor fisher | healings in His wings." The mysteries of creation to rise from the dead on the third day, and that man, and then as an lispited man of God. Would are referred to the omniscience of the Creator; the repentauce and remission of ains should be preach-

ington, we must first contemplate him as an hum- of eternity. ble surveyor in the colonial history of Virginia, 2. It is one of peace. "Therefore being justified 2. "By the blood of Christ, as shed upon the a period "in former ages," when our country was God.

affairs it is no less the case in divine matters. future." So to do successfully we will describe completed and successful. first a state of nature; second, a state of grace;

tion of the text. I. A state of nature. Andrew Fuller well re- trol his lusts. only are those who are in a state of nature, morsily distant from God, bu' even the angelic hosts now before the throne of eternal glory are at this natural distance.

1. A state of natute is one of moral darkness. moral heavens; no light of celestial stars; no rays of hell. external objects. The god of this world listh may be pardoned.

In winder, we err, we sin. We see neither stars nor shun. We have neither guide nor compass.

In a state of nature is one of spiritual blindness and dasfness. There are scales over our eyes. Our single process the daily implores down to the present he daily implores to the daily implores down to the present he daily implores to the present he daily implores to the present he daily implores to the daily in the present he daily in the

nance lighted up in token of reconciliation with a him for everything lu luture. THE CHRISTIAN'S RETROSPECT A NEC- revolted world, are not peheld. The sounds of 4. He is a man of active Christianlty. There is throng who crowd the gateways of the Almighty, a looks up, and la ever moving onward and upward. praise are not heard.

idea that there may be a paralysis of our moral seraph.

and then the great chief of a free and independent by faith we have place with God, through our cross, atonement was made, sin was explated, and nation. Would we know our present point of Lord Jesus Christ." This implies that our enmity a way opened for God to draw near to the sluner, elevation in the scale of nations, we must revert to has ceased, and that our hearts are reconciled to send the sinner to God." This is a proposition of

a race of barbarians." Thus, and thus only can Lord Josus Christ, through whom we have received for aln) condemned sin in the flesh." "He that we ascertain what civilization has done for us. the atonement." "The fruit of the Spirit is love, spared not his own son, but delivered him up for There must be landmarks and guides in the past joy, peace, long-suffering," etc. Temporal afflic- us all, how shall be not with him also freely give to enable us to come to proper conclusions concern- tions and every description of human grievance us all things." ing the present. If such be the case in Luman | break not in upon the even course of our joy.

4. It is one of unclouded talth and hope. The We shall therefore affirm that "the Christian's one, the superstructure, the Spirit builds upon the retrespect of the point from which he started, and promises; the other, the fruit of the first-named through the blood of Christ. This is applied spirthe course he has travelled, and the point he now principle. With these, one to bouy us up, the other litually and is the true remission of sina. Divine occupies, is a necessary incentive to holy zeal in the to impel us onward, our Christian career will be grace applies the divine Redeemer's blood, to

III. The characteristics of a natural man. 1. third, the characteristics of a natural man; fourth, The depravity of his heart, and the sinfulness of his the characteristics of a spiritual man; fifth, the unholy affections are stronger than the impulses of as way marks on the way to heaven; as the pillars change of our condition as affected by the applica- his soul. "The spirit is willing but the flesh is of truth and the monumenta of heaven's giory. weak." The Spirit has not acquired power to con- Emphatically we partrice of Christ's blood, and

which necessarily belongs to us, and to the loftlest heart is desperately wicked, is deceliful, is polluted, past age. Let us take encouragement from the srchangels, as creatures." This does not conflict is a dou of beasts, is a cage of unclean birds, is a present and press onward. And if Christ withwith the thought that one can be in a state of na- nest of vipers." He knows it not; he has not yet held not his blood to bring us nigh, it surely is not ture, and of course be far removed from God. Not learned to pray. "Who hath known his errora? for us to withhold any labor or expense in carrying Cleause theu me from secret sins i" his gracious designs into execution.

learned to send his thoughts away from earth. He brought nigh? Afar off from purity, joy, peace has not raised his affections above temporal joys, and hone! Brought into faith, hope and joy by the

cars are stopped. The glories of an animated the world, he knows that he can carry nothing out creation, irradiated by the light of God's counter of it. God gave him everything. He trusts in

Joyful triumph which proceed from the choral no neutrality or halting ground with him. He

5. He is a man of love and forbearauce. He TEXT. "But now in Christ Jesus yn who sometimes death. Infidels and skeptics affect to despise the spirit of an angel, and the praise for his God of a

had discovered much as to things pertaining to the Christ is the means, when preached, through we know the extraordinary elevation of a Wash- mysteries of redemption to the bright revolutions ed in his name among all nations, beginning at Jerusalem."

Audrew Fuller: "God sent his own Son in the little better "than a wilderness, and its inhabitants | 3. It is one of joy. "We joy in God through our likeness of shuful flesh and for sin (or by a samifice

> This proposition and this passage are a summary of gospel fruth. 3. We are brought into sacred nearness to God and outer a state of salvation cleanse from sin. Precious blood!! Glorious Saviorili

We call upon these varied considerations to-days commune with him in spirit, We commune with marks, "There is a natural distance from God 2. He is destitute of proper knowledge. "The the patriarchs, apostles and justified spirits of a

3. He is satisfied with this world. He has not Aliens! Sinners!! we are after off. Can we be 4. He is ignorant, blind, naked, condemned in ain, blood of Christ-how mysterious, yet, oh how Having eyes we do not see. There is no sun in the the slave of his lusts, the servant of Satan, the heir true! Distance in sin is removed, and dearness to God is secured by the blood of Christ. We look from a glorious orb of eternal light. The atmos- IV. The characteristic of a spiritual man. I. He back and behold Christ erucified, and ourselves phere is too heavy for the feeble light of nature. Is penitent. The sine of the past he hopes are for-The senses are too gross for impressions from more given, the sins of the present he daily implores God hold Christ exalted, our High priest on high,

Missions.

MADERO INSTITUTE FORMAL OPENING AT SATILLO, MEX CO.

BOUT one year ago the News published a comto an outerprise, the establishing of an orphanage In this city by the Rev. W. D. Powell, under the anapices of the Southern Baptist Convention,

This benevolent undertaking, which has mot with such universal favor, and so many liberal donations, both in this and in the American republic, but nowhere with more than in Texas, is now. owing to the indomitable real and assidulty of Mr. Powell, a living, truitful reality.

On the night of September 30th, Madero Institute In the presence of the acting governor, and many other dignituries of State, as well as some 1500 or more of the ellie of the city, was formally opened and dedicated to the exalted mission contemplated from its inception, the higher education of women. The ceremonies of dedication, presided over by Benor Pena, governor ad interim of the Scate commenced at 8 o'cclock with the Nutional Hymn rendered by the band of the second regiment of cavalry, generously furnished for the occasion by that elegant gentleman, brave and oblivable soldler, General Mier of the regular army. This band, one of the most noted in Mexico, is composed of thirty two accomplished musicians, and delighted the andience from a reportoire rep'ete with fine selections of choice and appropriate musle in the interim be tween each address, closing the impressive exer cises with ta Gotonarino, a piece of music which iu-pires the Mexican heart with emotions such as are kindled in the hearts of English speaking poople by the delightful strains of the old and familiar "Home Sweet Home."

The dedicatory addresses were delivered by Dor Jose M. Cardenas, director of the institute, and superlatendent of public instruction; Din Antonio de la Fuente, secretary of State; Rev. Mr. Westrop, Baptist minister of Monterey; Don Jose M. de la Fuente, a rising young Baptist minister of this city; Don Tomas Berlangy, the most fluish ed orator, and one of the ablest lawyers of Coahuila; and an original poem by Don Jacobo M. Aguirre, the coming poet of Mexico.

It would be an exceeding difficult task to undertake a synopsis; nothing less could possibly do justice to nor in any wise indicate the merits, the addresses of these gentlemen, therefore it is hoped the reader being informed they are all men of classical instruction, broad, liberal and progressive | when it is remembered that this and swment has views, may be assured that, in point of composition, been procured within the short space of one year, elegance of diction, appropriateness, and manner of and that too, almost, if not quite, exclusively delivery, they did great credit to the high positions through the efforts of Mr. Powell, that which has they occupy, as well as the significant occasion they represented. The poom by Senor Agulrre, a ""Tribute to education," dedicated to Madoro Insti- | funds are not sufficient to sustain the enterprise up tute, was indeed a literary gem, embellished with to that high standard of educational proficiency in-"thoughts that glow, and words that burn," the tended, unless supplemented by other donations. rendition of which elicited round after round of en- The latter, however, is a mere question of time, bethusiastic applause.

For the purpose of indicating a prominent feature in the management of the lustitution, it may fluential as the Baptists are, has too much pride to be stated that director Cardenas, in the course of grow weary or "halt by the waysile" until this his remarks, took occasion to assure his hearers | magnificent monument has reached the pinnacle of that while the principles of morality would be re- its completion .- R. H. L. Bibb, in the News. quired and strictly enforced, no sectarian atherence would be demanded from any one.

fitted up, thoroughly repaired and furnished, with a capacity of three hundred, already bought, and paid tor out of the funds of the institute, and located at Saltillo, are worth \$30,000. Governor of God. You can no more make one than you can Madero, who benevolently malutains at his personal expense fifteen orphan girls within the establishment, has generously dor and property of equal value in Parras and in Patos, where it is in- he studies and understands human nature. That speaks like a marble rock in the desert, about

matriculants. In the classes are students from

An lies of the thoroughness of the course of study may be gained from the foliawinig curricu- and the sameness of which we complain is due to lumin For the first year, primary department, reading, writing and arithmelle; second year, general reading, writing, arithmotic, geography, grammar and national history; third year, grammar and an institution of learning, being inaugurated arithmetic, metric system, rudiments of universal geography, blatory and music. Academic departe ment, that year, arithmetic, algebra, universal history, English, French, music and drawing; second year, geometry, trigonometry, syntax, physics, cosmography, Feanch, English, Latin, music and drawing; third year, liter tture, moral science, political and domestic economy, chronological history and astronomy, natural history, chemistry, bookkeeping, Latin, pedagogism, anatomy, higiene and domestic treatment of emergencies.

Four of the professors, two natives, two from the United States, one the intellectual and self-abuegating Miss Barton from Salado. Toxas, the other, the accomplished Madame Bourcy from New Iberia, La., are here assiduously devoting themselves to their self-imposed task; while yet another, a young lady, sike those already spoken of in competency and experience, from Richmund, Va., is daily expected. The institution is to be congratulated that Mr. Powell has been able to secure the services of persons so qualified, and if the corps of instructors to be supplied part passu with the a cessities of the curriculum, and be composed of material as good and as legible as has been furnished, then Madero Institute will make others of like character on the other side del Rio del Norte look well to their laurels or to be surpassed in thoroughness

eral management of the Institution is the provision | child's will? And when a child refuses to comply made for furnishing both paying and beneficiary day scholars with their dinners. Many of the former class avail themselves of this privilegy. In providing for the culinary department, Mr. Powell has again demonstrated wisdom and foresight in selecting Mtle. Adelane de la Croix from New theris, La, a bright, cheerful, capable little Franch lady, who not only sheds a ray of sunshine upon each and every one, but exmestly strives to supply them all with seasonable, wholesoms food,

The flow. William Buckwell of Philad applia has presented the institute with a magnificent library. but as is ganerally the case, there are yet vacant spaces on the shelves that could and should contain many more good and useful books.

The institution has been liberally endowed, and been already done verges upon, yea, extends within the borders of the phenomenal. Nevertheless, cause a sect, whose name is and over has been the synonym of generosity, as numerous and as in-

VARIETY IN PREACHING.

The grounds and buildings-the latter newly DREACHING is a gift that involves the highest kind and fullest measure of faculty, intellect, passion, conscience, verbal fluency, and of vocal offeetlyeness. The true preacher is a special creation hath stretched forth her hand and no man regarded make a poet.

Such a preacher's sermons will be marked with great variety and adaptation. In order to do this, they are sweetest, and the place from which he tended to locate branch institutions in the near is what enabled Jesus to speak the right word on all accasions. He know what was in man. It is a The school opened with forty old students in at- great evil when ministers fall into and produce tendance, some of whom are children of the best discourses Sunday after Sunday remarkable for THE TENNESSEE BAPTIST FOR 50 CENTS. and most influential people in the State; about one nothing but their sameness. Surely there is no

The Bible is as much distinguished for variety as nature. The experiences of no two are alike, There is abundance of material for variety in sermons laziness or inefficiency. Men who are continualiharping upon one string may have a calling, but it is not to the Christian ministry. People get tired of sameness, and they are not to be blamed for it We must teach, persuade, entreat, woo, and warn with a loving, manly heart, and mon will hear us. Your stereotyped preacher reminds us of the amus. lug incident of the minister, who, when he was asked by a waiter how he wished his meat, replied. "Well done, good and falthful servant." The first two words got him into the groove, and he had to go on 'o the end .- Homiletic Monthly,

WIIY?

