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Our Pulpit.

THE CHRISTIAN'S RETROSPECT A NECESSARY INCENTIVE TO THE CHRISTIAN'S PROSPECT.

BY WILLIAM CAREY CHANE, D.D., TEXAS.

Text. "But now in Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ."—Ephesians II. 13.

HISTORY tells us of a fisherman of Sicily who was raised to that island's throne; but who will compare that or any earthly throne to the twelve thrones which were set up over the twelve tribes of Israel? What is a king of Sicily to an apostle of Christ? A wonderful man has risen up in our own (as we call it) wonderful time, risen up from a moderate station to the empire of Europe; and yet the eight volumes which another wonderful man has written of that emperor's deeds and fortunes have not preserved, and cannot preserve, such a name for his hero as is secured by hardly more than eight lines, which tell us of those men who first fished for their living on the sea of Galilee, and then were called to be apostles of Jesus Christ. Thus to judge of elevations or depressions in human life, we must make comparisons. Would we know the high distinction of a Peter, we must first think of him as a poor fisherman, and then as an inspired man of God. Would we know the extraordinary elevation of a Washington, we must first contemplate him as an humble surveyor in the colonial history of Virginia, and then the great chief of a free and independent nation. Would we know our present point of elevation in the scale of nations, we must revert to a period "in former ages," when our country was little better "than a wilderness, and its inhabitants a race of barbarians." Thus, and thus only, can we ascertain what civilization has done for us. There must be landmarks and guides in the past to enable us to come to proper conclusions concerning the present. If such be the case in human affairs it is no less the case in divine matters.

We shall therefore affirm that "the Christian's retrospect of the point from which he started, and the course he has travelled, and the point he now occupies, is a necessary incentive to holy zeal in the future." So to do successfully we will describe first a state of nature; second, a state of grace; third, the characteristics of a natural man; fourth, the characteristics of a spiritual man; fifth, the change of our condition as affected by the application of the text.

I. A state of nature. Andrew Fuller well remarks, "There is a natural distance from God which necessarily belongs to us, and to the loftiest archangel, as creatures." This does not conflict with the thought that one can be in a state of nature, and of course be far removed from God. Not only are those who are in a state of nature, morally distant from God, but even the angels who stand before the throne of eternal glory are at this natural distance.

1. A state of nature is one of moral darkness. Having eyes we do not see. There is no sun in the moral heavens; no light of celestial stars; no rays from a glorious orb of eternal light. The atmosphere is too heavy for the feeble light of nature. The senses are too gross for impressions from more external objects. The god of this world hath blinded our eyes. Gropping in moral darkness, we wander, we err, we sin. We see neither stars nor sun. We have neither guide nor compass.

2. A state of nature is one of spiritual blindness and deafness. There are scales over our eyes. Our ears are stopped. The glories of an animated creation, irradiated by the light of God's countenance lighted up in token of reconciliation with a revolted world, are not beheld. The sounds of joyful triumph which proceed from the choral throng who crowd the gateways of the Almighty, are not heard.

3. A state of nature is one of moral and spiritual death. Infidels and skeptics affect to despise the idea that there may be a paralysis of our moral and spiritual being while our physical nature may be in full play, and all our powers delightfully harmonizing in securing us peace and joy. Paul clearly indicates such a state when he reminds the Ephesian church of their spiritual benefits: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world."

4. A state of nature is one of enmity to and alienation from God. "The carnal mind is enmity to God," "Remember that ye being in time past Gentiles in the flesh, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in this world."

5. A state of grace. 1. It is one of light. "The Sun of Righteousness hath arisen upon us with healings in His wings." The mysteries of creation are referred to the omniscience of the Creator; that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

2. "By the blood of Christ, as shed upon the cross, atonement was made, sin was expiated, and a way opened for God to draw near to the sinner, and the sinner to God." This is a proposition of Andrew Fuller: "God sent his own Son in the likeness of sinful flesh and for sin (or by a sacrifice for sin) condemned sin in the flesh." "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?"

This proposition and this passage are a summary of gospel truth. 3. We are brought into sacred nearness to God and enter a state of salvation through the blood of Christ. This is applied spiritually and is the true remission of sins. Divine grace applies the divine Redeemer's blood, to cleanse from sin. Precious blood! Glorious Savior!!!

We call upon these varied considerations to-day as way marks on the way to heaven; as the pillars of truth and the monuments of heaven's glory. Emphatically we partake of Christ's blood, and commune with him in spirit. We commune with the patriarchs, apostles and justified spirits of a past age. Let us take encouragement from the present and press onward. And if Christ withheld his blood to bring us nigh, it surely is not for us to withhold any labor or expense in carrying his gracious designs into execution.

Alas! Sinners!! we are afar off. Can we be brought nigh? Afar off from purity, joy, peace and home! Brought into faith, hope and joy by the blood of Christ—how mysterious, yet, oh how true! Distance in sin is removed, and nearness to God is secured by the blood of Christ. We look back and behold Christ crucified, and ourselves condemned under sin. We look forward and behold Christ exalted, our High priest on high, touched with a feeling of our infirmity, and ourselves redeemed through grace, by the application of his blood to our sinful souls.

The fountain is open and flowing; the cross is uplifted and attracting, Christian approach and rejoice. Sinner, look and live.

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Missions.

MADERO INSTITUTE—FORMAL OPENING AT SALTILLO, MEX. CO.

ABOUT one year ago the *Times* published a communication from the writer calling attention to an enterprise, the establishing of an orphanage, and an institution of learning, being inaugurated in this city by the Rev. W. D. Powell, under the auspices of the Southern Baptist Convention.

This benevolent undertaking, which has met 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 zeal and assiduity of Mr. Powell, a living, fruitful reality.

On the night of September 30th, Madero Institute, in the presence of the acting governor, and many other dignitaries of State, as well as some 1500 or more of the elite 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 Señor Pena, governor *ad interim* of the State, commenced at 8 o'clock with the National Hymn, rendered by the band of the second regiment of cavalry, generously furnished for the occasion by that elegant gentleman, brave and chivalric soldier, 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 audience from a repertoire replete with fine selections of choice and appropriate music in the interim between each address, closing the impressive exercises with *la Gitanaria*, a piece of music which inspires the Mexican heart with emotions such as are kindled in the hearts of English speaking people by the delightful strains of the old and familiar "Home Sweet Home."

The dedicatory addresses were delivered by Don Jose M. Cardenas, director of the institute, and superintendent of public instruction; Don 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 Berlanga, the most finished 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 exceedingly 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 views, may be assured that, in point of composition, elegance of diction, appropriateness, and manner of delivery, they did great credit to the high positions they occupy, as well as the significant occasion they represented. The poem by Señor Aguirre, a "Tribute to education," dedicated to Madero Institute, was indeed a literary gem, embellished with "thoughts that glow, and words that burn," the rendition of which elicited round after round of enthusiastic applause.

For the purpose of indicating a prominent feature in the management of the institution, it may be stated that director Cardenas, in the course of his remarks, took occasion to assure his hearers that while the principles of morality would be required and strictly enforced, no sectarian adherence would be demanded from any one.

