

for the application of this name to him in whom we trust. "In the beginning was the Word, and the word was with God, and the Word was God." This is he of whom also it is said, with reference to his humiliation. "The Word was made flesh and dwelt among us," and of whom again it is said, in a vision of his approaching triumph: "And he was clothed in a vesture dipped in blood, and his name was called the Word of God."

Can it be doubtful who it was who revealed himself to Abraham as his shield and exceeding great reward, with the affluent promise of future blessings, and regarding whom it is said: "And he believed in the Lord, and he counted it to him for righteousness." This is no other than he of whom it is now said to the ransomed sinner: "He that believeth on the Son hath everlasting life." The Word was not then indeed made flesh, but then "in the beginning was the Word," and from the beginning we perceive him whose delights were with the sons of men, presenting himself to their faith, revealed as their shield and exceeding great reward. Abraham and the believer of this day find rest and refuge in the same deliverer, as from the same safe hiding-place they, in effect, cry out together: Behold, oh, God our shield, and look upon us in the face of thine anointed!

The faith of Abraham embraced the same person as the faith of the Christian, though he was not yet known by the blessed name of Jesus. But it may still be asked: Had Abraham's faith in his blood? Abraham could by no means anticipate the wonderful particulars of the way by which the incarnate Word accomplished our redemption. But we are warranted in saying that Abraham did anticipate the incarnation of Jehovah, in whom he believed; for in the days of his humiliation, Jesus said to the Jews: "Your father Abraham rejoiced to see my day: he saw it and was glad." Typical sacrifices were the means by which divine wisdom chose to teach the great lesson of "the putting away of sin by the sacrifice of himself," and to keep that fundamental truth vividly before the minds of his people of old; and we may not suppose that men so chosen altogether failed of their object. The mass of formal worshippers looked no further than the type; but the called of God offered these sacrifices in faith, looking to that which they signified, and received by anticipation the remission of sins: they were counted righteous. So the apostle says of Christ: "He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Nothing short of this could have met the case of Abraham as a sinner. No obedience could avail for his justification; the time for that was past; he was a sinner, and what he needed was deliverance from condemnation, which the death of the Mediator alone could effect. This alone he found, when, denouncing all his own doing, he believed in him, and he counted it to him for righteousness.

Abraham was illustrious among the ancient examples of faith; but there was nothing singular in the object of his faith. Under his name of Jehovah or Yahveh, he who will be, the Word Jehovah, the Angel Jehovah, we find the same deliverer constantly revealing himself to faith, and faith constantly reposing in him, from the days of man's fall. When the first-born of Eve saw the light, she, rejoicing in the thought that the promise was fulfilled, and the seed given who should bruise the serpent's head, called her child Cain, gotten or obtained, for she said: "I have gotten the man Jehovah," which is the strict rendering of the phrase which in our Bible reads: "I have gotten a man from the Lord." When long after, when her hopes of Cain were blighted, and another generation began to succeed the immediate children of Eve, men rose to more correct views of the promise; but still they cleaved to the hope of the Coming One. And in the days of Enos we are told, "Men began to call upon the name of Jehovah or Yahveh, he who will be," the very form in which faith shall find its latest utterance; "for whosoever calleth on the name of the Lord shall be saved." This is he

of whom Knoch, the seventh from Adam, prophesied, as he foresaw his coming glory: "Behold! the Lord (Jehovah) cometh, with ten thousand of his saints, to execute judgment upon all."

We cannot trace this name through the ages during which it has been the rallying-point of faith and hope; but as we have said, it will prove a most profitable study to trace it through the Old Testament, upon almost every page of which the understanding of this name will shed fresh light. From the earliest ages it was the name in which believers embodied their confidence in a coming deliverer; but a time came in which it was not all promise. When, in fulfillment of his promise, and as foreshadowing a future and greater redemption, he took Israel by the hand to lead them out of Egypt, this was the very character in which he made himself known to them, and this is the name in which he sustained his peculiar relations to them, Yahveh, he who will be the promised deliverer, to whose coming hope had looked, now actually present, to lead the people like a flock. The ignorance of a malignant enemy of our faith, who wears the robes and usurps the name of a bishop, has tortured the gracious announcement of this fact into an argument against the infallible truth of Scripture: "And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known unto them." The shallow malignant turns back to find the word "Jehovah" in the record of the lives of these patriarchs, in order to show a contradiction of this word of God: "By my name Jehovah was I not known to them." As though, if these Scriptures had been a fabrication, the fabricators could have overlooked so obvious a blunder, and left it to be detected by Bishop Colenso three thousand years afterward! Upon that name men had called from the days of Enos; but the hope they expressed had now begun a fulfillment. In that very character the Almighty stood in relation to his chosen people. Thenceforth this is his name forever, and this is his memorial unto all generations, until the promise shall have its complete fulfillment, when "he who shall be" Jehovah, "he that shall come," will come, and will not tarry.—Ford's Christian Repository.