AN ADMINISTRATIVE "WHY."

WHY do parents, in dealing with intractable children, so often secure obedience (?) in such a way as to let the child feel that he has not obeyed? There are parents who claim that they control their children -that they cannot brook discho lience; and vet, when a child in mifests a spirit of stubborn insubordination, they, instead of taking a plain honest stand and making a square issue, will resort to some ingonious subtertuge whereby while they nominally earry their point, the child really carries his. Of course the parent closely studying the child's disposition, must exercise discretion and even ingenuity in adopting those methods of management by which the will of the child may be brought into harmony with his own, and by which with the least triction, obedience may be secured; but he must have obedience. When the will of the child rebel against that of the parent can any-Another feature, perhaps a novel one, in the gen- thing be called obedience but a surrender of the with the parent's demands, is not that parent compelled of ther to maintain his original position or virtually yield the whole ground? If the parent says, "Give me that apple," and, seeing that the child refuses, he then says, "you take this orange and give my that apple," does not the child yield obedience by so doing? If through fear of a square, ungarnished issue, the parent allows himself to be driven to the invention of some cowardly compromise, does not the child conquer? And does he not know that he conquers? And is not the inevitable effect of this to encourage his contumacy and to beget toward the parent a contemptuous, rather than a dutiful spirit?

RUSKIN ON PREACHING.

THERE are two ways of regarding a sermon, cither as a human composition or a divine message. . . . If once we begin to regard the preacher, whatever his faults, as a man sent with message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge ever many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious these hours ought to be to him, a sma'l vantage on the side of God after his flock has been exposed for six days together to the full weight of the world's temptation, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of their weaknesses, to shame them for their sins, to warn them of their dangers, to those doors where the Master himself has stood and knocked yet none opened, and to call at the openings of the dark streets where Wisdom herself -thirty minutes to raise the dead in-lot us but onco understand and feel this; and . . . we shall wish that his words may be simple even when which the people have gathered in their thirst.

We will send this paper 4 months from date of half are orphans; the remainder tuition-paying excuse for this. Nature is endicatly diversified. sorthers 10 months for \$1.

which he complains that I, and a Bro. Jasper, have

misrepresented him, and that he is "now done

were disciples at Trons, or that anyone was ever

immersed, but that he claimed inference as the

anyone over was immersed. And yet we, as Bap- only. tists, fully believe that all the baptisms mentioned in the New Testament were so many immersions. Now, why do we believe it in the absence of posience." Have I misrepresented him? Has he not put himself in a "ridiculous light," if he is in that position? He is the only Baptist I ever knew, or ever heard of, who claimed that immersion had to he inferred, and that there is no positive proof of it in the New Testament. The truth is, he asserted that inter-communion is fully authorized in the New Testament, and not being able to show the shadow of any such authority, he is willing to sacrifice the Lord's baptism to save inter-communion, because he is not willing to admit that he ever makes mistakes. He says he infers immersion from such passages as, "They went down into the water, and came up out of the water." The Pedobaptists say they went down into the water, and John poured water on Christ's head, and Philip did the same to the cunuch, and I would like to know what advantage Bro. C. has over then, If the whole matter is to be settled by inference? Such ressoning is the very essence of absurdity. If the language does not afford positive evidence, then that they went down into the water at all is a matter of inference. When the writer says that Pullip baptized the eunuch, we know that the eunuch was immersed, as well as we know they went down into the water, - we have positive evidence of it. When the writer says Christ was baptized of John in the river Jordan, where is the room for inference that he was immeræd? It is as positive evidence as we can have that Christ was immersed, for that is the meaning of the word used,-baptized. When the New Testsment writers tell us that John the Baptist was beheaded, we know positively that John's head was cut off, and there is no inference about it. Bro. Coleman seems to be angry with everyone who will not swallow his absurdities, and thoroughly dissatisfied with himself. If every Baptist admitted that there is no positive evidence in the New Testament that anyone was exi-t, and in a few years there would be none. All claim that he has the "field." When General Pope

to have a discussion with some one that he may have a chance to prove that immersion is the New Testament baptlam. Bah i There is positively on the subject. nothing on which to found an he nest, fair inference that the Lord's supper was ever observed at

COMPLAININGS OF ELDER R. J. COLEMAN Tross; or that there was ever a church of Christ there; or that any disciples of Christ lived there MHE following may be considered as a very fair TRO. GRAVES :- In the last issue of The Bar- in Paul's time; but in order to have inter-commun-D TIST Bro. R. J. Coleman has an article in ion there as a precedent for the practice, Bro. Coleman seems to be willing that the door, the indewith such men." He says I have misrepresented pendence, and the very existence of Baptist him, and tried to put him in "a ridiculous light" churches may go. The original manuscript conhe saving that he admitted that there was no posi- taining Bro. Coleman's articles are on file in the typ evidence in the New Testament that there office of THE BAPTIST, and it can be seen that not a page is missing; and yet he continually refers to caly foundation for either. In THE TENNESSEE it, and insinuates that I found it impossible to an-Barrier of April 26, 1884, page 2, here is exactly swer them, and so destroyed them. But the whole germ. what he said: "I am ready to admit there is no manuscript is there, and shows that he is mispositive evidence in the New Testament that there taken. And I venture the opinion that no Baptist and protogens somehow shaped ocene, then was were disciples there (at Troas). Neither is there in Arkansas, or out of it, will believe that I did any positive evidence in the New Testament that anything of the kind, and he is injuring himself

sing with the inexpressible kappiness that springs ness neither knew nor cared anything about it. tive proof? The answer is, by legitimate infer- up from the planted grace of God, and cheer your JOBE HARRAL. of Eden" beyond.

Eudora, Miss., Nov. 26, 1884. We carefully examined the former articles of Bro. Coleman, ourself, before giving space to the

foregoing farewell reply of Bro. Harrat, and we fear Bro. C. has lost his paper of April 26th, in which he made the statement here specially referred to, for he there declares that there is "no positive evidence in the New Testament that any one was ever immersed;" while he, in his last article, claimed he said there was "no positive statement in the New Testament that anyone was ever immersed." Brethren, stop and think! Is there not quite a difference between there being no "positive ovidence" and no "positive statement" of immersion in the New Testament?-ED. BAP-

THE CHURCHES OF BIO HATCHIE ASSO-CIATION.

DEAR BRETHREN: there is only one more month in this sear. Some of our missionaries have not been paid a dollar since July. They are aceding the money; they are men dependent upon their salary for their support; they have no means. They have been compelled to deprive themselves and families of the necessaries of life for west of money. The money is due them, due them by us, as individuals and churches. These missionaries have been compelled to carry the debt of the churches. They have had to carry the debt which every Baptist in the Association should help carry. Brethren, there is nothing humane in this, much less Christian. I for one am ashamed that we have forced these men of God to carry our burdens Let us labor during the next month, (December) to get up every dollar we owe for the services already would be, that Baptist churches have no right to rendered by our missionaries. How many Baptists sent the gospel to the destitute is something to prove inter-communion, and like all the others strange beyond description to me. Where are our is to be angry, and become very digulfied, and I mean, visit around among your members, take This must be done or our work will cease. Shall field, he boasted that he made the Confederates the Board discontinue her missionaries? Are you of the kind should be made a matter of discipline; down, and he told the truth; for the Confederates of their servants, our missionaries, by your ludifdid leave the field in haste to pursue him when he righteous thing. The Board needs four hundred and actually gave up the chase for want of strength dollars by January 1st. There are about 5000 Bapto pursue him farther; and that is about the way Bro. C. drove church-communionists from the on you to give about eight cents for missions in After denying that there is any positive evidence eight cents for Christ in one month? There will of immersion in the New Testament, he now wants be five times that amount spent for tobacco by these take up the money. Pastors all of you preach on the subject. Deacons see that your pastors do preach

In behalf of Big Hatchle Board.

R. A. VENABLE.

THE GOSPEL OF EVOLUTION.

summary of the goapel of evolution:-

L There never was a beginning. The eternal without us that maketh for righteonsness took no notice whatever of anything.

2. And Cosmos was homogenous and indifferentiated, and somehow or other evolution began, and molecules appeared.

3. And molecule evolved protoplasm, and rythinto thrills arose, and then there was light.

4. And a spirit of energy was developed and formed a plastic cell, whence arose the primordial

5. And the primordial germ became protogene, the dawn of life.

6. And the herb yielding seed and the fruit tree vietding fruit after its own klud, whose seed is in Farewell, Bro. Coleman, and may the Lord bless | livelf, developed according to its own fancy. And you in your declining years, and make your heart the eternal without us that maketh for righteous-

7. The cattle after his kind, the beast of the earth passage over the troubles of life, and through the after his kind, and every creeping, thing became inswelling floods of the Jordan to the "sweet fleids volved by heterogenous aggregation and concomitaut dissipation of motion.

8 So that by the survival of the fitte-t there evolved the simiads from the jelly fish, and simiads differentiated themselves into the anthropomorphic primordial types.

9. And in due time one lost his tall and became a man, and behold, he was the most cunning of all animals, and lo! the fast men killed the elow men, and it was ordained to be so in every age.

10. And in process of time, by natural aelection and survival of the fittest Matthew Arnold, Herbert Spencer and Chartea Darwin appeared, and benold it was very good.

DENOMINATIONAL SERMONS-FIRST VOLUME. BY J. R. GRAVES.

This first volume contains the six following Denominational Sermons:

1. The Act of Baptiam.

2. The 8; mbolism of Baptiem. 3 The Relation of Baption to Salvation.

4. The Lord's Supper a Church Ordinance. 5. What is it to Est and Drink Unwerthily?

6. Conscience: What is it? Send for a copy for your libraries. Price, 75 cts. Aldress Baptist Book House, Memphis, Tenn.

DANCING CHIUSTIANS.

THE ready suggestion that young people must L have amusement, and that there is less harm n dancing than in gossip and certain plays, is no argument in its favor; nor does it make the modern dance less harmful. Christianity does not make different grades of evils, noting some as greater than others; but the apostle urges that we "abstain from the very appearance of evil."

Dancing Christians are not generally eminent for their plety and devotion to the truths of God's word. Their influence is weakened for good, while their example often leads others sairsy. Even if it were lawful, it is not expedient" and it is wrong to do for selfish gratification that which gives pain to those who esteem the practice evil in its tendency and effects.

The churches willch countenance dancing cannot long retain their spirituality. Not that everything age worldliness. Let the teachings of the pulpit, and the instructions of the fireside, be plain, that the modern dance is at least objectionable, and opposed to Christianity. Any approach toward its endorsement should be deplored.

BAMPLE PAPERS.

We will send THE TERRESSEE BAPTYST for 4 months, from time subscription is received to all non-subscribers, for 50 cents. We want them to 'eample it." Ministers not subscribers 19 menths

The pleasantest things in the world are pleasant thoughts; and the greatest art in life is to have as many of them as possible.

CALVARY IDENTIFIED

DROF, HULL, F. R. S., of the Palestine Exploration society, read a paper this autumn before the Church of England Congress, in which he reforred to recent endeavors to identify Calvary. He said that till lately it was assumed that the place of crucifixion was beneath the roof of "the Church of the Holy Sepulchre," which is nearly in the con- year when he was a second time by the church sat at your feet for twenty-five years, and nave tro of Jerusalem; but that the real site seems now to have been fixed "beyond the pule of controverav." Josus "suffered without the gate," (Heb. xiil: 12). There was a garden at the place of crucifixion containing a tomb. (John xix: 41). It is therefore tolerably certain that the spot was not only oral manners, and consistent walk in the foot-steps three young ministers, I determined at once that outside the city, but also beyond the suburbs of it. Yet it was "near to the city." (xix: 20). "As they bonds of love and affection; while his noble here at Carson. Thave secured in pledges \$5 on lead him away, they laid held on one Simon, a and manly bearing exemplary piety, and Chris- Bro. William's board, and I am sure I will get \$30 Cyronian, coming out of the country," (Luke xxIII 26). "The language of the Evangellat seems to Imply that the procession, on leaving the pretorlum, passed, not through the city, but outside it." The pretorium was ucar the second wall of the olty; and beyond the second wall north of the olty "stretched, at that time, the populous suburb of Bezotha, which, (Mr. Hull says) was enclosed about ten years after the crucifixion by Agrippa; and it is extremely unlikely that the crucifixion and entombment would have been permitted in the midet of suburban residences. We are obliged therefore to look outside and beyond these limits for a position which would auswer the requirements of the several narratives, which see all quite consistent with each other."

"It was clearly an elevated site, affording space for a large assemblage of spectators. It was some distance from the city walls, and from ordinary cupied the northwest angle of the temple area."