The grounds and buildings—the latter newly fitted up, thoroughly repaired and furnished, with a capacity of three hundred, already bought, and paid for out of the funds of the institute, and located at Saltillo, are worth \$30,000. Governor Madero, who benevolently maintains at his personal expense fifteen orphan girls within the establishment, has generously donated property of equal value in Parras and in Potosi, where it is intended to locate branch institutions in the near future.

The school opened with forty odd students in attendance, some of whom are children of the best and most influential people in the State; about one half are orphans; the remainder tuition-paying

matriculants. In the classes are students from three States.

An idea of the thoroughness of the course of study may be gained from the following curriculum: For the first year, primary department, reading, writing and arithmetic; second year, general reading, writing, arithmetic, geography, grammar and national history; third year, grammar, arithmetic, metric system, rudiments of universal geography, history and music. Academic department, first year, arithmetic, algebra, universal history, English, French, music and drawing; second year, geometry, trigonometry, syntax, physics, cosmography, French, English, Latin, music and drawing; third year, literature, moral sciences, political and domestic economy, chronological history and astronomy, natural history, chemistry, book-keeping, Latin, pedagogy, anatomy, hygiene and domestic treatment of emergencies.

Four of the professors, two natives, two from the United States, one the intellectual and self-educating Miss Barton from Salado, Texas, the other, the accomplished Madame Bourey from New Iberia, La., are here assiduously devoting themselves to their self-imposed task; while yet another, a young lady, like those already spoken of in competency and experience, from Richmond, 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 *pari passu* with the necessities 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 and excellence.

Another feature, perhaps a novel one, in the general management of the institution is the provision made for furnishing both paying and beneficiary day scholars with their dinners. Many of the former class avail themselves of this privilege. In providing for the culinary department, Mr. Powell has again demonstrated wisdom and foresight in selecting Miss Adeline de la Croix from New Iberia, La., a bright, cheerful, capable little French lady, who not only sheds a ray of sunshine upon each and every one, but a earnestly strives to supply them all with seasonable, wholesome food.

The Hon. William Buckwell of Philadelphia has presented the institute with a magnificent library, but as is generally 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 when it is remembered that this endowment has been procured within the short space of one year, and that too, almost, if not quite, exclusively through the efforts of Mr. Powell, that which has been already done verges upon, yea, extends within the borders of the phenomenal. Nevertheless, funds are not sufficient to sustain the enterprise up to that high standard of educational proficiency intended, unless supplemented by other donations. The latter, however, is a mere question of time, because a sect, whose name is and ever has been the synonym of generosity, as numerous and as influential as the Baptists are, has too much pride to grow weary or "halt by the wayside" until this magnificent monument has reached the pinnacle of its completion.—*R. H. L. Bibb, in the News.*

VARIETY IN PREACHING.

PREACHING is a gift that involves the highest kind and fullest measure of faculty, intellect, passion, conscience, verbal fluency, and of vocal effectiveness. The true preacher is a special creation of God. You can no more make one than you can make a poet.

Such a preacher's sermons will be marked with great variety and adaptation. In order to do this, he studies and understands human nature. That is what enabled Jesus to speak the right word on all occasions. He knew what was in man. It is a great evil when ministers fall into and produce discourses Sunday after Sunday remarkable for nothing but their sameness. Surely there is no excuse for this. Nature is endlessly diversified.

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 and the sameness of which we complain is due to laziness or inefficiency. Men who are continually harping 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 men will hear us. Your stereotyped preacher reminds us of the amusing incident of the minister, who, when he was asked by a waiter how he wished his meat, replied, "Well done, good and faithful servant." The first two words got him into the groove, and he had to go on to the end.—*Homiletic Monthly.*

WHY?

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 is not obeyed? There are parents who claim that they control their children—that they cannot brook disobedience; and yet, when a child manifests a spirit of stubborn insubordination, they, instead of taking a plain honest stand and making a square issue, will resort to some ingenuis subterfuge whereby while they nominally carry 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 friction, obedience may be secured; but he must have obedience. When the will of the child rebels against that of the parent, can anything be called obedience but a surrender of the child's will? And when a child refuses to comply with the parent's demands, is not that parent compelled either 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 me that apple," does not the child yield obedience by doing so? If through fear of a quarrel, unguarished 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, either as a human composition or a divine message. . . . If once we begin to regard the preacher, whatever his faults, as a man sent with a 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 those hours ought to be to him, a small advantage 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 try this way and that to stir the hard fastenings of 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 hath stretched forth her hand and no man regarded—thirty minutes to raise the dead in—let us but once understand and feel this; and . . . we shall wish that his words may be simple even when they are sweetest, and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst.

THE TENNESSEE BAPTIST FOR 50 CENTS.

We will send this paper 4 months from date of subscribing for 50 cents, and all ministers not subscribers 12 months for \$1.

COMPLAININGS OF ELDER R. J. COLEMAN NOTICED.

PRO. GRAVES.—In the last issue of *THE BAPTIST* Bro. R. J. Coleman has an article in which he complains that I, and a Bro. Jasper, have misrepresented him, and that he is "now done with such men." He says I have misrepresented him, and tried to put him in "a ridiculous light" by saying that he admitted that there was no positive evidence in the New Testament that there were disciples at Troas, or that anyone was ever immersed, but that he claimed inference as the only foundation for either. In *THE TENNESSEE BAPTIST* of April 26, 1884, page 2, here is exactly what he said: "I am ready to admit there is no positive evidence in the New Testament that there were disciples there (at Troas). Neither is there any positive evidence in the New Testament that anyone ever was immersed. And yet we, as Baptists, 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 positive proof? The answer is, by legitimate inference." 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 be 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 eunuch, and I would like to know what advantage Bro. C. has over them, if the whole matter is to be settled by inference? Such reasoning 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 Philip 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 immersed? 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 Testament 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 ever immersed, the verdict of the religious world would be, that Baptist churches have no right to exist, and in a few years there would be none. All his anger and hard words arise from his inability to prove inter-communion, and like all the others who have made a similar failure, his last resource is to be angry, and become very dignified, and claim that he has the "field." When General Pope got back to Washington from the Manassas battle-field, he boasted that he made the Confederates leave the field in haste, and that he had run them down, and he told the truth; for the Confederates did leave the field in haste to pursue him when he fled, but he ran so fast they could not catch him, and actually gave up the chase for want of strength to pursue him farther; and that is about the way Bro. C. drove church-unionists from the field.

After denying that there is any positive evidence of immersion in the New Testament, he now wants to have a discussion with some one that he may have a chance to prove that immersion is the New Testament baptism. Bah! There is positively nothing on which to found an honest, fair inference that the Lord's supper was ever observed at Troas; or that there was ever a church of Christ there; or that any disciples of Christ lived there in Paul's time; but in order to have inter-communion there as a precedent for the practice, Bro. Coleman seems to be willing that the door, the independence, and the very existence of Baptist churches may go. The original manuscript containing Bro. Coleman's articles are on file in the office of *THE BAPTIST*, and it can be seen that not a page is missing; and yet he continually refers to it, and insinuates that I found it impossible to answer them, and so destroyed them. But the whole manuscript is there, and shows that he is mistaken. And I venture the opinion that no Baptist in Arkansas, or out of it, will believe that I did anything of the kind, and he is injuring himself only.