LOOK TO JESUS.

BY DAVID DILLARD HAGGARD.
In thy petty care of life
Look to Jesus:
In thy doubts and thy strife
Look to Jesus:
In thy sorrow and thy pain
Do not, do not then complain,
Look to Jesus.
When the world around is drear
Look to Jesus,
When the soul is filled with fear
Look to Jesus;
When the faith seems to be strong,
And the heart is filled with song,
Look to Jesus.
If thy faith is small and weak
Look to Jesus:
If thy soul rich blessings seek
Look to Jesus.
If thy heart more joy would know,
Ever to thy Savior go,
Look to Jesus.

I have read of a man who carved a beautiful marble figure on the top of a large building. When it was finished, he drew back and back in admiration, until there was only a foot between him and death. A friend saw his danger, and seizing a chisel, struck at the statue. The artist started forward to save it, and was saved himself. It was a step in the right direction. Remember, coming to Jesus is stepping heavenward; coming to Jesus is life.—Selected.

The highest and best road of education is to form our ideas into words,—to crystallize them into speech. We all feel that here we fail. Our thoughts well up, and almost burst their limits; but faulty speech will not give color and glow which the soul infuses into the thoughts.

Missions.

MEXICO.

THE (home for the monthly missionary meeting of the Grone-street church, Augusta, Ga., on Wednesday, October 29th, was Mexico and our work there. It is the custom of the pastor to devote the last Wednesday evening in the month to the discussion of missionary interests, and so doing, to yield the time to the brethren generally. Not only is there a pleasant relief from a monotonous routine, but the profit of the assembled membership is secured, and the mission spirit conserved. The visit of Bro. Powell awakened a deep interest in many of the brethren, which was visible in the enthusiasm attending the discussion of his work upon the occasion mentioned.

After devotional exercises, Mr. N. L. Willet read an admirable paper on "Mexico and the Mexicans," introducing the mind of the meeting to the character and country of these people. Mr. Charles Z. McCord followed with a chaste and teaching address on "The Religious Needs of Mexico." Mr. McKimne Law gracefully presented the more particular question of "Powell and his work in Mexico." Mr. F. T. Lockhart concluded by answering, after his own happy style, the query, "Can Christ help a Mexican?"

One of the gentlemen helped to solve the disputed question as to the place which women should occupy in our devotional meetings, by reading, as her contribution, the following exquisite poem, prepared for the meeting by one of the gifted ladies of the church. It deserves to be reprinted in all our denominational papers:—

MEXICO.

O beautiful land, whose azure skies
Are kissed by the waves, where the sunset dies;
O beautiful land, that beseeching stands,
O desolate land, that wringeth her hands,
And calleth for help.

"For darkness hath wrapt me around," she saith,
"The darkness of night and shadow of death;
I open my windows toward the East,
And I watch your skies, where night hath ceased,
And long for the light.

"My altars are waiting for fires from heaven;
O you to whom light has been freely given,
Bring a lighted torch from the sacred fire
That burns on your own, ere our hearts expire,
And set them aflame."

A captive in chains, she shows us her scars,
And stretches her hands through her prison bars.
Implores us to take the resistless sword,
Whose sheath is this jewelled and beautiful Word,
And break them away.

Her sons and her daughters famish for bread
That over our table is richly spread;
Can we close our hearts to that thrilling cry?
Shall we give them bread, ere they faint and die
For the Bread of Life?

Ay, dying of thirst, at your very doors,
For the water of Life, that is freely yours;
A fountain that springs and is never dry;
Shall they die of thirst ere they drink? Shall they die
And water so near?

An exile, beholding the lights of home,
She sits in the dark and calls us to come
And show her the shelter from wind and rain;
She calleth to us,—shall she call in vain,
O brothers, in vain?

The use of a little tact and thoughtfulness would give almost every village and city church the benefit of an aroused interest in missions, by the adoption of some such plan as is maintained at Augusta with so great success. L. B.