Herod's gate, to the north of the ancient pretorium; and from the pretorium "an ancient Roman cansoway has been discovered, stretching in the direction of Herod's gate, and which, passing through Agrippa's wall opens out almost in front of a platform of ilmostone, breaking off with a slight scarp in the direction of the city-wall. The face of the scarp is perforated by a cave, known as 'Jeremiah's Grotto,' and seen in a certain direction this prominent knoll has an appearance not unlike that of a skull; hence possibly the name Golgotha. More probably, however, the place was a place of interment, for it is known that the great | virtues. cemetery of Jewish times lay on the north side of the city, and therefore in the neighborhood of the Grotte of Joremiah. A Mohammedan cemetery occupies a portion of the platform. Here, undesecrated by any building, sacred or profane, stands, in its naked simplicitly, the natural platform on which was creeted the cross of the Savier. We was that along which the procession moved, after and relatives. leaving the Pretorium, towards the place of crucifixion."

Mr. Hull says that this elevated limestone platform is the site, which, not only he and Capt. Conder believe to be the real place of orneifixion, but all the intelligent European residents of Jerusalem. amongst whom may be mentioned the British and American consuls;" that "General Gorden, in his notes on Palestine, takes the same view;" that he, himself, has adopted it, "after having carefully considered the subject;" and "ti at amongst all the pen that you are not so well as you were three searching, and did credit to the profound Scriptural objects referable to the time of our Lord, none week's ago. I had fondly hoped to hear that you research of the examiner, especially on all decseems to him more clearly genuine than that which were better, but am doomed to disappointment. trinal points and Baptist usages. The candidate he has described as the site of Calvary."

October 25, 1884. WILLIAM NORTON.

TRIBUTE OF RESPECT TO THE MEMORY OF REV. CHARLES W. CALLAHAN.

mittee appointed on the 9th of November, 1884 to wife and children, and to be yet a greater blessing known in Lee and Itawamba counties, Mississippi. draft resolutions of respect in reference to the to the Master's cause in your future life than in the Baptist Record and Texas Baptist, please copydeath of our beloved brother and pastor, Rav. past.

Charles W. Callahan, would respectfully recommend the following for your adoption :-

By the enantmous voice of this church Bro. Callahan was called to its pastoral care in September, 1883. He accepted the call, and on the first of October following entered upon the discharge of his duties as paster, and continued as such for one

uniform devotion to the welfare of those over in the hour of your great suffering. whom he had charge; his amiable disposition, gonof his Master, bound him to us in Indissoluble would help you in raising Bro. William's board tian deportment, cammanded the esteem and admi- at Mossy Creek. And when I get it I want it to go ration of all who knew him.

post of duty, he was stricken down by the hand of disease, and confined to a bed of affliction, suffering will pay money on his board here and send you most excruciating pain until the hour of his death. | receipt. He died at als home in Fayetteville at fifteen minutes of 8 o'clock p. m. November 7th, 1884. The funeral services were held in the Baptist church at 3 o'clock p. m., November, 8th, Rev. John Mayes and Rev. H. M. Welch officiating.

Thus has passed away one of the best and most efficient of pastors, an upright man, one who was lieve the brethren will help you to accomplish all indeed a true type of the Christian and courteous you wish, and we would feel wretched if we did gentleman.

dence to call from his field of earthly labor our isters at Jackson this year. beloved brother and pastor, Rev. Charles W. Callahan, by reason of which sad dispensation our habitations. It was by the way-side leading into hearts are deeply bereaved, and the church left the country, and was within easy reach of the without a shepherd, and while with our finite pretorium, or Herod's Judgment Hall, which oc- | minds we may not comprehend our Father's providential dealings with his children, yet we bow in The Doctor is an old citizen, and about sixty In the wall hullt by Agrippa is a gate called, humble submission to the will of him who doeth years of age. He has entertained a Christian hope all things well, knowing that "all things work to- for a number of years, but could not suit himself gether for good to those who love God;" and In a church till now. He is the eighteenth one that I whereas it is becoming that we, his surviving have beptized into that church in the last two brethren, testify our appreciation of his virtues, and | months, and several of them Methodists, four al sorrow for his death; therefore-

Resolved 1. That in the death of Bro. Callahan this church has been deprived of a faithful pastor and able minister, the denomination of an earnest good and useful man. He entered the ministry Christian worker, and society of a shining light.

2. That since his connection with this church he has endeared himself to all its members, and that we will ever cherish his memory, and emulate his this season; and eight or ten of them were Meth-

3. That we hereby tender to our bereaved sister, his widow, and to his relatives our sympathy and heartfelt condolence. May abundant grace be ad. | good working order, with some alnety members, ministered to our beloved sister, and to his aged while four or five years ago she numbered only mother, to enable them to bear patiently and sub- twenty five. ero. J. P. Eagle preached for it the missively this sad affliction.

can scarcely doubt that the ancient Roman cause- minutes of this church, published in the Arkansas | gages in. way, stretching in the direction of Herod's gate, Evangel, THE TENNESSEE BARTIST and Fayetteville and opening out almost in front of the platform, papers, and that copies be furnished his widow

C. W. WALKER, G. R. MURDOCK. JOHN MARSHAL.

Fayettevile, Ark. Nov. 1884. Committee.

FROM CARSON COLLEGE.

DRO. GRAVES:-I got my TENNESSEE BAPTIST L. M. Mayhaney. Text: 1 Tim Iv: 16. It was late this evening, and I turned it over hastily truly a master effort of his life. The examination to see how you were; and I find from Miss Nora's | was conducted by Eld. L. M. Mayhauey, which was Since I first heard of your heavy affliction, I have acquited himself nobly. Rev. A. W. Sandlin dedeeply sympathized with you, and have carnestly livered the charge and presented the Bible. Rev. prayed for your recovery. Hundreds of your John Deaton made the ordination prayer, Truly for your recovery.

May our heavenly Father raise you up from your A. W. Sandlin moderator. Bro. Win. Hodges is a To the Fayetteville Baptist church: Your com- bed of affliction to be the joy and comfort of your strong friend of the Tennescee Baptist, and well

How unsearchable are ways of divine Providence. In this heavy affliction perhans God ! preparing you for the best work of your ite. trust it may be so. May God grant that your tronchant pen may be wielded for long years to come in defense of our holy religion,

I am not capable of giving you advice, for theve with ununimity called to assume pastoral care been instructed by you, as I have now Tue TRANSS. ses Barrist and all your books; but I write sim-His promptness in the discharge of his duty, his ply to assure you of my warmest sympathy for you

When I saw what you said in regard to the to your credit, for I feel that we owe you that much About the first of September last, while at the balance for the Lectures. I will look after the matter in the near future, and will report to you:

I must not weary you with this letter. God bless you. Very truly, JESSE BAKER. Mossy Oreck, Tenn. Nov. 22, 1884

REMARKS.-What you say, Bro. Baker is very encouraging to us, and is a real source of enjoyment to us in our helpless condition. We do benot believe also that our brethren and sisters will Whereas, It has pleased God in his wise provi help carry out all our pledges to the young minis-

ARKANSAS LETTER.

PRO. GRAVES :- On the third Sunday instant, I baptized Dr. Robinson of this county, (Lonoke) into the fellowship of pleasant Hill church.

We had a glorious revival here in September. Bro. J. M. King assisted in the meeting. He is a when about fifty years of age, and has done a good

This makes thirty-nine persons I have baptized

Pleasant Hill church has been in the back-ground for years. Had serious troubles, but is now in past three years before this, and did a good work, 4. That these resolutions be entered upon the as he is capable of doing that in anything he en-

> This is my first year with the church. God be praised. R. J. COLEMAN.

Cabot, Nov. 24, 1884.

ORDINATION.

DRO. GRAVES :-- A prosbytery was called to meet with the Pligrim's Rest church on the third Sabbath in November, 1884, to consider the propriety of ordaining our beloved brother, Wm. Hodges. The sermon was preached by the Rev. brothrou in East Tounessee are earnestly, praying there is another strong and true Baptist in the field. Benediction by Rev. L. M. Mayhaney. Rev. Alvarado, Texas. A. W. SANDLIN.

FROM PARIS, ARK.

BRO. GRAVES:-I'am a dear lover of the Bap-tist cause. I always welcome your paper. It is next to the Bible, the most faithful exponent of the cause of Christ that it has ever been my fortune to meet. Every Baptist should have it. Every seeker after truth can glean light from its columns, it is bold, strong, forvent and instant in declaring the truth. Our beloved cause seems to be slumbering here; I pray God that it is not the sleep of death. We are not blessed with an efficient minjetry. No three of us speak in the same tongues, per mind the same things. Brothren Mig, Sanders and myself stand alone on the communion question. By the grace of God we shall continue to stand, and to lift up our voices like a trumpet against inter-communion. The church at this place is in a deplorable state; no house of worship; a meager attendance at conference; smaller still at Sunday services. It has been God's will that I should be called to serve this church. May grace, strength and wisdom be granted me that I may give a good account of my stewardship. The Beptists and many others bere are grieved because of your afflictions. I pray God to care for you as only an all-loving Father eareth for his child. Yours J. J. WATSON.

FROM MUDDY-CREEK ASSOCIATION

RESOLVED, That the Muddy-Creek Baptist Association adopt the following resolutions, or

To all to whom these presents may come greeting: Whereas there is an impos or sprung out of Muddy-Creek Baptist Association by the name of the gospel, described as follows: About five feet eight luches high, dark complexion, large eyes, and full of jestings. We suppose that he is in possession of one of the Muddy-Creek minutes of the Baptist Association, said Moody moderator, and also a letter of dismission from the Oak Grove church, and also a letter from Hopewell church. We think the evidences given are sufficient to detect him. Therefore, feeling it to be our duty in consequence of the said Moody's unchristian conduct in many respects, too tedious to mention, this painful duty we perform for the cause of Christ's kingdom on earth. We recommend that a copy of the within be sent to the Alabama Bantist. also to Tue TENNESSEE BAPTIST for publication. On motion the above article was unanimously adopted. John J. Gilbert, Moderator.

JAMES M. HYCHE, Clork. Jufferson county, Ala. Oct. 18, 1881.

THE OLD PATA GUIDE.

TN the Old Path Guide of October 10th, 1884, appears the following editorial squib:-

"Dr. J. R. Graves will not partake of the Lord's supper in any congregation than in the one in which he holds membership, and not in this when they invite those of other churches 'of the same faith and order.' This the preacher usually does; no he rarely sits at the table. Which one of the apostles or primitive Christians did that way?"

Now, will the Old Path Guide tell us "which dear old Guide, or herenfier hold your peace.

Henderderson's Cross R ads, Tenn. J. T.O.

OBITUATIES.

Rominson .- Mary V. wife of George A. Robinson, was born in Carroll county, Miss., Augus: 20th, 1840.

She was married to Bro. Robinson January 1867 and was baptized into Obrien Baptist church by Elder L. M. Paterson, September, 1870.

she lived until her death, which occurred at her residence near Broughton, Nevada county, Novomber 7th, 1884.

In the death of Sister Robinson the church and community sustained a great loss. She was a consistent and devoted Christian, a true friend, an afrectionate wite, and a kind-hearted mother. But the Lord called her, and she answered the sumthe full assurance that her way was clear, and her eternal happiness sure. "Blessed are the dead who heart-broken children have our warmest sympathies, and may the Lord give comfort in their great affliction. But we can truly say :-

Dearest sister thou hast left us; Here thy loss we deeply teel; But tis God who bath bereft us He can all our sorrows heal.

N. J. PRICE, Pastor.

Died at her father's residence in Falcon, Ark., on October 27th, 1884, Sister Paralec, wife of Eld. was born of the Spirit in 1876; was married July 17th, 1878; was baptized into the fellowship of the Baptist church at Atkins, Ark., in April, 1879.

faith. She bade her attendant relations an affec- of new subscribers for it? Also in the Report on that he was her only tie on earth, and that it was | tist Book House, where every Bantist and religious better for her to depart and be with Christ. Trusting in Jesus, she sank like a babe asleep upon its | wholesale at publisher's prices, sor ; books and mother's preast; no fear, no woe to dim that pre- Sunday-school books and helps in full and varied cious, eventful hour. She passed into the regions John H. Moody, an ordained minister (Baptist) of of the blesed, where sorrow, pain and misery are unknown.

"Asleep in Jesus, blossed sleep From which none ever wake to weep.

While the year 1884 was young, our belove brother Perminter wrote you of my sad bereave ment in the death of my devoted, pious wife, who loved you so well. And now, while the husbandmen garner their crops in the same sad year, I with a sad heart chronicle the death of my be loved brother's faithful wife. It is a refluement of our religion that we can bear each other's burdens. and weep with those who weep. Yours fraternal-

Prescott, Ark.

CONTROVERSY PREACHING.

ITME Baptist Banner has the following sensib words on controversial preaching:-

Some of the best revival sermons that are deliv ered are the best types of controversial preaching: The sinner is shown why he should be a Christian, and all the various pleas of the carral mind to the contrary are taken up and shown to be deceptive. Even D. L. Moody's sermons are full o controversy.

And these are the kind of controversial sermons that the unconverted, whether native-born or foreign, stand in need of. Of course a sermon on converted to the Even D. L. Moody's sermons are full o controversy church forms and ordinances is not the thing for the unconverted.