Farewell, Bro. Coleman, and may the Lord bless you in your declining years, and make your heart sing with the inexpressible happiness that springs up from the planted grace of God, and cheer your passage over the troubles of life, and through the swelling floods of the Jordan to the "sweet fields of Eden" beyond. JORGE HARRAL.

Eudora, Miss., Nov. 26, 1884.

We carefully examined the former articles of Bro. Coleman, myself, before giving space to the foregoing farewell reply of Bro. Harral, 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 anyone 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 evidence" and no "positive statement" of immersion in the New Testament?—Ed. BAPTIST.

THE CHURCHES OF BIG HATCHIE ASSOCIATION.

DEAR BRETHREN:—There is only one more month in this year. Some of our missionaries have not been paid a dollar since July. They are needing 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 necessities of life for want 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 rendered by our missionaries. How many Baptists can claim to be loyal to Christ and refuse to help send the gospel to the destitute is something strange beyond description to me. Where are our deacons? What are they doing? Brethren, deacons, I mean, visit around among your members, take collections, and send to our Board at Brownsville. This must be done or our work will cease. Shall the Board discontinue her missionaries? Are you going to strike down the hands of the Board, and of their servants, our missionaries, by your indifference? I do not believe you will do that unrighteous thing. The Board needs four hundred dollars by January 1st. There are about 5600 Baptists in the Association. Then the Board only calls on you to give about eight cents for missions in your bounds between this and Christmas. Only eight cents for Christ in one month? There will be five times that amount spent for tobacco by these same Baptists. Come brethren, pass around the hat, take up the money. Pastors all of you preach on the subject. Deacons see that your pastors do preach on the subject.

In behalf of Big Hatchie Board. R. A. VENABLE.

THE GOSPEL OF EVOLUTION.

THE following may be considered as a very fair summary of the gospel of evolution:—

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

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

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

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

5. And the primordial germ became protogene, and protogene somehow shaped orsone, then was the dawn of life.

6. And the herb yielding seed and the fruit tree yielding fruit after its own kind, whose seed is in itself, developed according to its own fancy. And the eternal without us that maketh for righteousness never knew nor cared anything about it.

7. The cattle after his kind, the beast of the earth after his kind, and every creeping thing became involved by heterogeneous aggregation and concomitant dissipation of motion.

8. So that by the survival of the fittest there evolved the alimulae from the jelly fish, and alimulae differentiated themselves into the anthropomorphic primordial types.

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

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

DENOMINATIONAL SERMONS—FIRST VOLUME.

BY J. B. GRAVES.

This first volume contains the six following Denominational Sermons:

1. The Act of Baptism.
2. The Symbolism of Baptism.
3. The Relation of Baptism to Salvation.
4. The Lord's Supper a Church Ordinance.
5. What is it to Eat and Drink Unworthily?
6. Conscience: What is it?

Send for a copy for your libraries. Price, 75 cts. Address Baptist Book House, Memphis, Tenn.

DANCING CHRISTIANS.

THE ready suggestion that young people must have amusement, and that there is less harm in 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 piety and devotion to the truths of God's word. Their influence is weakened for good, while their example often leads others astray. Even if it were lawful, it is not excellent; 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 which countenance dancing cannot long retain their spirituality. Not that everything of the kind should be made a matter of discipline; but Christians who sanction such things, encourage worldliness. Let the teachings of the pulpit, and the instructions of the friends, be plain, that the modern dance is at least objectionable, and opposed to Christianity. Any approach toward its endorsement should be deplored.

SAMPLE PAPERS.

We will send *THE TENNESSEE BAPTIST* for 4 months, from time subscription is received to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers 12 months for \$1.

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

PROF. HULL, F. R. S., of the Palestine Exploration Society, read a paper this autumn before the Church of England Congress, in which he referred 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 centre of Jerusalem; but that the real site seems now to have been fixed "beyond the pale of controversy." Jesus "suffered without the gate." (Heb. xiii: 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 outside the city, but also beyond the suburbs of it. Yet it was "near to the city." (xix: 20). "As they lead him away, they laid hold on one Simon, a Cyrenian, coming out of the country." (Luke xxiii: 26). "The language of the Evangelist seems to imply that the procession, on leaving the pretorium, passed, not through the city, but outside it." The pretorium was near the second wall of the city; and beyond the second wall north of the city "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 midst of suburban residences. We are obliged therefore to look outside and beyond these limits for a position which would answer the requirements of the several narratives, which are 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 habitations. It was by the way-side leading into the country, and was within easy reach of the pretorium, or Herod's Judgment Hall, which occupied the northwest angle of the temple area."

In the wall built by Agrippa is a gate called, Herod's gate, to the north of the ancient pretorium; and from the pretorium "an ancient Roman causeway 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 limestone, 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 cemetery of Jewish times lay on the north side of the city, and therefore in the neighborhood of the Grotto of Jeremiah. A Mohammedan cemetery occupies a portion of the platform. Here, undecorated by any building, sacred or profane, stands, in its naked simplicity, the natural platform on which was erected the cross of the Savior. We can scarcely doubt that the ancient Roman causeway, stretching to the direction of Herod's gate, and opening out almost in front of the platform, was that along which the procession moved, after 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 crucifixion, but all the intelligent European residents of Jerusalem, amongst whom may be mentioned the British and American consuls; that "General Gordon, in his notes on Palestine, takes the same view;" that he, himself, has adopted it, "after having carefully considered the subject;" and "that amongst all the objects referable to the time of our Lord, none seems to him more clearly genuine than that which he has described as the site of Calvary."

October 25, 1884.

WILLIAM NORTON.

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

To the Fayetteville Baptist church: Your committee appointed on the 9th of November, 1884 to draft resolutions of respect in reference to the death of our beloved brother and pastor, Rev.

Charles W. Callahan, would respectfully recommend the following for your adoption:— By the unanimous votes of this church Bro. Callahan was called to its pastoral care in September, 1883. He accepted the call, and on the 1st of October following entered upon the discharge of his duties as pastor, and continued as such for one year when he was a second time by the church with unanimity called to assume pastoral care over it.

His promptness in the discharge of his duty, his uniform devotion to the welfare of those over whom he had charge; his amiable disposition, general manners, and consistent walk in the footsteps of his Master, bound him to us in indissoluble bonds of love and affection; while his noble and manly bearing, exemplary piety, and Christian deportment, commanded the esteem and admiration of all who knew him.

About the first of September last, while at the post of duty, he was stricken down by the hand of disease, and confined to a bed of affliction, suffering most excruciating pain until the hour of his death. He died at his 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 indeed a true type of the Christian and courteous gentleman.

Whereas, It has pleased God in his wise providence to call from his field of earthly labor our beloved brother and pastor, Rev. Charles W. Callahan, by reason of which sad dispensation our hearts are deeply bereaved, and the church left without a shepherd, and while with our finite minds we may not comprehend our Father's providential dealings with his children, yet we bow in humble submission to the will of him who doeth all things well, knowing that "all things work together for good to those who love God;" and whereas it is becoming that we, his surviving brethren, testify our appreciation of his virtues, and 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 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 virtues.

3. That we hereby tender to our bereaved sister, his widow, and to his relatives our sympathy and heartfelt condolences. May abundant grace be administered to our beloved sister, and to his aged mother, to enable them to bear patiently and submissively this sad affliction.