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 3 months, from the subscription is received to all non-subscribers, for 50 cents. We want them to sample it. Ministers not subscribers 15 months for \$1. PUBLISHERS.

Historical Department.

BAPTIST CHIEFS AND BAPTIST HISTORY.

BY REV. T. O. JONES, D.D., OF NORFOLK, VA. NO. 1.

At the late anniversary of the Southern Baptist Convention, in the city of Baltimore, one of the ablest and most honored of its members made, as he is wont to do, on such occasions, a great speech upon foreign missions. We had not the happiness of hearing it. But we have been told that it was received, in its general tenor and substance, with great satisfaction and applause. There was, however, one feature of it—a strong and pungent declaration—which it is said, was not so well received by some who were present. It seemed to them a disparagement of their ecclesiastical brotherhood. It wounded their denominational esprit de corps. The speaker referred to, is reported by the editor of the American Baptist Reflector, corroborated by the editors of the Biblical Recorder and the Alabama Baptist, to have said: "I committed an unpardonable sin in the estimation of some people, down at Waco, last year, and I add to that offense now. I don't believe that there is any power on earth that can prove a succession of pure, gospel, apostolic churches, from the days of Jesus Christ down until now. If that is treason, put it in your pipe and smoke it."

At the anniversary in Norfolk, a few weeks later, of another large representative body of Baptists—the General Association of Virginia—another able and eloquent speaker made, as the reporter of the Religious Herald of Richmond, says, a "splendid oration" before the Historical Society. We were not so fortunate as to hear that speech, either. The reporter, however, tells us that the speaker began "by saying that history was useful in enabling us to understand the present, and urged the value of gathering and preserving the minute details. * * * He alluded, with great emphasis, to the value of the proper interpretation, of even the minutest facts of history. He made a very feeling allusion to the meeting, in 1845, in Augusta, Ga., which resulted in the formation of the Southern Baptist Convention, and urged the importance of preserving all the details of the movements of that eventful period in our denominational history. He then spoke of Baptist history, and declared that he had no sympathy with the effort to trace an unbroken chain of Baptist churches back to the time of the apostles; yet, at the same time, he believed that the Baptists had a history of which any people might well be proud, and the record of which we should seek to preserve and perpetuate."

In a report of the same speech, in a recent issue, (25th Sep.) of the Baltimore Baptist, the speaker is represented as characterizing the claim "that the Baptists have had an unbroken organization through the years that are past," as one "full of the sublimest nonsense," affirming that "there is not an organization on earth that is the same that it has been;" and declaring,—after stating that "there is no proof that the Anglican church antedates Romanism,"—"and so it is true of the Baptists;" and adding to this emphatic statement, the strong and earnest adjuration to his brethren: "Let us divest ourselves of the unspeakable nonsense that we have had an unbroken organization since the day of Christ."

We have no controversy with these eminent gentlemen. We know them both, and highly estimate their ability and culture, as well as their moral worth and extended usefulness. Nor do we for a moment suppose that they themselves court controversy upon this subject. We only make their reported and perhaps unpremeditated extempore words the occasion of saying what seems to us opportune and important.

In regard to the first speaker, we trust we may be allowed, with all respect and courtesy, to say, in passing, that if he be rightly reported, we regret the tone and some of the terms of both the opening and the closing part of his declaration.

In regard to the second speaker, we will venture to say, with like respect and courtesy, that he seems to us, it is reported accurately, to have been not a little incoherent and dogmatical in some portions of his address. He magnifies the value of

history, emphasizes the importance of even its minutest details; urges his brethren assiduously to collect and carefully to preserve the materials of their own denominational history; yet says that he has no sympathy with the efforts to trace an unbroken chain of Baptist churches up to apostolic times, and declares, (in phrase so sweeping and severe as that which we have quoted from his speech,) in diametric opposition to the strongest and most warmly-cherished convictions of many of his best and ablest brethren, that there is no such chain; and that, therefore, the effort to trace it is futile and vain.