But after men are converted they should be bantized and come into Christ's church. "He that be- was cal lieveth and is baptized." First a Christian ; next a one of the apostles or primitive Christians did" Baptist. This is Blhie rder. Show the Christian not refuse to partake of the Lord's supporting their why he should be baptized. Answer all the abjecown church when members of "churches of the tions against being baptized. Show him that the same faith and order" were invited to partake? Papal ceremony he may have received in infancy Or will you tell us "which one of the spostles or was of no worth. This is controversial preaching! primitive Christians ever partock of the Lord's Show the Christian that the church is his home. Show the Christian that the church is his home. Show the Christian that the church is his home. Show the Christian that the church is his home. Show the Christian that the church is his home. Show the Christian that it is a company of immersed disciples. Show him that it is a company of immersed disciples. Show him that in the church is the Lord's table, and that it is nowhere the church is the Lord's table, and that it is nowhere the church is the Lord's table, and that it is nowhere the church is the Lord's table, and that it is nowhere the church is the church is the Lord's table, and that it is nowhere the church is the Lord's table, and that it is nowhere the church is the Lord's table, and that it is nowhere the church is the Lord's table, and that it is nowhere the church is the Lord's table, and that it is nowhere the church is the church

It is not a "husk without a kernel" at all. Carist is in it as in all his truth.

It will no more do to depend on "tracts" alone to reach the people with our distinctive principles, Bro. Robinson moved here December 1882, and than to depend on tracts alone to reach the unden-Joined Providence church, February, 1883, where | verted: The living minister must speak out.

We know that the Northern Bapilsts give more money, we know they have more educated ministers than do their Southern brothren, but we know that God does not give them so many converts.

We fear that the trouble is that our Northern brethren depend too much on education and money. Our Southern brothren depend simply on the truth as it is in Jesus, and though some of them preach mons with an expression of joy, leaving behind it in uncultured language, God honors it and gives ... them glorious fruitage.

We do not want to be misunderstood here. We die in the Lord." The disconsolate husband, and are in favor of education and of large giving. We wish there were more educated ministers than there are. But we want the education and the wealthy giving considered as a means -and valuable only as a means of bringing souls to Christ and building up the church of God, and making the truth as it is in Jesus more clear to the minds of the people.

TEANS.

Tell every body about our 50 cents offer.

SEND ten cents to Graves & Mahaffy, Momphis. J. B. Perminter. She was born July 20th, 1851; Tenn., for sample copy of Evengneen HYMNS. bound in cloth-just the book for country churches. Price \$1.50 per dozen, by mail, post-paid. tf.

Will not some brother at each of the Associations It is not a funeral fiction, but s physical fact | held in Tonnessee this fall, speak a word in favor that our sister died in the triumph of a living of the old TENNESSEE BATTIST, and rally up a list tionate farewell, and told her weeping husband Baptlet Literature have attention called to the Bapbook published in America can be as by retail or supply, and choap as the cheapest.

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Saptist prescher known to us, as reference to

HAPTISTS TAKE NOTICE.

F.C. PETERNON, a small, dark complected man, formerly a Baptiet minister, has been excluded from Bethesia Baptist chirch, Little litter county, Ark., for gross unchristian con-dict. He still holds his oredentials, having refused to give them to the church shen demanded. Baptists of other States

T. M. HAZLEWOOD,-Reference, Ben. McBryan, Church

EDWARD HARRIS.-Reference, J. W. Wann, C'h Clerk ELB. ROBE. TOMLIN .- Reference, Eld. A. J. Peddy.

REV. A. G. JONES.—Allan George Jones.—Reference, Biblical Recorder, Ralogh, N. C.
T. C. M. GALLAND —Reference, W. B. Crumpton, Shield's Mill, Ala.

J. C. LOP, ARE.-Reference Eld. A. Lomax, Haslehurst,

R. T. es OPRUM. "uthbert has a visitor, Rev. R. T ioedrum, a liapilet minister of Tennessee, in quest of health.

Georgia Indea. He was excluded from the Baptist church.

The way of the repeated drinkenness.

ELD. JAMENC, OMCUTT, who is now traveling in Tex-as, is an excluded member of the lisp tist oburch at Woolcotts with 1mt for swindling.—Reference, the Clerk of that church J. Bt. LEE, expetted from Rosebud church for adultery and described of this family. Address S. J. Thomas, Clerk of Rosebud church, White county, Ask.
Give as your postofiles, Bro. Thomas.

JOHN H. RAWHOFF, expelled from the Bluff Spring

church is the Lord's table, and that it is nownered on the control of the control

Bayless.

H. C. MOORE. — The church at Maple Springson Saturday before the third Lena's day in September Actuded H. C. Marro, for overly an ordaine to infate. He still holds his credit this, sating that he had bettern them, which statement the thurch refuse, to Schen. He is fair complessed, I gat hat and beard, weight, one hundred and flay pounds, and shout forly years of ag. When last heard from he was in Arkanas J. Greuces W. C. Ukishmij shareh elark, Toon's Bushess Reas

The Tennessee Baptist.

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BUBBCRIPTIONS PER ANNUM IN ADVANCE.

TERMS FORBIX MONTHS: ADVERTISING RATES

One inch (12 lines of nonpareil) one insertion One inch, four insertions...... hituaries-when of patrons of this paper or members of their families, seven lines gratife all over seven lines, infeed some per line. Eight words make a line. Farties sending as obtigaties, resolutions of respect, etc., will bear this lumind and send cash with their copy.

Send money by Post-office Order, Registered Letter, Express,

Distinguishing Principles of Septials.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as apposed to all human tradition in matters both of faith and practice,

2. As Raptista, we are to stand for the ordinances of Christ he enjoined them upon his followers, the same in number, mode, in order, and in symbolic meaning, unchanged and

in woos, in over, and in the content of the content

Church Polity.

The Baptists believe that a Christian church is a local congresation, and complete in itself.

2. That, under Christ, each church is absointely sovereign and independent.
3. That to each church Christ committed the sole guardinaship and control of the ordinances-preaching the goopel and administering baptism and the Lord's supper.
4. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline of each church.

S. That no semblance of ecclesiastical anthority can be rercised save by a local church.

6. That each local church alone is invested with all eccleis, each local courch sions is in eached with all scotte-al power—power to clect and commission and depose in officers,—power to receive, discipline and exclude

Distinguishing Policy of Historical Suptists.

the non-recognition of human societies as Scriptural alliance or co-operation that is susceptible of being ap-parently or logically construed by our members or theirs of the world into a recognition of ecclealastical or ministerial squality with Baptist churches.

Silence is the most efficient Accomplice of Error.

A MATTER WORTH ATTENTION.

66 6 TAT E know of dozena of mun, peers of settled pastors, whom the churches neglect.'-Baltimore Baptist. 'This growing evil results from the unfortunate custom of educating men for the ministry. If we would wait for God to call and put them in the ministry, it would then be in order, when necessary, to assist in their education.' -American Buptist Flag. 'Now, will Bro. Rav tell ce where the Baptist school is, and who the and wrong of putting uncalled ministers in the Dr. A. J. Frost of Sacramento, Cal., writes that he Baptist churches, or men are, that are "educating ministry, and putting uncalled men into our men for the ministry," without waiting "for God to call" them to the work of the ministry? Will tion, he will do a needed work. As to fields with as he wishes to preserve the series. We regret we he give us the rule that governs them on this sub- a living salary already prepared for them by cannot send them to him; but cannot some good ject? We deny that Baptists are doing this, and others,' we believe few ministers, educated or un- brother do Dr. Frost the kindness to let him have demand the proof that will make good this asser- educated, make serious objections to them. Neither these three papers, or settlers, which he so much tion - Texas Buptist Herald. 'It would afford are more auxious to find 'sleeping churches' than us great delight to be convinced that we are mis. they ought to be. Let the churches attend to this tsken. We based our epinlon upon the fact th ta matter, and let the slumbering saints awake to the large number of ministerial students are admitted, evils and danger it involves. A few blasts from have the good fortune to claim him at no distant as beneficiaries, into our colleges, without provi your 'gospei trumpet,' Bro. Ray, will do good in day, _____ Bro. J. 11. Corley, Fort Gaines, Ga.: ously bringing forth ministerial fruits. We do 1 of this direction."- Tevas Baptist Herald. doubt that these students express a desire to preach, and mistake this desire for a call of God. They do Baptist Herald, after an observation of forty Frank DeCoursy reports his health much improved, not wait for a "woe is me" call to preach the gos- | cars. pel. Therefore this class study "for the ministry;" and when they get through they wait for a call from a church which is able to give them a support. Instead of preaching the gospel to the desti- for 50 cents-ministers not Subscribers your five questions till some other time. - A tute, and, under God, building up a church, they 12 months for \$1. This offer good until Baptist paster in Tenne-see, at the close of the first desire to enter into other men's labors. Some of December 1st. them are willing to take the care of the churchea

planted by the une lucated preachers, because now the the ea demand educated preachers! If they cannot get a field with a living salary already pre- for the cause of education: "The friends of Waco pared for them by others they will remain idle, or University, Texas, are rejoicing as they have not engage in secular business. Take those "dozen of men" named by the Ballimore Bantist for an example. If they are peers of the pastors, why do an endowment fund of eighty thousand dollars. they neglect the churches? Why do they not go which will be increased by the citizens of Waco to to the sleeping churches, and arouse them by the one hundred thousand." This has been accomblasts of the gospel trumpet? When God calls a plished mainly through the efforts of Dr. Burieton. man to preach, it he will do his duty, God will call When will the Baptists of South Carolina do as a people to hear him. If he is too bashful to go much for Furman University? - Baptist Courses. to the church without an invitation, let him go to And we ask, when will the Baptista of Tennessee the destitute fields, and taise up a "holy people" do as much for the Southwestern Baptist Univerfor the Lord. We do not doubt that many of our sity at Jackson? One hundred thousand dollars ministerial students have been called of God to the must be raised as its endowment fund ere long to work, and will succeed all the better in their life place it upon a firm foundation. - The Foreign work by an increase of knowledge in our schools. Mission Journal for November shows that Ten-It is in good order to aid such ministerial students nessee has contributed, from September fifteenth when necessary. But, under the present system, to October sixteentn, for foreign missions four to the numbers educated at the expense of the de. hundred and ten dollars and thirty cents. Now. nomination in some of our schools we get too small let us keep it up through the year, and it will be per cent of live preachers. We do not regard it something like a reasonable contribution. — The necessary to call names. The above facis are known situation in China is still full of perils to our and deplored by the brethren. Our system of brethren, both foreign and native, and calls for ministerial education needs improvement.'-Ameri. constant prayer to him who alone can stileld them can Baptest Flag.

"We admit there is an evil; but our neighbor is on the wrong track for the remedy, and is calling but such grumblers should go to England for attention away from it. To begin where he leaves off he says, 'To the numbers educated at the expease of the denomination in some of our schools re get too small r per cent of live preachers.' We readily and sorrowfully admit this; but to the number ordained who are not educated we get a still smaller per cent of live preachers. At least the facts that have fallen under our observation point that way. The trouble is, our churches and preachers are too ready to ordain men to the ministry who have not 'previously brought terth minis terial fruits.' It is all with the churches. If the churches did not recommend young men they could not get help, or be educated at the denominational expense, or be ordained without either a call to the ministry or an education. We doubt whether there is a Baptist institution of learning n the United States that will give aid to young men without a recommendation from his church, as one called to the ministry, or that any society aiding young men will do so, till thier churches commend them as worthy. The root of the evil and its remedy, is with the churches. They are too ready to put forward and ordain uncalled and nefit men, uneducated as well as educated. Neither can enter but with the endorsement and action of a church. Ministers are also to blame, not a little, for their bad advice to the churches.