4. That these resolutions be entered upon the minutes of this church, published in the *Arkansas Evangelist*, *The Tennessee Baptist* and Fayetteville papers, and that copies be furnished his widow and relatives.

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

Fayetteville, Ark. Nov. 1884. Committee.

FROM CARSON COLLEGE.

BRO. GRAVES—I got my *Tennessee Baptist* into this evening, and I turned it over hastily to see how you were; and I find from Miss Nora's pen that you are not so well as you were three weeks ago. I had fondly hoped to hear that you were better, but am doomed to disappointment. Since I first heard of your heavy affliction, I have deeply sympathized with you, and have earnestly prayed for your recovery. Hundreds of your brethren in East Tennessee are earnestly praying for your recovery.

May our heavenly Father raise you up from your bed of affliction to be the joy and comfort of your wife and children, and to be yet a greater blessing to the Master's cause in your future life than in the past.

How unsearchable are ways of divine Providence. In this heavy affliction perhaps God is preparing you for the best work of your life. Trust it may be so. May God grant that your trenchant pen may be wielded for long years in come in defense of our holy religion.

I am not capable of giving you advice, for I have sat at your feet for twenty-five years, and have been instructed by you, as I have now *The Tennessee Baptist* and all your books; but I write simply to assure you of my warmest sympathy for you in the hour of your great suffering.

When I saw what you said in regard to the three young ministers, I determined at once that I would help you in raising Bro. William's board here at Carson. I have secured in pledges \$5 on Bro. William's board, and I am sure I will get \$30 at Mossy Creek. And when I get it I want it to go to your credit, for I feel that we owe you that much balance for the Lectures. I will look after the matter in the near future, and will report to you; will pay money on his board here and send you receipt.

I must not weary you with this letter. God bless you. Very truly,
JESSE BAKER.
Mossy Creek, 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 believe the brethren will help you to accomplish all you wish, and we would feel wretched if we did not believe also that our brethren and sisters will help carry out all our pledges to the young ministers at Jackson this year.

ARKANSAS LETTER.

BRO. GRAVES—On the third Sunday instant, I baptized Dr. Robinson of this county, (Lonoke) into the fellowship of pleasant Hill church. The Doctor is an old citizen, and about sixty years of age. He has entertained a Christian hope for a number of years, but could not suit himself in a church till now. He is the eighteenth one that I have baptized into that church in the last two months, and several of them Methodists, four at least.

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

This makes thirty-nine persons I have baptized this season; and eight or ten of them were Methodists.

Pleasant Hill church has been in the back-ground for years. Had serious troubles, but is now in good working order, with some ninety members, while four or five years ago she numbered only twenty-five. Bro. J. P. Eagle preached for it the past three years before this, and did a good work, as he is capable of doing that in anything he engages in.

This is my first year with the church. God be praised.
R. J. COLEMAN.
Cabot, Nov. 24, 1884.

ORDINATION.

BRO. GRAVES—A presbytery was called to meet with the Pilgrim'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. L. M. Mayhoney. Text: 1 Tim. iv: 16. It was truly a master effort of his life. The examination was conducted by Eld. L. M. Mayhoney, which was searching, and did credit to the profound Scriptural research of the examiner, especially on all doctrinal points and Baptist usages. The candidate acquitted himself nobly. Rev. A. W. Sandlin delivered the charge and presented the Bible. Rev. John Deaton made the ordination prayer. Truly there is another strong and true Baptist in the field. Benediction by Rev. L. M. Mayhoney. Rev. A. W. Sandlin moderator. Bro. Wm. Hodges is a strong friend of the *Tennessee Baptist*, and well known in Lee and Itawamba counties, Mississippi. *Baptist Record* and *Texas Baptist*, please copy. Alvarado, Texas. A. W. SANDLIN.

FROM PARIS, ARK.

BRO. GRAVES—I am a dear lover of the Baptist 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, fervent 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 ministry. No three of us speak in the same tongues, nor mind the same things. Brethren 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 Baptists and many others here are grieved because of your afflictions. I pray God to care for you as only an all-loving Father careth for his child. Yours in Christ.
J. J. WATSON.

FROM MUDDY-CREEK ASSOCIATION

RESOLVED, That the Muddy-Creek Baptist Association adopt the following resolutions, or rather article:—

To all to whom these presents may come greeting: Whereas there is an impostor sprung out of Muddy-Creek Baptist Association by the name of John H. Moody, an ordained minister (Baptist) of the gospel, described as follows: About five feet eight inches high, dark complexion, large eyes, and full of feelings. 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 Baptist*, also to *The Tennessee Baptist* for publication. On motion the above article was unanimously adopted.
JOHN J. GILBERT, Moderator.

JAMES M. HYDRE, Clerk.
Jefferson county, Ala. Oct. 18, 1884.

THE OLD PATH GUIDE.

IN the *Old Path Guide* of October 18th, 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; so 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 one of the apostles or primitive Christians did" not refuse to partake of the Lord's supper in their own church when members of "churches of the same faith and order" were invited to partake? Or will you tell us "which one of the apostles or primitive Christians ever partook of the Lord's supper with the unbaptized, as your people frequently do? Give us 'a thus saith the Lord' dear old *Guide*, or hereafter hold your peace.
Henderson's Cross Roads, Tenn. J. T. O.

OBITUARIES.

ROBINSON—Mary V. wife of George A. Robinson, was born in Carroll county, Miss., August 20th, 1840. She was married to Bro. Robinson January 1867 and was baptized into Obrien Baptist church by Elder L. M. Paterson, September, 1870. Bro. Robinson moved here December 1882, and joined Providence church, February, 1883, where

she lived until her death, which occurred at her residence near Broughton, Nevada county, November 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 affectionate wife, and a kind-hearted mother. But the Lord called her, and she answered the summons with an expression of joy, leaving behind the full assurance that her way was clear, and her eternal happiness sure. "Blessed are the dead who die in the Lord." The disconsolate husband, and 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 feel;
But the God who hath 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 Paralee, wife of Eld. J. B. Periminter. She was born July 20th, 1854; 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.

It is not a funeral fiction, but a physical fact that our sister died in the triumph of a living faith. She bade her attendant relations an affectionate farewell, and told her weeping husband that he was her only tie on earth, and that it was better for her to depart and be with Christ. Trusting in Jesus, she sank like a babe asleep upon its mother's breast; no fear, no woe to dim that precious, eventful hour. She passed into the regions of the blessed, where sorrow, pain and misery are unknown.

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

While the year 1884 was young, our beloved brother Periminter wrote you of my sad bereavement 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 beloved brother's faithful wife. It is a refinement of our religion that we can bear each other's burdens, and weep with those who weep. Yours fraternally,
W. E. A.

Prescott, Ark.

CONTROVERSY PREACHING.

THE Baptist Banner has the following sensible words on controversial preaching:—

Some of the best revival sermons that are delivered are the best types of controversial preaching. The sinner is shown why he should be a Christian, and all the various pleas of the carnal mind to the contrary are taken up and shown to be deceptive. Even D. L. Moody's sermons are full of 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 church forms and ordinances is not the thing for the unconverted.