We ourselves believe and maintain that the Christian and apostolic character of the Baptist churches and ministry of our day, the evangelic correctness and completeness of their doctrines, the soundness of their faith and the validity of their ordinances, are in no wise dependent upon the existence of such a chain as that to which the speaker before the Historical Society refers—in other words, that unbroken and tactual ministerial and ecclesiastical succession is not at all requisite to the genuineness of the Christian and apostolic character of either ministers or churches. We agree with the illustrious Chillingworth, that "nothing but want of truth and holding error, can make or prove any man or church heretical, for if he be a true Aristotelian, or Platonist, or Pyrrhonian, or Epicurean, who holds the doctrine of Aristotle, or Plato, or Pyrrho, or Epicurus, although he cannot assign any that hold it before him for many ages together; yet should not I be made a true and orthodox Christian, by believing all the doctrine of Christ, though I cannot derive my descent from a perpetual succession that believed it before me. . . . What is more certain, than that he may make a straight line, who liath a rule to make it by, though never man in the world had made any before? And why, then, may not he that believes the Scripture to be the word of God, and the rule of faith, regulate his faith by it, and consequently believe aright, without much regarding what other men either will do or have done?" (See Chillingworth's works,—Charity Maintained by Catholics, vol. II, pp. 375, 376, 377.)

Yet, for reasons which will appear as we advance in our discussion, we cannot say that we have no sympathy with the effort to trace a succession of Baptist churches from the first Christian age down to our own.

The speaker before the Historical Society admits that the Baptists have a history—a history of which any people might be proud. We should think it a matter of great interest and importance to inquire when that history began; whether it has had any breaks or lapses; or whether it has been preserved in unbroken continuity. He urges his brethren to collect and preserve the memorials of the origin of their Convention in Augusta, and to secure the correctness and continuity of its subsequent records. Are not the memorials of the origin of the whole brotherhood, and the continuity of its annals in other ages and in other lands, of at least equal importance?

The philosophic as well as curious inquirer, naturally asks, if he feel an interest in theological and ecclesiastical questions, did the history of the Baptists begin in the time of Christ and his apostles, as the great body of Baptists believe? Or, as many of their opponents, and a few of their friends, say, at the opening of the Lutheran Reformation? Or is its beginning hidden, as Moshelm and many others affirm in the remote depths of antiquity?

Able men make learned and laborious investigations to determine the identity of the "Man in the Iron Mask," and that of the author of the "Letters of Junius," comparatively trivial and unimportant as those questions are; and everybody reads with interest their so far futile and unsatisfactory disquisitions. Others seek, at the sacrifice of comfort, health, and even life itself, to reach and penetrate the mysteries of the North Pole; or to trace the course and ascertain the source of the Nile, or, by large expenditure of time and talent, and other resources, to explain by whom, and when and for what purpose, the pyramids were built. Yet the speaker before the Baptist Historical Society, a professor for years in Baptist theological schools, and now president of one of the Baptist Universities, while urging his brethren "to gather up and preserve material for their history," insisting upon

"the importance of preserving all the details of the movements of that eventful period" when the Southern Baptist Convention was first formed, and emphasizing "the value of the proper interpretation of even the minutest facts of history," professes to feel no interest in the inquiry concerning the ancient and medieval annals of the whole Baptist people, and seems to put contempt upon the opinion that they have any such annals. Why is their later history, in its minutest facts and details so important, and their earlier, however problematical, unworthy of investigation and study? Why is the origin and subsequent history of one of their recent representative bodies so important while that of the origin and continued existence in remote ages of their whole ecclesiastical fraternity is a matter of such supreme indifference as to excite "no sympathy;" or so preposterous as to deserve no respect but only to be stigmatized as "sublime nonsense,"—whatever that may be?

Surely the effort by Baptists to solve the great question of their origin and history, is very natural, very reasonable, very right; worthy of their ablest and most learned men, and deserving the highest honor and applause, rather than ridicule.

While evincing a very becoming denominational zeal and self-respect, and gratifying a very laudable desire to know all that may be known of their illustrious ancestry, and of their whole people, such effort, earnestly and candidly made, cannot fall to prove in other and more important respects, eminently useful.

Every denizen of this world is naturally desirous of knowing as much as he may know of its origin, and tracing the chain of its continued and chequered history. The Greek, the Roman, the Hebrew, the Briton, the German, the Gaul, the American—all people—have felt the liveliest interest in their own origin and prior history. Every member of the human family, especially in these times of a confused and confusing skepticism, feels a profound interest in the question, which yet is no question, whether man is, in very deed, descended, without earlier or in any ancestry, from "Adam, who was the son of God," as the Evangelist Luke styles him; or whether, as certain famous scientists suggest, ourang-outangs and chimpanzees, and other inferior disgusting creatures, were links in his ancestral chain.