"Our brother blames the 'dozen of men,' named by the Baltimore Baptist, as neglecting the churches. The charge by that paper is, that 'the Florida climate would prove beneficial to us. Howchurches neglect them.' Now, if our brother, of ever desirable it may be such a pleasure seems disthe Flag, will just plant his colors at every church | tant now, when every move is one of intense pain; door, and piace the responsibility where it belongs, but the fraternal feeling that prompted the inviand teach the churches a lesson on the great evil tation is no less appreciated by us and family. schools, and thus imposing them on the denomina-

50 CENTS FOR FOUR PUNTS.

We will send this paper for 4 months just now to answer queries, so will have to file

PUBLISHERS. he had received thirty persons, yet the not decrease

EDIGRA.HS Just see what the Baptists have done in Texas done for many a long year. They have just raised dollars by late financial reverses, besides the loss of shout as much more in the shrinkage of stocks, and yet he has just given slxty-five thousand lotlars towards the establishment of an asylum for Christ's sick poor. He wants to save something of what is left, and thus he gives it away. Lusses. are a good reason for giving; but it is not easy to make some I ersons bulleve it. - Religious Herald. - Every Baptist church in Louisville has a member who is a missionary in foreign lands. That is an honorable record among the churches .-Raptist Courier. - There never was a time when a man was not needed in the Lord's work. Too much is sometimes said about the number of men needed. It is quality more than quantity just now : and yet the door is always open to Christian manhood. - Richmond Christian Advocate. - I in danger and bring good out of evil .- Foreign your valuable paper, from some of its many readers, Mission Journal. -- People sometimes complain of the long prayers of the preacher in the country. times, that the people were required to give onetenth. Was it one tenth of income, increase, or a while. Dr. J. W. M. Williams says he heard a what? Some of us have entered into a covenant son of Spurgeon pray nincteen minutes, and Bro. Landells seventeen minutes. - Central Bantist. to give one-tenth to the Master's cause, and we want some systematic plan by which to be governed. - Dr. I. T. Tickenor vail at the Missouri General We feel humbly thankful to God for the preser-Association that over half the population of the South are under Baptist influence. If that he an vation of your life, and hope soon to hear you are then a fearful responsibility is upon Baptists. -Buptist Reflector. - Pastor Christian is preaching a series of doctrinal sermons at the First church [Chattanooga]. They are needed. Our Baptist people need to be often reminded of the principles which distinguish us from other people. - Baptist Reflector. Would we had more such pastors in our denomination. Doctrinal sermons are what all our churches need. - The Woman's Mission Society of the Walnut-street church. new subscribers; one for twelve months, and one for four months. Inclosed please find two dollars tonisville, has undertaken the support of Mrs. Davault, mi-sionary to China. Only one other for them. I believe you have done more than any man living for the Baptist cause; and I think every such society undertakes as much, says the Western Recorder. - Bro. J. T. Hancock, Shugulak, true Baptist ought to make some effort to help you extend the grand principles advocated by the noble Miss.: Your communication received; but as on failed to fill the blanks as to number received by letter and baptism we cannot publish it until we hear from you again. Any news from your section, and of Bro. Long's success, will be of in-God prompt every reader of THE BAPTIST to work terest to our readers. --- We thank our Bro. Moody of the Florida Baptist Witness for the kind invitation extended us by himself and his one good elster in Alabama is proving her friendgood wife and daughter to make their house our ship for us. ___ I send you a postal-note for five home whenever the physicians should think dollars, which I wish applied to the liquidation of your ministerial-fund obligation at Jackson. - L. M. Walton, Henry, Tenu. "A friend in need is a friend indeed," truly says the old adage. God bless you, Bro. Walton; and I believe he will for this sasistance just now, when it is so much needed. failed to get THE BAPTISTS that contained the first Will send the money on this week to them at Jackson. - Bro. J. W. Wilson of Calania, Ga., three articles on divorce, which he much desires, writes as follows: "I want to say that I endorse your position on the communion question heartily, and am preaching and practicing it with my churches; and I believe the day is coming when need-? - Dr. Wm. II. Strickland has had a formal call to the First Baptist church, Jackson, t'enn.; and we slucerely hope West Teunes ce may All that we have written on that subject can be We heartly endorse the position of the Texas found in the Seven D'spensations. - Our Bro. according to the way that they support their own ity for his divine service. and has accented a call to the church at Symterschools, their own pastors and their own papers.' ville. Fig. He pronounces Florida a flue missionary field. - Bro. J. R. Martin: We are not able year of his pastorate, told the church that, although

than fifty worliffess members. He declared that is the man to answer it. He is behind the curtain, ineffable softmess of much of what is called the church was much stronger with the smaller and knows what is going on. There are some who Christian literature. The attempt is to bring us list, as camp-followers were demoralizing to an say that Dr. Pope is not sincerely anxious for the up on papers made of thin exhortations and goodarmy, and dead-heads of no value to a railroad."— continued existence and prosperity of the Southern ish maxims. A nerveless treatise on commerce or Western Recorder .- One of the richest Bap- Baptist Convention. But we do not say so. We science in that style would be crumpled up by the flets in America has lost three bundred thousand with gladly publish a letter from him nailing this first merchant, and thrown into his waste-basket. Insinuation to the wall, and showing that he is Religious twaddle is of no more use than worldly loyal to the bone to the Southern Baptist Cen- twaddle. If a man has nothing to say he had better vontion. - Religious Herald.

GENERAL ITEMS.

The colored Baptists of Missouri, at their recent conference, pledged themselves to raise \$1,000 for the Congo mission. Speaking for his brethren throughout the country, Rev. R. DeBaptiste, of Benton, Ill., says the colored Baptists throughout the Union are heartily in favor of this new enterprise looking to the evangelization of the dark continent; and are disposed to furnish the men for it, and to share also in raising the moans .-

To save correspondence we would state to all who have remitted for subscriptions to The Tenwrite to secure, if possible, through the columns of NESSER BAPTIST, which remittances have been received since October the twenty-fifth, that we have his treasury, but because he lacked humility. A a plan of giving. We are taught that, in olden given creditat the new subscription rates. Those who sent two dollars have been credited for sixteen months; those who sent one dollar, eight months. Andministers, new subscribers, sending one dollar have been credited twelve months.

Greater efforts have been made to destroy the Bible than were ever put forth for the destruction reason for this is that a good name implies a good able to stir some. - Thos. M. FANCHER. Will not of any other book. Criticism has a sailed it, and Bro. J. P. Kincaid give us an article on systematic ridicule has derided it. Science and philosophy giring? My father is not yet able to write an ar- have been invoked to discredit it. Astronomy, in ticle on this or any other subject; although I have the disclosure of its heavenly wonders, has been ed .- Western Christian Advocate. heard him say that he understood the law of tithes | asked for some fact to disparage it; and geology, to be a tenth part of the increase of the flocks and in its researches in the earth, has been importuned the fields .- To prove I am a true friend to your to throw suspicion on it. The Bible, however, still "The Medical Language of St. Luke," which inpaper I am gratified in being able to tell you I has a place in the world; and there are more have done a little to extend its usefulness, getting two copies of it in circulation to-day than ever before, So testifies Dr. J. M. Pendleton.

The Baptist Women's Home Mission Society has The Savior's language referring to "the eye of a raised thirty-five thou-and dollars to support needle," is reported by three of the tyangelists, two thirty-one women missionaries, five teachers and of whom employ the word "raphis," the common seven Bible readers; and has now undertaken to word for needle, but Luke uses "belone," the word support also a missionary among the Chinese in denoting the surgeon's needle. This is one of the TENNESSEE BAPTIST. My husband and I join the San Francico. And this missionary in San Franmany in our feeble petitions to God for your cisco is Mrs. Janie L. Sanford, daughter of our speedy recovery to your former usefulness. May Bro. Lowrey of Blue Mountain, Miss., who is so dear to the hearts of the children of the Young needle, the word with which they were most famiat least a little for it. My heart prompts these few South. The children did a noble work for her liar, and for the physician's mind to think of the lines because I feel it is working for the Master. - during the past two years or more, and resigned surgical needle. But more than this, this fact is Mrs. A. J. H. Borders, Ala. This is the way her to the ladles of Chicago with great rejuctance; also an incidental proof of the accuracy of Westbut it seemed best, all things considered. And cott and Hort's Greek text. The "Textus Recepnow they have undertaken the education of a tus," a later and corrupted text, uses the common young Mexican girl, as a missionary, in the Madero Institute, and have already paid her tuition for rectly from Luke, has the surgeon's word, the five months, - fifty dollars. God bless the children. name of the surgeon's needle. The use of this word

ble lives. Great opportunities do not come to text .- Buptist Weekly. those who dream and wait,-they are the reward A Baptist Prayer Book.-During our twelve of faithfulness in the discharge of humble, every- years connection with the Baptist Book House, we day service. The earthly ministry of our Lord il- have received numerous calls for a Baptist Praver lustrates most forcibly the truth, that the best op Book, and after diligent search through the cataportunities for doing good are found along the way logues of all the publishers, with whom we do side of life. By the shore of the lake and at the re- business, we have at last found a book, which, all Baptist churches will adopt church-communion, ceipt of custom Jesus finds his chosen disciples, though not a Prayer Book, like those used by Scriptural as it is, for their practice. May the Lord The necessities of a wedding festival is the occasion Epi-copalians and Roman Catholics, is a book caltalse you from your sell ctions, and spare you to of his first miracly. The sorrow of the widowed enlated to aid young Christians in public and live to see it, and to do sill other great things for mother, whom he meets as she is following an only private worship, and will meet the wants of our the Lord To his name be all the braise. May the son to his burial, the cry of blind beggars by the Lord bless we u and yours. Pray for us in our deep wayside,—these were the incidents that stirred his tion: Including Bickersteth on Prayer, Watta's affic lon. — "I verily believe our churches thrive heart of infinite compassion and, gave an opportunaccording to the way that they appear their own

and see if the belief is not well founded. ____ swarthines and power. It is gentle enough, and evang lical Views of Prayer, by Mr. Bickersteth, Where is Dr. O. C. Pope of Texas? Not a word well-meaning enough, but is wanting in moral from him in answer to our request. We grow im mucle. It can sweetly sing at a prayor-meeting, young Christian in applying them to practice, Patient, and must once more ask him to come to and smile graciously when it is the right time to The hints in the Prelace are invaluable for social the front. We wish to know whether he believes suile, and makes an excellent nurse to pour out, Prayer Mentings the hencits of which are someof New York, in extending will to the Baptist of a child that feels disturbances under the waistNew York, in extending will to the Baptist of a child that feels disturbances under the waistNexas, is to weaken the Southern Baptist Conband, but no qualification for the robust Christian Address Graves & Manageri.

was forty-eight, owing to the "discipline of more | vention. This is a living question, and Dr. Pope | work that is demanded." One reason for this is the keep his pen wiped and his tongue still. There needs an infusion of girong Anglo-Saxon into religious literature, and brawnier manliness, and more impatience with insipldity, though it be prayerful and sauctimonious. - Talmage.

> One of the errors which enter into the dreams of these times is this: "That large possessions bring large satisfaction, and that, too, without reference to other considerations. Men forget that happiness does not take root in people's clothes, but in their hearts; it does not depend upon the house a mau lives in one half as much as upon the subjective qualities of the man who lives there. It is said that Alexander was unhappy with the subjugated world at his feet, not because he lacked possessions, for the nations hastened to pour their tribute into man cannot be happy who has an ambition like Lucifer's, Some hearts cannot be happy, no matter where they live, nor in what splendor they luxuriate. Under this fact there is a deep philosophy. "A good name is rather to be chosen than great riches," and one reason for this is that it brings more peace and comfort than riches bring. The character. A cheat is only the temporary subterfuge of the hypecrite; it is not long before the mask is torn aside and the true character is reveal-

In an English paper, the Rev. Dr. Miller calls attention to Dr. Hobart's work, lately published. stances several hundreds of Greek words exclusively used by Luke in his Gospel and in the Acts. We have been especially interested in one word. incidental proofs that Luke was a physician. In reporting the Lord's language, it was perfectly natural for the two to use the name of the common word for needle, but the purer version, derived di-Those who have learned to "do the duty that lies affords the strongest kind of circumstantial evinearest to them" have discovered the secret of no- dence of the genuineness of Westcott and Hort's

Much of the Christian character of the day lacks equaled Guide to Prayer, It contains the righly with examples from Scripture and other sources. sufficient to illustrate the principles, and ald the

Every one who will subscribe this month, and send a Atty-cent subscriber, shall have this peper one year for \$1.50. PURLEY MERS.

Spurgeou says: "There are a great many willow Christians, - limber people, - nowadays. Every. body has grown limp. A man cannot speak a few plain truths without being called bltter and narrowminded. There is a sort of universal admiration establishment in the world."

An exchange speaks thus: "No liquor has been sold in one of the wealthiest and most prosperous counties in Texas, and, c nsequently, the jail is empty." Mark that word "consequently:" it is the reason and inspiration of prohibition enthuslaam. - New Orleans Christian Advocate.

One reason why so many church-members complain of their weakness so much, as well as feel it, Is that they take much more interest in reading the secular paper than the religious. Their souls are fed upon political food instead of the bread of life; and hence they would rather attend an excited political speaking, where vnlgarity and profanity are dealt out by the wholesale, than attend their Saturday meetings. - Missionary Baptist.

Prof. John M. Coyner, who has spent nine years in founding an educational institution in the chief city of Mormondom, and who has made Mormonism a thorough study, says that the system was concleved in a lie, brought forth in a falsehood, cradled in a fraud, nurtured in deceit, and is fed only his statements, but the expression of them. --Western Recorder.

which stands upon the site of the old home of Jeasee Mercer Dr. Mell said: "I am not at all sorry of that. The Catholics believe in sacred relice, and we do not. We, of all Christian people, are most unlike them." The Catholics gave seven thousand dollars for Jessee Mercer's old farm, and tore down the house in which the grand Baptist patriarch lived; and upon the site they now have a convent, in which are seventy children.