But after men are converted they should be baptized and come into Christ's church. "He that believeth and is baptized." First a Christian; next a Baptist. This is Bible order. Show the Christian why he should be baptized. Answer all the objections against being baptized. Show him that the Baptist ceremony may have received in infancy was of no worth. This is controversial preaching! Show the Christian that the church is his home. Show him what the church is; that it is a company of immersed disciples. Show him that in the church is the Lord's table, and that it is nowhere else. Meet all his objections against these things. Give a reason for the faith that is in you. This is controversial preaching.

And when this kind of preaching is properly done, it is "heart-searching and conscience-striving." It is not a "husk without a kernel" at all. Christ 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, than to depend on tracts alone to reach the unconverted. The living minister must speak out.

We know that the Northern Baptists give more money. We know they have more educated ministers than do their Southern brethren, 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 brethren depend simply on the truth as it is in Jesus, and though some of them preach in uncultured language, God honors it and gives them glorious fruitage.

We do not want to be misunderstood here. We 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.

TALKS.

Tell every body about our 50 cents offer.

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

Will not some brother at each of the Associations held in Tennessee this fall, speak a word in favor of the old *Tennessee Baptist*, and rally up a list of new subscribers for it? Also in the Report on Baptist Literature have attention called to the Baptist Book House, where every Baptist and religious book published in America can be had by retail or wholesale at publisher's prices, for books and Sunday-school books and helps in full and varied supply, and cheap 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 Baptist preacher known to us, as reference to prove his guilt.

BAPTISTS TAKEN NOTICE.

J. C. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been excluded from Bethesda Baptist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church when demanded. Baptists of other States take notice.

T. M. HAZLEWOOD—Reference, Ben. McBryan, Church Clerk, Arkansas, Ark.

EDWARD HARRIS—Reference, J. W. Wann, Ch. Clerk Carrollton church, Ark.

ELD. ROBT. TOLLEN—Reference, Eld. A. J. Paddy, Hempstead, Texas.

REV. A. G. JONES—Address George Jones—Reference, *Baptist Recorder*, Raleigh, N. C.

T. C. GALLAND—Reference, W. B. Crumpton, Sheld's Mill, Ark.

J. C. LOP, ARK.—Reference, Eld. A. Lomax, Hazlehurst, Miss.

R. T. GOODRUM—"uthbert has a visitor, Rev. R. T. Goodrum, a Baptist minister of Tennessee, in quest of health." He was excluded from the Baptist church "for repeated drunkenness."

ELD. JAMES C. OUCHT, who is now traveling in Texas, is an excluded member of the Baptist church at Volceno, with the following reference. Reference, the Clerk of that church.

T. M. LEE, expelled from Rosebud church for adultery and desertion of his family. Address S. J. Thomas, Clerk of Rosebud church, White county, Ark.

Give us your position, Bro. Thomas.

JOHN H. RAWHOFF, expelled from the Blind Spring church, Savannah, Tenn., for gross unchristian conduct, and for asking his wife and children. He is of a very dark skin, black hair and beard, black eyes and the whites of a yellow cast, and of an erect countenance, weight about 160 and some forty years old; a keen, shrewd, bad head. Reference—S. W. Barret, Savannah, Tenn. Baptist papers west of Mississippi will please copy.

ELD. J. B. BARRY—Whereas, this church had charges against Elder J. B. Barry for unchristian conduct; and at his request, the church calling a council from sister churches to hear the matter, and advise the church. The council that was called, after hearing the matter, found the charges sustained, and advised the church to withdraw fellowship from him, and demand his credentials. The church has done so. And whereas, said J. B. Barry refused to give up his credentials. Therefore, be it resolved, that we, the Oakland Baptist church, publish him, as excluded from this church, and that this preamble and resolution be sent to the *Arkansas Evangelist* and *The Tennessee Baptist* with a request to publish the same. Done by order of the church in regular Conference Saturday before the first Sunday in June.

G. W. RYAN, Moderator.
D. A. P. EASTER, Church Clerk.

JOSHUA W. JOHNSON, a small, fair complexioned man, is an excluded member of the Baptist church at Union Gap, Ark., for gross unchristian conduct, and for asking his wife and children. He is of a very dark skin, black hair and beard, black eyes and the whites of a yellow cast, and of an erect countenance, weight about 160 and some forty years old; a keen, shrewd, bad head. Reference—S. W. Barret, Savannah, Tenn. Baptist papers west of Mississippi will please copy.

G. M. MAXWELL, once a member of Cedar Grove Baptist church, Henderson county, Arkansas—was expelled from said church for drunkenness and lying. He still holds his credentials, having refused to surrender the same to the church on demand. Eld. M. Maxwell is pastored thirty-five years old, about five feet six inches high, fair skin, light hair and blue eyes. He is held by the church as a religious impostor. He is a very bad man. Baptists please look out. Reference—J. L. Bayless.

RE. C. MOORE—The church at Maple Springs on Saturday before the third Lord's day in September excluded H. C. Moore, formerly an ordained minister. He still holds his credentials, stating that he had lost them, which statement the church refused to accept. It is fair to complain, if a man and church refuse to accept. It is fair to complain, if a man and church refuse to accept. It is fair to complain, if a man and church refuse to accept.

When last heard from he was in Arkansas. Reference—W. C. Chapman, church clerk, Rood's Bluffs, Texas.

The Tennessee Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE
THAT IT MAY BE DISPLAYED BEFORE THE EYES OF THE TRUTH.

GRAY & MANAFFY Publishers

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority

of the word of God as the only sufficient rule of faith

and practice. The Bible, and the Bible only, as opposed to

all human tradition in matters both of faith and practice;

we must claim as being a distinguishing doctrine of our de-

nomination—a doctrine for which we are called earnestly

to contend.

2. As Baptists, we are to stand for the ordinances of Christ

as he enjoined them upon his followers, the same in number,

in mode, in order, and in symbolic meaning, unchanged and

unalterable till he come.

3. As Baptists, we are to stand for a spiritual and regener-

ated church, and that none shall be received into Christ's

church, or be welcomed to his ordinances, without confessing

a personal faith in Christ, and giving credible evidence of

regeneration of heart.

Church Policy.

The Baptists believe that a Christian church is a local con-

gregation, and complete in itself.

2. That, under Christ, each church is absolutely sovereign

and independent.

3. That to each church Christ committed the sole guardi-

anship and control of the ordinances—preaching the gospel

and administering baptism and the Lord's supper.

4. That all church rights and privileges, as voting and the

Lord's supper, should be limited to the discipline of each

church.

5. That no semblance of ecclesiastical authority can be

exercised save by a local church.

6. That each local church alone is invested with all eccle-

siastical power—power to elect and commission and depose

its own officers, power to receive, discipline and exclude

its own members.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural

societies by affiliation, ministerial or ecclesiastical, or any

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 ecclesiastical or ministerial

equality with Baptist churches.

Silence is the most efficient Accomplishment of Error.

A MATTER WORTH ATTENTION.