SEVERE, BUT TRUE.

WE have never, remarks the Presbyterian, seen sad facts presented more pungently than in the opinion rendered in the Supreme Court of Indiana lately, in denying a woman's application for divorce on the plea of her husband's continued drunkenness: "You voluntarily chose a drunkard for a husband, and you should discharge the duties of a drunkard's wife. His failure to keep a pledge of reformation before marriage does not justify you in deserting him. Having knowingly married a drunkard, you must make yourself content in the sacred relationship." The poetry is all "drawn out of our grievances when we shut our eyes to unflattering facts. 'Let him that is filthy be filthy still,' implies a divine judgment, but the certainty of habit as well.

If women could get over the silly conceit of their power of reformation over men with depraved appetites, and could learn that a man loves the satisfaction of an appetite of years more than any woman, and if silly women could be brought by such decisions as this court has made to know before they marry that they will not be divorced from their choice, and that if a rum-jug is taken to their bosoms it is for better or worse, with the probabilities of nine to ten that it will be the worse, and continue so until death, a better husband, and his icy fingers more to be desired than maudlin embraces, they would give convivial young men, who disguise their breath by smoking cubbs, etc., a wide berth. Then they would be content that these splendid wrecks should stay in the sty they have made for themselves until they can choose a master who will lift them above them. The world is in a poor business in wasting its sympathies over women who have reached their maturity age, against common-sense, the word of God, which says, "Be not unequally yoked together," and the entreaties of parents and friends, choose to put their lives within the circumference of a rum-barrel. If, knowingly, a woman is brave enough to choose a tippler for a husband, let her be womanly enough to die his wife, though his life may kill her.—E.

The Tennessee Baptist.

THOU HAST GIVEN A NAME TO THE DAY THAT SHALL BE CALLED BY THE NAME OF THE LORD.

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Investigating this vast store-house of divine knowledge and wisdom, our answer will be adapted to meet that want of the soul.

As before stated, the method of Bible study will depend largely upon the end in view. The methods for a believer and a disbeliever are not necessarily alike; indeed, they are necessarily unlike, since the objects of Bible study are unlike.

How to study the Bible? If this question is asked by a Christian worker, or one who desires to make effective use of the Bible in winning souls to Christ, the answer again will depend upon this new object of Biblical instruction. It is one thing to know how a sword is made; it is quite another thing to know how to use it. It is one thing to know how the Bible was made, — to know all about its authenticity and canonicity; it is quite another thing to know how to use the sword of the Spirit, which is the word of God.

How to study the Bible? This question may be asked by scholars, — men of rank in letters. Again, the answer will depend upon the character of that scholarship, and the object of sacred culture; for men may be scholars, and yet not be Bible scholars. On the other hand, we know of men and women who are eminent Bible scholars with little literary culture. Some one has said that an educated man is one who knows "something about everything, and everything about something." We know men, however, who know something about everything except the Bible, and everything about something, but not the Bible. And then there are men who know a little of everything and not much of anything. But there are scholars, walking encyclopedias of knowledge, who are not Bible scholars, nor do they seem to know how to study the Bible. We say then, again, and with emphasis, that the method of Bible study will depend largely upon the character of the Bible student, intellectual and moral, and the object which he intends to compass by such investigation of the oracles of God.

This outline which we have made in our introduction will form the basis of our remarks upon the question assigned us. In a very humble way we shall endeavor to answer the question, How shall we study the Bible? for the skeptic, the believer, the worker and the scholar.

I. How shall the skeptic study the Bible? And in the first place the skeptic should read the Bible; for it is a remarkable fact that, as a class, they are remarkably ignorant of the Bible. The first requirement of studying any book is to read it. A man was recently appointed to review a book just out of the press. In his review he began by saying: "I have violated the first canon of criticism; — I have read the book." So common is it for reviewers to criticize a book they have never read that this one felt as if he had violated the first canon of criticism, — having read the book. Skeptics criticize the Bible without ever having even read the Bible, much less having studied it. We say, then, to this class, if you would know how to study the Bible in order to be convinced of its divine origin, read the Bible. The Bible is like the sun; — it gives a light by which to see its wondrous page. All that the skeptic would need, in most cases, in order to be convinced is to read the Bible.