Eighty students were enrolled on the roster of the Seminary at Louisville the first week, representing fourteen States, as follows: Virginia, eighteen; Kentucky, fifteen; North Carolina, eight; Mississippi, seven; Alabama, six; Georgia, four; Indiana, four; Missouri, two; Tennessee. two; Maryland, one; Ohio, one. Seventeen of the students expect to graduate next May, which would make a class more than twice as large as ever graduated before. - Baptist Courier.

question presented so tersely and forcibly as in 'he prayer." If a pastor would have his people pray. following, from the Baptist Weekly: "Stop all he must pray himself; if he would have sinners her progress." The pastor. Bro. Lamar, has had moderate drinking and, in five years, there will be weep, he must weep himself. Clouds of mercy no drunkards; and the two hundred and fifty hang over every Baptist church in the South, and thousand liquor saloons in the United States will to bring down their gracious contents upon the be closed up. Moderate drinking leads to im- land you have only to do as Absalom Waller did. moderate, and immoderate drinking makes drunkards. All who uphold moderate drinking uphold making drunkards; and Christians should clear themselves of this sin: 'For the time is come that judgment must begin at the house of God." -

Why cannot the members of a family show to each other the same gentle courtesies as when eat fruit from these trees. Why, then, should you most devout heart could desire. ——— Bro. A. O than that of strangers? Can we afford to peril that which is so delecate, and so easily some trees for those who shall come after the?' had Eld. J. M. Corbin to preach us an opening marred? The grace, the beauty, the poesy of life The answer was as wise as it was noble. What sermon on the ninth of November. I am pleased can be preserved, even in the privacy of home, it is our civilization but an orchard that other gene- to say it is finished and paid for; and we have the the heads of the family so will, from the beginning. rations have planted, and watered with tears and best house in Indian-creek Association. ——The mutual respect and confidence. - H. M. Poole.

sermon was preached from the text, "And the lot can. John Ziska, the great Bohemian general, church was recently engaged in a course of meetfell upon Mathiaa." Considering that the English gave orders that, after his death, his skin should ings in behalf of the almers of that community. be named by any prime minister, however immoral, it seems that such a text is acarcely appru- their enemies with terror. So a Christian should Woodcock, youngest daughter of the associate

gruousness of the claims of the Episcopal oburch to exclusive apostol city it is the manner in which been loosed, and its golden bowl has been broken. pishops have, for centuries, been selected for the English church. The church itself has nothing to from which it came, and the spirit has returned to do with their appointment, but must accept any God, who gave it" - Christian Standard. There

A Baptist preacher in this State was recently offered three hundred and twenty acres of the best Texas and, the deed being made out, upon condition that he would move into and preach is the surrounding country. The prescher is poor; and a better conscience, both living and dying .it was a consideration that affected the future of a large family; but he sought wisdom from above, and declined, feeling that his present field of labor. although affording a scanty support, was the most promising for usefulness. To a man truly consecrated to the work of the ministry the most powerful call is not always the moneyed consideration .-Texas Baptist Herald.

themselves the question whether they have a right congress, Saratoga, with reference to a criminal to thus, by degrees, take the life God gave them, or abuse it by such a practice? "A prominent chemist of Elmira, N. Y., states in the Advertiser of that city that he had lately been led to think that even the higher grades of elgarettes contained opium. He therefore collected, by purchase of have come to the conclusion that I ought to follow reputable dealers, a dozen packages of the most my Savior; and so I am going to be haptized, and prominent and high-priced cigarettes to be had, Join the Baptist church.' which he forwarded to a Pittsburgh chemist for analysis. The considerable quantity of opium in on deception. And he says that he weight not all the standard brands was astounding. The themere our Lord by virtue of his being our Savior. universally recognized bondage resulting from the He has said: "Ye are my friends if ye do whatuse of opium in any form or degree, especially by soever I command you." When some one pointed to the Catholic convent | smoking or absorption, renders the murderous design of the admixture, and the terrible lesson to be learned, terribly plain."

Seasons of great spiritual depression often pre cede great religious revivals. Especially are God's ministers often thus afflicted that they may be the better fitted for gathering the harvest of souls. Absalom Waller says that at one time his distres was such that he became "fearful that it would settle down in a fixed melaucholy," and that one day, while meditating upon his own state, and that of his impenitent hearers, he was overpowered with a sense of divine love. "I fell on my face and cried, O Lord, send me, and I will spend my latest breath in exhorting sinners to turn to God." six; Arkansas, four; South Carolina, four; Texas, With his heart thus made tender new power came into his preaching, and a revival commenced which led hundreds into the fold of Christ. He savs: "I delivered over one hundred discourses to crowds of weeping sinners." It was no useless waste of time, when, for many days, Waller "re-It is not often that we have seen the temperance tired into a grove of pines for the purpose of

Here are sentiments which ought to frame themseives, in the bosom of many a Tennessee Baptist, a course of meetings for the awakening of sinners into a constraining argument for liberal contribu- from death unto life. Let those who feel an interest tions to the endowment of our colleges: "The in these special efforts importune the throne of emperor Hadrian said to an old man whom he saw grace that the blessing of God may overshadow planting an orchard: 'Surely you cannot hope to the church, and that the result may be all that the plant them?' The aged man replied: 'Sire, I Montague of Sorby writes us: "We have recently have been eating all my life from trees that other completed a very comfortable new house, thirtymen have planted, why, then, should I not plant two by forty-eight feet, painted and scated it, and sweat and blood? We ought to be ashamed to say, church at Dumplin has three hundred and seventy it he exalted by every observance which hightens as one of the French kings said of his kingdom members. — The Charity church, Moore county, 'It will last my time.' We ought to be concerned ordained Bro. Barry McNatt to the ministry No-At the installation of a new English prelate a for the future, and transmit as much of good as we vember the sixteenth. _____ The Boon's-creek priate. If there is anything that shows the incon- desire to live on in the beneficont influences which superintendent of the Bigefield church Sunday.

he has exerted long after life's sliver chord has -long after the body has returned to she dust one the secular power designates,—Baptist Weckly. | are many Baptists in Tennessee who could easily give one thousand doltars to Carson College or our University at Jackson; many more who could give five hundred; and thousands who could give one hundred each to these institutions: and they have Missionary Baptist.

An especial offer to young ministers at school To every young minister is any College or Then. logical Seminary in America, we will send "The New Great Iron Wheel" at cost, for the next alk months-90 cents, hew Methodism will confront them everywhere, and constantly, and they should prepare for it. It is a practical work on Polemics PURLIMITER

Rev. Dr. Byers, secretary of the Ohio State Board Will all cigarette-smokers read this, and ask of Charitles, a Methodist, said at the social science who became strongly attached to him :-

"He was converted after leaving the prison; and he wrote me saying: 'I always meant when I was converted to join the same church as you belong to: but I have been reading the New Testament, and I

No human attachment should stand between us and obedience to our Savior, who is also our Lord.

NEWS FROM THE STATES.

TENNESSEE. - Bro. J. D. Anderson writes to one of the State papers: "I felt happy last Saturday when I went to fill my regular appointment at Central-avenue church, five miles east of Memphis. o find that the house had been repainted, underpinned, and pews stained, doors painted, etc. The entire membership looked cheerful, and seemed proud of the work they had done. I was manimously invited to continue as pastor. Bro. W. H. Hughey was elected Sunday-school superintendent, and Bro. J. E. Helms, church clerk. This church is working in great harmony, and receiving accessions from time to time. I do not know a church that can get rid of difficulties easier, and bury them more completely, than this noble band."-The First church of this city has enjoyed much prosperity during the last year. About eighty members have been received, the pastor's salary enlarged, and much interest manifested in general work. -- We understand that the Central church of this city is moving steadily on in the even tenor much sickness in his family. His wife's mother has passed on honce. - The First church, this city, extended to Bro. W. E. Penn of Texas an invitation, Sunday before last, to visit her the first of January next, and to quite with her in conducting

create and promote a love for Bible study. school of the First church, Nashville, died in the a happy condition. — The McKluney church has of this church. course of two weeks, one of them being Thomas invited Eld. W. W. Finley to assume the relation R. Jackson. — We regret that we are called upon of paster to her. — J. W. T. Fackler is published to announce that Bro. A, llatchett, teacher of the as Baptiet minister gulity of bigamy and drunkensenior Bible class of the First church of this city, noss, and is supposed to be now in this state. Lookhas seen fit, on account of advancing years and out for him. - Eld. Tulley Choice of Kilgore has poor health, to retire from the head of the class, been bereaved of his wite, who had, for years announcing the fact to the superintendent t.vo heen a patient Christian sufferer. ---- Prof. J. G. Sundays since. He is a man full of experience Nash and his inestimable lady have built up the and grace, with a mind well stored with wseful Sherman Institute to be the largest school for knowledge, and is eminently adapted to the task young ladles, perhaps, in the State. Seven year, of guiding a class in the study of God's precious since they started with a dozen pupils and a small word of righteoneness and truth. Texas. - Giddings church is still without a pas-

tor, but is trying to keep up regular service. -A Sunday-school paper las been established in Dallas, called the Home and Sanday-school. -The meeting-house in Dennison is almost completed, and will be the prettiest house in that town. ____ Bro. S. E. Whipkey has left Salado, and has gone to Davilla. - Bro. W. C. Manning has moved from Floresville to Pearsall, Frio county. ---- The church in Graham, You og county has a very neat, well-located brick house, which is covered, and will be ready for services in a short while. It is thought that probably Bro. Cason will be solicited to become pastor of this church. The new and beautiful house erected by the church in Bryan was dedicated a couple of weeks since, Ell. W. E. Penn preaching the sermon of the occasion. Pastor Law and the church have acquitted themselves very handsomely in the mat. ter of a church edifice, if we should be permitted to give due credit to the intelligence watted hitherward from over that way. ---- A lady living on the frontier, forty miles from any post-office, writes to a State paper that it has been fifteen months since she heard a sermon. Not many who live away from such influences that long would care much whether they ever heard a sermon or not. - Bro, C. Sparks, one of the leading men of Truity-river Association, happened to quite a serious misfortune a short while since. His arm was caught by the saws, of a gin and so terribly sawn to pieces that it was necessary to submit to J. A. Hackett of San Antonio, speaking of his change from Shreveport, La., to that city, rejoices in the labors performed there, and the continued love and esteem of the brotherhood, lutt adds: "I must say it, and I do it with profound regret, the time came when it was suitable and proper, as the pastor saw it, for a separation; and I am free to admit that the causes were on the pastor's side. I seemed to have about exhausted my inventive ness, tact and efficiency, and felt that I ought to go. It would, perhaps, be humiliating to some to make such an admission, but, if it is true, it is bost; and "an honest confession is good for the soul."

Figure 1. A. C. Davidson pastor and the learn of the pastor saw it, for a separation; and washing of the pastor saw it, for a separation; and saw it is said, has been forced to turn away should be sufficiently plous, and washing of these three will be \$490. The young ministers we have been selected, and they are each devotedly plous, and of the two children of Eld. A. C. Davidson, pastor at the board of three young ministers as the board of the patrons of the pastors will go there there will be \$490. The young ministers are called to turn away should be sufficiently plous, and washing of these three will be \$490. The young ministers are called to turn away should be sufficiently plous, and washing of these three will be \$490. The young ministers are called to turn away should be sufficiently plous, and washing of these three will be \$490. The young ministers are called to turn away should be sufficiently plous, and washing of these three will be \$490. The young ministers are called they are should be sufficiently plous, and washing of these three will be \$490. The young ministers are called to turn away should be sufficiently plous, and washing of these three will be \$490. The young ministers are call devotedly plous, and washing of these three will be \$490. The young ministers are call devotedly plous, and washing of these three will be \$490. The young ministers are call d the operation of amputation. Life was despaired

school, died about three weeks sluce. She was a in his labore at Pilot Point, and is preaching also building, and now have extensive buildings and about one hundred and fifty pupils, and a large number of hoarders.

Mississippi. - The World's Exposition of New N w Orleans, some mouth or so ago, invited the Baptists of this State to hold a Convention in New Orleans during the time of the Exposition. The committee has determined to hold such a meeting and has issued invitations to about twenty-five of the most distinguished and eloquent Baptist theo loglaus in the United States to address the people assembled there. The subjects of the addresse will be of a historic nature, and not upon disputed theological questions. The committee has mappe: out a programme for the occasion, which will b interesting to all believers in the Bible regardless of denominationalism. - Bro. J. J. Andrews of Guntown writes thus of his last work in the State Bro. T. H. Turner was ordained as a minister of the gospel by Bogfalah (Moonsville) Baptist church the second Sunday in November. Eld. W. C Thomas preached the ordination .sermon. The examination of his faith was conducted by the writer, the charge delivered to him by Eld. W. C Thomas, and the benediction pronounced by the andidate. Also, on the fourth Saturday in November Bro. J. A. McCulley was ordained as a thankful." minister of the gospel by Oak-hill Baptist church Ed. J. W. Randolph preached the sermon; exami nation of the candidate by the writer; charge by Bro. Randelph; prayer and presentation of the Bible by the writer. Bro. Graves, the next news you will hear from me will be from my new field in the State of Texas." Do not let an item of news escape you, Bro. Andrews. We want to have it

-Eld. G. T. Colvin becomes pastor, for his full member of the Sunday-school; and our Nashville at Rowlett Creek and other places. The Pilot- time, of the church in Stanberry. - Dr. S. H. contemporary publishes the very beautiful and point church is weak, but has a very good house. Ford recently had quite a severe spell of alckness, touching tribute to her memory adopted by the ___ Bro. Bland Beauchamp, who went to William but is now quite recovered. ____ The members of school. - Eld, G. W. Griffin of Nashville is de- Jewell College, Missouri, to finish his education, the Helena church are rejoicing at the completion livering, every Thursday evening, a lecture to his proposes to return to this State to engage in of their new church-house. —— The Helena church on the book of Romans, the object being to preaching or teaching, or in both. — The pastor church-house and parsonage are valued, at twenty of Abilene church reports a fine revival pirit per- thousand dollars, and are encumbered by a debt of Two members of Mrs. Nelson's class in the Sunday vading the community, and the Sunday school in five thousand dollars. Eld. L. L. Word is paster

MISCELLANEOUS NEWS.