WE know of dozens of men, 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 Baptist Flag. 'Now, will Bro. Ray

tell us where the Baptist school is, and who the

planted by the uneducated preachers, because now

the churches demand educated preachers? If they

cannot get a field with a living salary already pre-

pared for them by others they will remain idle, or

engage in secular business. Take those "dozen of

men" named by the Baltimore Baptist for an ex-

ample. If they are peers of the pastors, why do

they neglect the churches? Why do they not go

to the sleeping churches, and arouse them by the

blasts of the gospel trumpet? When God calls a

man to preach, it he will do his duty, God will call

a people to hear him. If he is too bashful to go

to the church without an invitation, let him go to

the destitute fields, and raise up a "holy people"

for the Lord. We do not doubt that many of our

ministerial students have been called of God to the

work, and will succeed all the better in their life

work by an increase of knowledge in our schools.

It is in good order to aid such ministerial students

when necessary. But, under the present system,

to the numbers educated at the expense of the de-

nomination in some of our schools we get too small

a per cent of live preachers. We do not regard it

necessary to call names. The above facts are known

and deplored by the brethren. Our system of

ministerial education needs improvement.—American

Baptist Flag.

We admit there is an evil; but our neighbor is

on the wrong track for the remedy, and is calling

attention away from it. To begin where he leaves

off he says, 'To the numbers educated at the ex-

pense of the denomination in some of our schools

we get too small a 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 min-

istry who have not 'previously brought forth 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 denomi-

national expense, or be ordained without either a

call to the ministry or an education. We doubt

whether there is a Baptist institution of learning

in 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 their 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

unfit 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

churches neglect them.' Now, if our brother, of

the Flag, will just plant his colors at every church

door, and place the responsibility where it belongs,

and teach the churches a lesson on the great evil

and wrong of putting uncalled ministers in the

ministry, and putting uncalled men into our

schools, and thus imposing them on the denomina-

tion, he will do a needed work. As to 'fields with

a living salary already prepared for them by others,'

we believe few ministers, educated or un-

educated, make serious objections to them. Neither

are more anxious to find 'sleeping churches' than

they ought to be. Let the churches attend to this

matter, and let the slumbering saints awake to the

evils and danger it involves. A few blasts from

your 'gospel trumpet,' Bro. Ray, will do good in

this direction.—Texas Baptist Herald.

We heartily endorse the position of the Texas

Baptist Herald, after an observation of forty

years.

50 CENTS FOR FOUR MONTHS.

We will send this paper for 4 months

for 50 cents—ministers not subscribers

12 months for \$1. This offer good until

December 1st.

PUBLISHERS.

EDICRAMS

Just see what the Baptists have done in Texas

for the cause of education: "The friends of Waco

University, Texas, are rejoicing as they have not

done for many a long year. They have just raised

an endowment fund of eighty thousand dollars,

which will be increased by the citizens of Waco to

one hundred thousand." This has been accom-

plished mainly through the efforts of Dr. Burleson.

When will the Baptists of South Carolina do as

much for Furman University?—Baptist Courier.

And we ask, when will the Baptists of Tennessee

do as much for the Southwestern Baptist Univer-

sity at Jackson? One hundred thousand dollars

must be raised as its endowment fund ere long to

place it upon a firm foundation.—The Foreign

Mission Journal for November shows that Ten-

nessee has contributed, from September fifteenth

to October sixteenth, for foreign missions four

hundred and ten dollars and thirty cents. Now,

let us keep it up through the year, and it will be

something like a reasonable contribution.—The

Situation in China is still full of perils to our

brethren, both foreign and native, and calls for

constant prayer to him who alone can shield them

in danger and bring good out of evil.—Foreign

Mission Journal.—People sometimes complain

of the long prayers of the preacher in the country,

but such grumblers should go to England for a

while. Dr. J. W. M. Williams says he heard a

son of Spurgeon pray nineteen minutes, and Bro.

Landells seventeen minutes.—Central Baptist.

Dr. I. T. Tichenor said at the Missouri General

Association that over half the population of the

South are under Baptist influence. If that be so,

then a fearful responsibility is upon Baptists.—

Baptist Reflector.—Pastor Christian is preach-

ing 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,

Louisville, has undertaken the support of Mrs.

Davault, missionary to China. Only one other

such society undertakes as much, says the Western

Recorder.—Bro. J. T. Hancock, Shuglak,

Miss.: Your communication received; but as

you 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-

terest to our readers.—We thank our Bro.

Moody of the Florida Baptist Witness for the

kind invitation extended us by himself and his

good wife and daughter to make their house our

home whenever the physicians should think

Florida climate would prove beneficial to us. How-

ever desirable it may be such a pleasure seems

distant now, when every move is one of intense pain;

but the fraternal feeling that prompted the in-

itation is no less appreciated by us and family.—

Dr. A. J. Frost of Sacramento, Cal., writes that he

failed to get THE BAPTIST that contained the first

three articles on divorce, which he much desires,

as he wishes to preserve the series. We regret we

cannot send them to him; but cannot some good

brother do Dr. Frost the kindness to let him have

these three papers, or articles, which he so much

needs?—Dr. Wm. H. Strickland has had a

formal call to the First Baptist church, Jackson,

Tenn.; and we sincerely hope West Tennessee may

have the good fortune to claim him at no distant

day.—Bro. J. H. Corley, Fort Gaines, Ga.: All

that we have written on that subject can be

found in the Seven Denominations.—Our Bro.

Frank DeCourcy reports his health much improved,

and has accepted a call to the church at Sumter-

ville, Fla. He pronounces Florida a fine missionary

field.—Bro. J. R. Martin: We are not also

just now to answer queries, so will have to file

your five questions till some other time.—A

Baptist pastor in Tennessee, at the close of the first

year of his pastorate, told the church that, although

he had received thirty persons, yet the net decrease

was forty-eight, owing to the "discipline of more

than fifty worthless members. He declared that

the church was much stronger with the smaller

list, as camp-followers were demoralizing to an

army, and dead-weights of no value to a railroad.—

Western Recorder.—One of the richest Bapt-

ists in America has lost three hundred thousand

dollars by late financial reverses, besides the loss of

ITEMS.

Every one who will subscribe this month, and send a fifty-cent subscription, shall have this paper one year for \$1.50.

PUBLISHERS.

Spurgeon 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 blither and narrow-minded. There is a sort of universal-adulation 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, consequently, the jail is empty." Mark that word "consequently." It is the reason and inspiration of prohibition enthusiasm. — *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 vulgarity 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 Mormonism, and who has made Mormonism a thorough study, says that the system was conceived in a lie, brought forth in a falsehood, cradled in a fraud, nurtured in deceit, and is fed on deception. And he says that he weighs not only his statements, but the expression of them. — *Western Recorder.*

When some one pointed to the Catholic convent which stands upon the site of the old home of Jesse Mercer Dr. Mell said: "I am not at all sorry of that. The Catholics believe in sacred relics, and we do not. We, of all Christian people, are most unlike them." The Catholics gave seven thousand dollars for Jesse 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, six; Arkansas, four; South Carolina, four; Texas, 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.*

It is not often that we have seen the temperance question presented so tersely and forcibly as in the following, from the *Baptist Weekly*: "Stop all moderate drinking and, in five years, there will be no drunkards; and the two hundred and fifty thousand liquor saloons in the United States will be closed up. Moderate drinking leads to immoderate, 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 guests are at the board? Is the happiness of those who are dear to us less a matter of moment than that of strangers? Can we afford to peril that which is so delicate, and so easily marred? The grace, the beauty, the poetry of life can be preserved, even in the privacy of home, if the heads of the family so will, from the beginning, that life be not cheapened nor vulgarized, but that it be exalted by every observance which heightens mutual respect and confidence. — *H. M. Poole.*

At the installation of a new English prelate a sermon was preached from the text, "And the lot fell upon Matthias." Considering that the English bishops are appointed by Mr. Gladstone, and might be named by any prime minister, however immoral, it seems that such a text is scarcely appropriate. If there is anything that shows the incon-

gruousness of the claims of the Episcopal church to exclusive apostolicity it is the manner in which bishops have, for centuries, been selected for the English church. The church itself has nothing to do with their appointment, but must accept any one the secular power designates. — *Baptist Weekly.*

A Baptist preacher in this State was recently offered three hundred and twenty acres of the best Texas land, the deed being made out, upon condition that he would move into and preach in the surrounding country. The preacher is poor; and 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.*

Will all cigarette-smokers read this, and ask themselves the question whether they have a right 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 cigarettes contained opium. He therefore collected, by purchase of reputable dealers, a dozen packages of the most prominent and high-priced cigarettes to be had, which he forwarded to a Pittsburgh chemist for analysis. The considerable quantity of opium in all the standard brands was astounding. The universally recognized bondage resulting from the use of opium in any form or degree, especially by 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 precede 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 distress was such that he became "fearful that it would settle down in a fixed melancholy," and that one day, while meditating upon his own state, and that of his impotent 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." 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 says: "I delivered over one hundred discourses to crowds of weeping sinners." It was no useless waste of time, when, for many days, Waller "retired into a grove of pines for the purpose of prayer." If a pastor would have his people pray, he must pray himself; if he would have sinners weep, he must weep himself. Clouds of mercy hang over every Baptist church in the South, and to bring down their gracious contents upon the land you have only to do as Absalom Waller did.

Here are sentiments which ought to frame themselves in the bosom of many a Tennessee Baptist, into a constraining argument for liberal contributions to the endowment of our colleges: "The emperor Hadrian said to an old man whom he saw planting an orchard: 'Surely you cannot hope to eat fruit from these trees. Why, then, should you plant them?' The aged man replied: 'Sir, I have been eating all my life from trees that other men have planted, why, then, should I not plant some trees for those who shall come after me?' The answer was as wise as it was noble. What is our civilization but an orchard that other generations have planted, and watered with tears and sweat and blood? We ought to be ashamed to say, as one of the French kings said of his kingdom, 'It will last my time.' We ought to be concerned for the future, and transmit as much of good as we can. John Ziska, the great Bohemian general, gave orders that, after his death, his skin should be made into a drum, to animate his old soldiers with new heroism, and to inspire the hearts of their enemies with terror. So a Christian should desire to live on in the beneficent influence which

he has exerted long after life's silver chord has been loosed, and its golden bowl has been broken. — long after the body has returned to the dust from which it came, and the spirit has returned to God, who gave it." — *Christian Standard.* There are many Baptists in Tennessee who could easily give one thousand dollars 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 then have a better conscience, both living and dying. — *Missionary Baptist.*

An especial offer to young ministers at school. To every young minister in any college or theological seminary in America, we will send "The New Great Iron Wheel" at cost, for the next six months — 90 cents. New Methodism will confront them every where, and constantly, and they should prepare for it. It is a practical work on Polemics. PUBLISHERS.

Rev. Dr. Byers, secretary of the Ohio State Board of Charities, a Methodist, said at the social science congress, Saratoga, with reference to a criminal 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 have come to the conclusion that I ought to follow my Savior; and so I am going to be baptized, and join the Baptist church.'"

No human attachment should stand between us and obedience to our Savior, who is also our Lord, the more our Lord by virtue of his being our Savior. He has said: "Ye are my friends if ye do whatsoever I command you."

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, to 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 unanimously 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 of her way, gathering strength and influence in her progress. The pastor, Bro. Lamar, has had much sickness in his family. His wife's mother has passed on hence. — 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 unite with her in conducting a course of meetings for the awakening of sinners from death unto life. Let those who feel an interest in these special efforts impetrate the throne of grace that the blessing of God may overshadow the church, and that the result may be all that the most devout heart could desire. — Bro. A. O. Montague of Sorby writes us: "We have recently completed a very comfortable new house, thirty-two by forty-eight feet, painted and seated it, and had Eld. J. M. Corbin to preach us an opening sermon on the ninth of November. I am pleased to say it is finished and paid for; and we have the best house in Indian-creek Association. — The church at Dumphin has three hundred and seventy members. — The Chaffy church, Moore county, ordained Bro. Barry McNatt to the ministry November the sixteenth. — The Boon's-creek church was recently engaged in a course of meetings in behalf of the sinners of that community. — Recent meetings in Six-mile church resulted in six being brought into the fold. — Mamie Woodcock, youngest daughter of the associate superintendent of the Bigfield church Sunday-

school, died about three weeks since. She was a member of the Sunday-school; and our Nashville contemporary publishes the very beautiful and touching tribute to her memory adopted by the school. — Eld. G. W. Griffin of Nashville is delivering, every Thursday evening, a lecture to his church on the book of Romans, the object being to create and promote a love for Bible study. — Two members of Mrs. Nelson's class in the Sunday-school of the First church, Nashville, died in the course of two weeks, one of them being Thomas R. Jackson. — We regret that we are called upon to announce that Bro. A. Hatchett, teacher of the senior Bible class of the First church of this city, has seen fit, on account of advancing years and poor health, to retire from the head of the class, announcing the fact to the superintendent two Sundays since. He is a man full of experience and grace, with a mind well stored with useful knowledge, and is eminently adapted to the task of guiding a class in the study of God's precious word of righteousness and truth.

TEXAS. — Giddings church is still without a pastor, but is trying to keep up regular service. — A Sunday-school paper has been established in Dallas, called the *Home and Sunday-school*. The meeting-house in Denison is almost completed, and will be the prettiest house in that town. — Bro. S. E. Whipple 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 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. Carson 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, Eld. W. E. Penn preaching the sermon of the occasion. Pastor Law and the church have acquitted themselves very handsomely in the matter of a church edifice, if we should be permitted to give due credit to the intelligence waited hitherto 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 Trinity-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 the operation of amputation. Life was despaired of for a while, but is now beyond danger. — Eld. J. A. Hackett of San Antonio, speaking of his chance from Shreveport, La., to that city, rejoices in the labors performed there, and the continued love and esteem of the brotherhood, but 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 fit, for a separation; and I am free to admit that the cause were on the pastor's side. I seemed to have about exhausted my inventiveness, 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 true; and an honest confession is good for the soul." How many men would make such a statement! Bro. Hackett was pastor in Shreveport eight years. — Eld. W. Dodge of Missouri, formerly of Austin, has been called as pastor by the Terrell church. — Eld. W. E. Penn's gospel-tent campaign ended two or three weeks since. He began in the latter part of July at Waxahatchie. The new house and parsonage at Bryan, not 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. Dixon goes to Belmont, Gonzales county, as pastor of the church there. — The church and Sunday-school in Plano have been greatly revived since Eld. Kimbrough returned to the pastorate there. — Bro. J. M. Hunt, music teacher, has a good class, and is doing exceedingly well, in Burnett.