Spurgeon's eighteen-hundredth sermon has just een published.

The First church, New Orleans, has baptisma dmost every Sunday.

A Buffalo, N. Y., church has a regulr annual collection for the pastor's library.

Murpreesboro, Ark., is said to be fifty years old, and has never had a house of worship built la it. The colored Baptists of Missouri have pledged hemselves to raise one thousand dollars for the

One in every fifty-three of the population of Inllana is a Baptist. Twenty-five hundred were aptized last year.

In Lexington, Va., Eid. J. B. Taylor has been resicing at the gracious outpouring of the Spirit ipon the church of which he is pastor.

In secluded parts of Mexico the idolatry of the Aztecs is said to survive among the Romanists. who, before entering the church to say mass. brow a kiss to the sun.

Spain decides in favor of the teleration of all reeds, and for freedom of worship, in Cuba. Does his open a way for a Southern Baptist mission in hat island?

Bro. G. W. Everhart writes from Parsons. Kan. "Bro. Hurlbert has wonderful success here. Forty or fifty persons have joined the church. Our burch in Dennis is about at a standstill. Bro. J. M. Reed preaches for us twice a month."

Sister Mattie Wilson writes from Mount Lebanon, La.: "We had a glorious revival here the past summer, which was needed. There were sixeen accessions to the church, for which we are

A missionary writes to a friend in Richmond from South America that about fifty persons in one neighborhood there, converts from Romanism, who, without ever having seen any Baptists. or any Baptist books but the New Testament, have reached the conclusion that the Baptists are right. THE YOUNG MINISTERS' FUND OF "THE TENN SSEE BAPTIST" FOR 1884-5.

Bro. Hackett was pastor in Shreveport eight years.

Eld. W. Dodge of Missourl, formerly of Austin, has been called as pastor by the Terrell church. —— Eld. W. E. Penn's gorpel-tent campalgn ended two or three weeks since. He began in the latter part of July at Waxahatchie. —— The mew house and parsonage at Bryan, lot included, cost about six thousand dollars. —— The meeting-house in Millican was dedicated about three weeks ago, Eld. W. E. Penn officiating. —— Eld. B. F.

D xon goes to Belinout, Gouz iles county, as pastor of the church there. —— Tho church and Sundayschool in Plano have been greatly revived since Eld. Kimbrough returned to the pa-torate there. — Bro. J. M. Hunt, music teacher, has a good class, and is dding exceedingly well, in Burnett.

Passon Bross and state of the Sunday-school of the Church three. —— Tho Church and Sunday-school in Plano have been greatly revived since Eld. Kimbrough returned to the pa-torate there. — Bro. J. M. Hunt, music teacher, has a good class, and is dding exceedingly well, in Burnett.

Passon Bross and the fifth Sunday in November to the fifth Sunday in November to Church and Sinder and proves \$1; Miss Lou Tgrves, \$1; Mis

MINS NORA & URAVES, EDITOR

n where all communications for this Department may be addressed, care THE BAPTIET.

POST OFFICE. MEXICO.

DEAR CHILDREN:-I only whan to can your attention to the fund this week; for you see we have another ten-dollar pill, and have divided it. I have sent the fifty dollars I had in hand to Dr. rowen, which took the twenty dollar fund I dropped some months ago, this ten-dollar fund, and twenty dollars of the Little Workers' fund: so you must help me remember to count twenty dollars out of it when we close it up for the old year, 1884. But see what a solid phylanx of " 12 mos." are forming "to the front:" and only think how proud I would be - how thankful I would be, I meant to say - should I see all the Little Workers ful II their pledges by the close of the

I hope to have a vice letter from Mexico for you next week; and, in place of one this week, I want you all to read the account of the Madero Institute, where our young lady is going to school, which you will find under Missions on another page. Lovingly AUNT NORA.

AUNT NORA: - I am a little boy nine years old. I go to school it like to go very well. I study spelling, reading, geography, arithmetic and writing. Papa takes THE TENNESSEE BAPTIST. I have been reading in the Young south. . hope you will permit me to enter your that cousins, and be a little missionary, and work for Jesus. bope to see this in print. I will try to send you seem nickels soon.

Centerville, Ala.

You may be sure we will never fail to take the band of any one who wants to be a "missionary and work for Jesus," Festus. Come again: we shall expect you.

AUNT Noka: - I will write a few lines this evening. expect you have all forgotten me. I have sail news to write: my mother is dead. She died the twelfth of August. write: my nother is dead. She died the twelfth of Angust. It was hard to give her up; but we must remember that we all have to die. I hope you will all sympathize with the (do you not?) in my loss. I have a father and brother. Papa has sowed grain. It is up nicely now; and we think it will make a good crop. Aunt Nora, I think you might send me your picture, so I could see how you look. I guess I will tire you all reading my uninteresting letter. Lovingly.

Sedalia, W. T.

P. S.—I will send you a climping, which you can not in

P. S.—I will send you a clipping, which you can put in if you think it worthy a place.

E. M. L. I do, indeed, sympathize with you, Ella May, as only

one can .who has had to give up a loved mother, and knows what a great sorrow it is. Lookout and you shall see your clipping.

AUNT NORA: - I send ninty cents for my dues to date. hoping it is correct; and forty cents for Sister Maggie. Total, one dollar and thirty cents. All I can say is, submit to the will of our Father in beaven. Though our at tachment to Mrs. Sanford is very strong, yet if his will be done all will be well. I will be satisfied with the field you may select. I pray your latter may recover, and hope he will be relieved from pain. Our Father, blesslim and his bousehold with all that is good for him is try prayer. Yours in Christian love SUSIE A. GOODSON.

Rock Bluff, Fla.

After all, Susie, we were working for Jesus, not for Mrs. Sanford, were we not? Our Little Workers are stepping up grandly.

MISS NORA S. GRAVES: - Although you have not heard Mass NORA S. GRAVES:—Although you have not heard from me nor children in so long I have been a coratant and appreciative reader of the Young South, and feet that I want to thank you that there ever was a Young South. I think it was the reading that and his first prize book, Story of the Bible, that made the first good impressions on Albie's mind. Jince then, at a good meeting, he professed to have found Jesus precious to his soul. Thanks be to God for so great a blessing. I feel that you and the cousins will say amen to that. I feel that I can't thank find enough for such love.

God enough for such love.

Abble and May have been from bome nearly all the year at echool; and I hope before long they will be able to let the cousins hear from their own pens.

I fully endorse your new motto, Mexico for Christ, and

will send in this twenty-live cents for Abbie and May, for a start in the good cause. The dust of a dear brother lies burried there, with other soldiers of the Mexican war; and I have now a worldly brother living there. Who knows but he may be blessed by this missionary means?
May God still bless you in your good work is the prayer
of the Young South's friend.
M. E. BORDERS.

Graves, Ida Lee, Pearl and Flora Longmire.

TRY AGAIN.

AY TROMAS OAKES CONANT. Margy, with the faxen bair, Sat the picture of despair. "Five times aix and eight times saven, Add results, and by cleven Multiply, - oh no, divide, -And I don't know what beside. Uh, this horrid, horrid eum! Right I cannot make it come." to said Margy, with a nigh, Crying, "Tis no use to try."

teray-haired grandma, sitting nest, Heard the sigh, and saw the war. " Margy, darling, hither come Let me see thy horrid sum." secauning all the work, she saw Here a slip and there a flaw. "Ab, my Margy! plain to see Why the figures don't agree. Little maid, thy core distress Is the fruit of beedlessness."

Oh but, grandma, I have tried Just as hard," poor Margy cried; " But the navghty figures go Somehow always wrong, you know." Then, to ber supreme dismay, Grandma sponged the work away; And, for Margy's eyes to read,

Wrote in letters large and plain, "IF AT FIRST YOU DON'T SUCCERD TRY AND TRY, AND TRY AGAIN."

When the wise old saw she read, "Thank you, dear grandma." she saw Then, with bright and cheerful air. Worked the sum with double care; And the answer - happy night -Came at last exactly right. " Now," the little maiden cried. Laughing in her girlish pride, "When my naughty sums go wrong. 'TRY AGAIN' chall be my song." - Harper's Towny People.

WHAT IS HEAVEN?

What is beaven?" I asked a little child. "All joy!" and in her innocence she smiled

I asked the aged, with her care oppressed. "All suffering o'er. Oh beaven at last is rest!"

I asked a maiden, meek and tender-eyed. "It must be love," she modestly replied.

I asked the artist who adored his art. "Heaven is all beauty!" spoke his raptured heart.

I asked the poet, with his soul afire. "Tis glory, glory!" and he atruce his lyre.

I saked the Christian, waiting her release. A halo round her, low she murimured, "Peace."

So all may look with hopeful eyes above: Tis beauty, glory, joy, reet, peace and love.

A WORD ABOUT CHRISTMAS.

WATHEN what was designed to be a pleasure be-You do not know how glad we are to hear from you and yours again, Mrs. Borders, and to read such good news as your letter contained. May God bless Abble, and soake him a noble Christian man. Tell him we want a letter from him. I rejoice also that you endorse our new work, and will help me uphold our banner, "Mexico for Christian which help me uphold our banner, "Mexico for Christian id God grant it may be for your brother also. We, the undersigned, pletize ourselves to give ten cents a mino it carefully, and see if it is the thing likelif whether the contained. May God bless Abble, and which has grown to be such a weight, or whether it is simply an awkward manner of carrying it. Certainly there must be something wrong in any work, and will help me uphold our banner, "Mexico for celebration of Christmas which results in serious Christians it is contained. The undersigned, pletize ourselves to give ten cents a month tor mission.

We, the undersigned, pletize ourselves to give ten cents a month to mission. Parker Mexicoger, 12 mos; 12 mos; 12 mos; 12 mos; 12 mos; 12 mos; 14 mos; 12 mos; 14 mos; 12 mos; 14 mos; 12 mos; 14 mos; 1 comes a burden it is time to atop and ex Answered by Van Farrar, Lou Anna: Ball, Willie Graves, Ida Lee, Pearl and Flora Longmire.

Jennic Moody's.—Jesue, Wicked, Haman, Arrarat, Initials spell J. W. Harrie.

Answered by Van Farrar, Lou Anna: Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie February come. The question must occur some transported by Van Farrar, Lou Anna Ball, Willie Indication of the year nothing to make It mas It mos; Pearl Long mire, It mos; Pearl Long Mire It mos; Pearl Long Mire It m

of heart and hand and brain are really worth while. Is there not some better way of celebrating this day of days than for women to wear themselves out in making or buying trifles for people who already have more than they can find room tor? Setting aside all effort of eyes and fingers. the mental strain is intense. It is a remerkable fact that, although Christmas has been kept on the twenty fi th day of December for more than one thousand years, its arrival scems as unexpected as if it had been appointed by the president. No one is ready for it, aithough last year everyone resolved to be so; and about the middle of December there begins a rush and hurry, which is really more wearing than a May moving. Above all things, if you give presents be more auxious to give something which supplies a want than to send some pratty triffe, which can only prove in the end, an additional are. There are numberless things which can be procured without a wear and tear of mind and body which make the recipiont feel as David did of the water from the well of Bethlehein, that what costs so much was too valuable to be accepted. - Century.

CATHOLICISM AND BUDDHISM.

SINCE you have few men and small means for mission work why not expend all your forces upon the Heathen? Why do you send missionaries among the Catholics, who already have the gospel? Ah! but what kind of a gospel have they? Do you know that the religion of Buddan has much in common with that of Rome? Listen to these words from an old and experienced missionary: "It may be well to refer to a general resemblance between Bu ldhism and Romanism so marked that it is recognized and acknowledged even by the Romanists theruseives, who account for the fact by the supposition that Satan has counterfe ted the true religion so as to pre-occupy and satisfy the minds of the people with the connterteit to the exclusion of what is true and genuine. This correspondence holds in minute particulars. Both have a supreme and infallible head, the celibacy of the priesthood, monasteries and numerics, prayers to a virgin and child, to saints and intercessors, and in an unknown tongue, prayer for the dead, repetition of prayers with the use of a rosary, works of merit and supercrogation, self-imposed austerities and bodily inflictions, a formal service, consisting of chants, burning of candles, sprinkling of holy water, bowings, prostrations, marchings and counter-marchings. Both have fast days and feast days, religious processions, images and pictures, and fabulous legends, and revere and worship relics. These two systems hold in spiritual bondage nearly four-fifths of the human race."-Young Missionary.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to raise a nice sum for he Hasthen.