— Eld. J. B. Cole is succeeding extremely well in his labors at Pilot Point, and is preaching also at Rowlett Creek and other places. The Pilot-point church is weak, but has a very good house. — Bro. Bland Beauchamp, who went to William Jewell College, Missouri, to finish his education, proposes to return to this State to engage in preaching or teaching, or in both. — The pastor of Abilene church reports a fine revival spirit pervading the community, and the Sunday-school in a happy condition. — The McKinney church has invited Eld. W. W. Finley to assume the relation of pastor to her. — J. W. T. Fackler is published as Baptist minister guilty of bigamy and drunkenness, and is supposed to be now in this state. Look-out for him. — Eld. Tully Choice of Kilgore has been bereaved of his wife, who had, for years, been a patient Christian sufferer. — Prof. J. G. Nash and his inestimable lady have built up the Sherman Institute to be the largest school for young ladies, perhaps, in the State. Seven years since they started with a dozen pupils and a small building, and now have extensive buildings and about one hundred and fifty pupils, and a large number of boarders.

MISSISSIPPI. — The World's Exposition of New Orleans, some month 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 theologians in the United States to address the people assembled there. The subjects of the addresses will be of a historic nature, and not upon disputed theological questions. The committee has mapped out a programme for the occasion, which will be 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 Bogalusa (Moonville) 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 candidate. Also, on the fourth Saturday in November Bro. J. A. McCulley was ordained as a minister of the gospel by Oak-hill Baptist church. Eld. J. W. Randolph preached the sermon; examination of the candidate by the writer; charge by Bro. Randolph; 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 all for these columns. Laymen and ministers, let us know of everything of importance that comes under your notice.

ALABAMA. — The Judson Female Institute of Marion, it is said, has been forced to turn away several pupils because there was no room for them. How much more cheering than the old cry in many schools of empty halls. — The youngest of the two children of Eld. A. C. Davidson, pastor at Marion, died a few weeks previous. — Eld. A. C. Davidson of Marion has made a very favorable impression on the people of that community. — FLORIDA. — An interesting and profitable course of meetings was lately conducted by the church and pastor, Eld. Z. A. Crumpton, at Cedar Keys. — The Wekiva Association set apart the fifth Sunday in November to be observed by the churches as a day of fasting and prayer for God's blessing to descend upon them. — Baylis V. Baker, thirteen-year-old son of Bro. and Sister Baker of Glendale, Orange county, died November the thirteenth. — A young lady, a member of the Sunday-school of the church in Live Oak, was immersed into that church the ninth ultimo. — MISSOURI. — Eld. F. M. West has resigned the care of the Buckner church. — Eld. J. N. B. Helper has located at Fairview. — Deacon G. K. Biggs, one of the patriarchs of Wyconda Association, has lately been visiting the scenes of his childhood in Pike county. — The Salt-river Association brethren wish to have a pulpiter

— Eld. G. T. Colvin becomes pastor, for his full time, of the church in Stanberry. — Dr. S. H. Ford recently had quite a severe spell of sickness, but is now quite recovered. — The members of the Helena church are rejoicing at the completion of their new church-house. — The Helena church-house and parsonage are valued at twenty thousand dollars, and are encumbered by a debt of five thousand dollars. Eld. L. L. Word is pastor of this church.

MISCELLANEOUS NEWS.

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

The First church, New Orleans, has baptisms almost every Sunday.

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

Murreesboro, Ark., is said to be fifty years old, and has never had a house of worship built in it.

The colored Baptists of Missouri have pledged themselves to raise one thousand dollars for the Congo mission.

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

In Lexington, Va., Eld. J. B. Taylor has been rejoicing at the gracious outpouring of the Spirit upon 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, throw a kiss to the sun.

Spain decides in favor of the toleration of all creeds, and for freedom of worship, in Cuba. Does this open a way for a Southern Baptist mission in that island?

Bro. G. W. Everhart writes from Parsons, Kan. "Bro. Hurlbert has wonderful success here. Forty or fifty persons have joined the church. Our church 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 sixteen accessions to the church, for which we are thankful."

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 SEE BAPTIST" FOR 1884-5.

4000. — Having upon the assistance of the patrons of this paper, we have given our personal obligation to be responsible for the board of three young ministers the present year two at Jackson and one at Carson College. The least sum that will be sufficient to pay the board, lights, and washing of these three will be \$400. The young ministers have been selected, and they are each devotedly pious, and notably promising men. There will be over forty this year applying for help in part, or altogether, and we cannot propose to do less than to guarantee the expenses of three believing that among the thousands of our patrons, God will send out in the hearts of four hundred to help us a little, and divide up the sum. We believe that all the young ministers who have been aided by this fund, who are settled pastors, will contribute annually to this fund. Frank DeCoursey, who graduated last June, promises yearly, and if possible monthly, until he has paid back all and with interest. This is noble, and should encourage all to contribute. In a few years this Baptist fund alone will keep ten young ministers at school.

PAID. — Mrs. J. R. Graves, \$1; Miss Nora S. Graves, \$1; Miss Lela M. Graves, \$1; Miss Lou T. Graves, \$1; Miss Lilla Myrtle Graves, \$1; J. R. Graves, Jr., \$1; George A. Graves, \$1; W. C. Graves, \$1; Master Calvin Z. Graves, \$20; Mrs. W. P. Marks, \$1; Frank DeCoursey, \$4; A. L. Ferras, \$1; B. F. Shreveport, La., \$1; Eld. L. L. Word, Tex., \$1; Bro. L. A. Morrison, Tex., \$1; P. J. Harrison, Tex., \$1; John Windsor, Cal., \$2; A. Sister, Grand Junction, Tenn., \$1; Mrs. M. J. Montroy, Miss., \$2; Mrs. J. S. Callaway, Texas, \$1; Mrs. E. A. Watson, Tenn., \$1; R. C. Kuzmiller, Tenn., \$1; J. B. Perkins, Ala., \$1; J. W. McDonald, Tenn., \$1; G. W. Towdy, do., \$1; W. E. White, Tenn., \$1; T. B. Coleman, W. Va., \$1; T. E. Price, Tenn., \$1; R. J. Dow, Tenn., \$1; J. H. Slade, La., \$1; W. G. E. H. Ruffin, Cal., \$1; T. F. Holt, West Va., \$1; W. G. Anderson, Miss., \$1; A. M. Maness, Miss., \$1; Mrs. M. O. Aberton, Ill., \$1; Hattie Satterfield, Mo., \$1; W. A. Newman, Tenn., \$1; H. H. McFadden, do., \$1; J. H. Barker, do., \$2; H. H. Barker, do., \$1; C. P. Walden, Miss., \$1; R. H. H. Barker, do., \$1; R. B. Fuller, Miss., \$1; R. H. Barker, do., \$1; A. L. Ivey, Ala., \$1; R. H. Barker, do., \$1; M. R. & Mrs. C. O., \$1; L. A. Scott, Tenn., \$1; J. D. Gregory, Cal., \$1; L. M. Walton, Tenn., \$1; Mr. & Mrs. M. Boller, do., \$1; Mrs. M. C. Lewis, do., \$1.

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