"Exempt Workers," Brookville, Miss., \$1 15; Janie Sanford Bosiety, Christip, Miss., \$3 00; Katle Lestberbury \$2 00; Newton McFadden, 25 cts; John McCullough, 25 cts; Mpn McFadden, 15 cts; Ostrile Curtin 15 ots; Will Breet, 25 cts; Kemprant Smitn. 15 ots; Nation McCullough, 15 cts; mipn McFadden, 16 cts; Charlie Curtin 15 ots; Iwan McFadden, 10 cts; Liays McFadden, 10 cts; Katle McFadden, 10 cts; Maggie McFadden, 10 cts; Guise Graden, 10 cts; Katle McFadden, 10 cts; Maggie McFadden, 10 cts; Culter Douglas, 5 cts; Leah Wise, 5 cts; Eula Street, 10 cts; Fuller Hamilton, 10 0t; Mary Hamilton, 5 cts; Grade Hamilton, 10 cts; Hettle Fitzestrick, '6 cts; Jurieon Fitzpatrick, 10 cts; Gobert Fitzpatrick, 10 cts; Wren Williams 10 cts; Panline Hussell 21 cts; Ann grary Ellia, "Grass wanning Hickman, ten cts, Stella Orei Swets; W E Cornelina, five cts; Susie Bornm Nixon, ien cts. Millto Draper ten cents; Abble and May Bordara twenty-five cents; Total, Sie. We want all our young friends to help us with their nickels

Our New Faud. Lillie Turner , 10 cts: Jonet Alexander 10 ota.

Little Workers for 1884.

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PARAGRAPHS.

It is good for us to keep some account of our prayers, that we may not unsay in our practices snything that

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An old Scotch woman who lived alone in alittle thatched cottage, nearly mile away from any other house, was visited by a friend, who said to her Mary, are you not frightened to live by yourself in this lonely estinge?" "Fritched," she replied; "what would I be fritchted for? If I can trust my Maker wi' my soul's salvation, surely I can trust my auld frait body to him.

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> The rations for horses on the farm are not varied enough. How often is it the case that a farmer will instruct 1885 his hired help or his boys to feed the Or W. L. DANLEY, G. P. & T. A. Lorses ten cars of corn apiece, three times a day, and then allow this order to be carried out during the entire *eason, or perhaps year! It is not much wonder that horses' stomachs give out, that they become weak and debilitated, and their general condition is bad, even If they are fed what a supposed to be plenty.

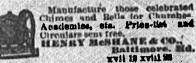
> > Men have sometimes to show theli ickeis. Sometimes I have been with men who, in reply to a question br demand, "-how your tickets," have grumbled out in a kind of half-sleepy way, "season," and the porter, somehow, has not quite believed them, and he has said, "I must look at it, sir, it you please." Yes, a man cannot take a ticket at the beginning and call out "season" to every body that asks what right he has to be there. He must renew his position, he must renew his claim, he must again and again ortain things that will give him further hold and lease upon public confidence and social honor. It cannot be done once for all. My dear young friends, you cannot in your cens do something that will save all your after life from any further service. You may take a good long spell at once; you may do some noble thing that will go on sounding and reduplicating for a few years; but you must again and again renew yourselves. and prove that your manhood is not stagnant, but a continuous and mighty devalopment

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THREE STEPS.

I have read of a poor boy who was rather looked down upon for his simplicity. His friends did not know that he possessed true wisdom. One day a friend wished to find out if he had any idea of religion. So he said to the boy, "It is hard work, is it not to get to heaven?" The poor lad re. plied, "No, it is easy; there are only three steps; the first one, out of self; the second, into Christ, the third, into heaven."

When I read it I thought ot a French proverb, "It is only the first step that costs any trouble."- Young

The habit of faltering and distinguishing and concealing, and putting forward the edge of the truth, instead of showing boldly the full face of it. at last leads men into an insincerity so habitual that they really do not know when they speak the truth or

The early bird catches the bronchiis, and lovers of early morning walks will find this a true maxim. If we were permitted to make a suggestion we should whisper, "Use Dr. Bull's Cough Syrup.

We must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing LIGHT HEALTHY BREAD only heard of those who hear nothing else. Ah, how rare it is to find a soul still enough to hear God speak!

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mend ye in the ways, and see and sak for the old paths, which are the good ways, and walk therein, and ye shall find rost for your souls.—/-

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Our Pulpit.

Taxt. "Ricci according to the foreknowledge of God, the Father, through sanctification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ."

—t Peter I. 1. 2.

BY ELD, ENOCH WINDES.

millS lauguage is a description of those people who were scattered throughout Pontus, Galatia. Cappadocia, Asia, and Bythinia, on account o their acceptance of the doctrine of Christ. While It interests us particularly on that account, we find in it a truthful delineation of the true Christian of every country, and of every age.

Now, if I have a minute description of any object of which I am in search, I certainly ought to recogdescription of a horse, I ought to know the horse when I see it; having the description of a man, his photograph, when I meet him I ought to know him. So, having a clear description of the Christlan, when I come in contact with him I ought to be able to identify kim. Yet, many people give so little attention to the things that they hear and so that they seldom realize any person, or thing from having seen or heard a description. Such people generally depend on what other people call a thing. It other people, in whom they have a moderate degree of confidence, say that a black bird is a crow, they without a moments hesitation call the little thing a crow. If some learned man says that the ancestors of the human family were hideous apes, they accept the statement without a serious question, and exult over how they have become better, wiser and more attractive than their parents. Such people, as a rule, either go by the plain description of a Christian in our text, or they give some fancitul delineation of the terms used. Sometimes they talk as if the Holy Spirit spoke to poor mortals about their soul's eternal interest in an unknown tongue. Only say to some people, election, and they drop down to learn at the footstool of Fatalism. Say to others, foreknowledge of God, and they become wise as gods. And to others say, sanctification of the Spirit, and they get ready to go to heaven without even shaking off this mortal coil-

Let me, then, try to be willing to be taught by God's word, remembering that he is reasonable, against sin. But, while man was created, like the that the Holy Spirit is acquainted with man's necessities, and that he would not speak enigmatiagainst unrepentant sinners.

eternal life. Theories, rain theories, as unsettled of darkness to endure endies torments. of all instrumentalities human or divine, and de- is canetified by the Spirit; but what is that? I an- were liable to err, hense they utterly failed to re

THE PERSON NAMED IN

mind of the combined world.

The Spirit says: "Ricct according to the foreknowledge of God the Father."

There is then no conflict between the choice a sense of his condition, and opportunities. made, the setting apart, and God's knowledge of That Spirit comes not once, nor twice, nor a transactions before they take place. Every one hundred times. But he makes innumerable visits. understands the expression, according to. I make a lie strives with man. He wins the man away from promise to a friend, I act toward him according to the ways of sin, and the love of it, into the paths of that promise. The people to whom Peter was writing holiness, and the love of it. In a word, he makes were "elect" in agreement with God's foreknowl- the man a new creature; he creates him anew in edge. Shall I blame God for knowing so much? Christ Jesus. He sets him apart for holy things. nite that object when I come to it. Having the Could he be God, and know less? God's eye can- He makes him sacred to a purpose; but the man la not be shut to any object of right in his universe; led, not driven. According to his own will are all tor he is omulpotent. God knowing all things his actions. So, while he is chosen, his own will is utterly forbids an act or thought in all his domains in no sense violated. He simply does all the time without his knowledge. There is no possibility of just what he wants to do, and he never does any. our avoiding this conclusion. It may be opposed thing to which there is any opposition in his mind. to our notion of things, but it is a fact. It may With such wonder-working for man, and in man, shock the universal mind, so have facts shocked shall be complain at God for not creating him with minds ever since minds contemplated facts. Will d fferent capabilities? Surely not. Not only does the nuregenerate man repudiate God on the the Spirit awaken the man, and then lead him in ground of his foreknowledge? Will you, sir, sc- the way of life, but he even helps the poor man in capt of a god who has no fireknow dge? You his devotions before God. Rom. viil. 28: 4The know you would spurn such a god ' nm you as a Spirit also helpeth our infirmities . . The worthless thing. You know the without perfect Spirit itself maketh intercession for us with groanknowledge of coming events God could, not save lings which cannot be nttered." Our infirmities your soul from the powers of hell. But the poor are not recorded. The Spirit helps us over them benighted sinner asks: "Why did God make me, or through them. He teaches us in heart and knowled that I would be such a miserable sinner mind, suggests our petitions at a throne of grace. "s I am?" Will you tell me, dear sinner, why God Though I may be elected according to what God made the angels that fell? Or will you tell me knew before, the Spirit leads me without violation why God made the angels that now do his holy of my will into the comfort of election, and to the errands? Answer me these questions truly and and of the choren. In this is clearly shown the correctly, then I will answer yours. But I have a wisdom of God, word of cheer for you. Your situation is in one sense better than that of the angels around God's involve a new mental and spiritual nature with throne. Those angels were created under law, and which to begin. Mind and spirit cannot be forced under that law they stand or fall. If they fall into subjection. The more either is wrought upon there is no place arranged for their reception, by force, the more it rises up in rebellion against Should they incur God's displeasure, and this they | the compelling power; either may be crushed, but possibly may do, because they are fluito (were they | never conquered. infinite in attributes they would be gods,) there is nothing to ward off his fearful denunciatious augels, under law, and fell by transgression of the law, and thus became the poor benighted sinner, cally in describing the follower of Jesus, since only there is a way provided for, his escape from the must have its natural limit beyond which it may followers of him can hope to be saved from the penalty of sin-a way into a realm of moral not go, nor short of which can it fall with Imeternal damnation decreed in the court of heaven strength that will unver fail him. In that realm punity. A man in our government is elected or of moral strength the man is kept by the power of chosen by the people to an office. If he fall short L "Elect," Webster says this word means in God. See fifth verse of first chapter of Peter. Avail of the duties of his office his condemnaton extends theology; "Chosen as the object of mercy or di- yourself, dear sinner, of the opportunities before to every quarter where there is knowledge of his vine favor; set apart to eternal life." But people you, and complain not at God. I had rather be a fullure. If he go beyond the prerogatives of his therefore have had very little to say about the fact sinner in a gospel laud, than an angel by creation. office by every one he is despised. Men do not like

men and susatisfied hearts could originate, have While this election is accomplished according to Christian's election, it becomes us to find it. osen promulgated for centuries. Of all the views ad- the foreknowledge of God, it is also, "through the Vocated by man none are more silly than that which sanctification of the Spirit." By this it appears our text means by elected unto obedience, or sanctihas its practical illustration in preaching Go l's that election is accomplished by an justrumentality. fied unto obedience, there is no ground for disobe gospel, not for the salvation of sinners, but for the I will say more. Election implies the use of means. dience unto salvation. Both angel and man had an feeding of the flock. The whole system is based In the very nature of things, in making a choice, opportunity to keep in favor with God by obedion the veriest nonsense which finds no better exin setting a thing apart, a means is a necessity. ence, They did not have to seeme favor, but simpression in the whole realm of language than this:

The means in the cholds of a man for salvation is ply to keep that which they had by creation. If the same whole realm of language than this; the spirit. He samelifies. The man to be elected all created beings they were less than holy, they

spite the devil." This however is an extreme swer; he sets the man apart to salvation. Sanctify theory, possibly the most extreme that has ever means to set apart. The idea of purification goes been advocated. Other views which we think are withithe term sanitly, but its primary meaning is fatal to man's eternal welfare might be mentioned; to set apart for a particular purpose. The Spirit but let us inquire after the mind of the Spirit in awakens the man. From every conceivable quarthe text; for that is worth influitely more than the ter of the universe comes to man the Spirit. From the countless stars of heaven and all its suns, from every living thing of earth, from everything that tells of God, comes God's Spirit to awaken man to

Another manner of election to salvation would

Though it bas been incidentally noticed, let us more particularly consider.

II. The extent of the Christian's election. Evidently there is a purpose in every election. There is also of necessity a limit to that choice. It of election. Men seldom question God's choosing For, if a sinner in a gospel land, I may be a sinner to see men or things out of place. God abhors of his mercy and favor, and setting them saved, and kept by God's power; and not even and things that meet not the purpose of their existence apart to eternal life; but often bave they inquired archaegel has such a grand opportunity. His pres- And he did not spare even his own priests when now that electing is done, how they are set apart to ent good lost he must sink down into the blackness | they went beyond the prerogations of their priestly office. If then there be an extent or limit of the

The text says, "Unto obedience," Whatever