If a skeptic is morally honest, — if he sincerely desires to know the truth, that the truth may make him free, he will not only read the Bible, but he will read it carefully and prayerfully; he will read it daily and hourly, if opportunity offers; he will read it by course, and in sections; he will read it candidly and earnestly, desiring to know the truth. As we have said, the vast majority of the skepticism of the age would be dispelled by such thorough reading of the Bible.

But if the mere reading of the Bible does not convince the disbeliever, then we recommend a certain course of Bible study which will convince him, if he is morally honest, and really desires to be convinced. Most skeptics are not morally honest. They do not desire to discover disagreeable truth; they do not act according to the light

they have; they do not commit themselves by saying "I will obey the truth so far as I see it." "I will follow the truth, no matter where it leads, or what sacrifices it demands." But if the reading of the Bible does not convince, then the following method of study is recommended: Let the skeptic read prophecy and history simultaneously. He will soon find that much of the history of our world was foretold ages before it became history; that history is prophecy revealed, and prophecy is history concealed. He will soon begin to wonder how Moses, for example, in the twenty-eighth chapter of Deuteronomy, could have foretold the entire history of the Jews for four thousand years, reaching down to the present time, to say nothing of their destiny beyond our time. Moses said: "Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whether thou seek to possess it. And thou shalt grope at noonday, as the blind gropeth in darkness; and thou shalt not prosper in thy ways. And thou shalt be only oppressed and spoiled evermore, and no man shall save thee. And thou shalt become an astonishment, a proverb and a by-word among all nations whither the Lord shall lead thee. And the Lord shall scatter thee among all people from the one end of the earth even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot find rest; but the Lord shall give thee these, a trembling heart, a failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, 'Would God it were even;' and at even thou shalt say, 'Would God it were morning.'" How did Moses know all these facts, which have now become history? How did Hosea know that "the children of Israel should abide many days without a king, without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim"? How did Amos know that God would "sift the house of Israel among all nations like as corn is sifted in a sieve"? How did Ezekiel know that the valley of dry bones was the whole house of Israel, and that they, as a nation, should again stand upon their feet, and become the head of all nations?

The skeptic, when he comes to study the Bible critically and honestly, and compare its prophecy with history, will open his eyes in amazement. How did the prophets know these things so accurately ages on ages before they came to pass? How did they know that the Jews should be restored to the promised land? a thing which is this day being fulfilled before our eyes. Suppose the Amazon were to leave its mighty channel dry for two thousand years, and wander into all oceans and seas and lakes and gulfs and bays, yet never mingling its waters with theirs, always distinct, always easily identified, and finally return to the dry bed of the Amazon, climbing the lofty summit of the Andes, and roll on to the sea as before. Wonderful! Miraculous! No more wonderful or miraculous than this mighty people, surging among all nations, and returning finally to their ancient land, and all this told four thousand years before it came to pass.

Our skeptical student will begin to open his eyes at his first lesson. With his Bible in one hand and his history in the other, he will see a momentous correspondence and a wonderful identity. Two men not long since met to discuss the authenticity of the Bible. One was a skeptic, and the other was trying to become one. "Why have you not become a skeptic?" said the confirmed infidel to his friend. "Ah, the Jews, sir! the Jews, sir!" was the reply.

Our worthy brother, Dr. G. W. Boroughs, has changed his post-office address from DeSoto, Ga., to Nantule, Floyd county, same State, and wishes his correspondents to note and remember the fact

they have; they do not commit themselves by saying "I will obey the truth so far as I see it." "I will follow the truth, no matter where it leads, or what sacrifices it demands." But if the reading of the Bible does not convince, then the following method of study is recommended: Let the skeptic read prophecy and history simultaneously. He will soon find that much of the history of our world was foretold ages before it became history; that history is prophecy revealed, and prophecy is history concealed. He will soon begin to wonder how Moses, for example, in the twenty-eighth chapter of Deuteronomy, could have foretold the entire history of the Jews for four thousand years, reaching down to the present time, to say nothing of their destiny beyond our time. Moses said: "Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whether thou seek to possess it. And thou shalt grope at noonday, as the blind gropeth in darkness; and thou shalt not prosper in thy ways. And thou shalt be only oppressed and spoiled evermore, and no man shall save thee. And thou shalt become an astonishment, a proverb and a by-word among all nations whither the Lord shall lead thee. And the Lord shall scatter thee among all people from the one end of the earth even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot find rest; but the Lord shall give thee these, a trembling heart, a failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, 'Would God it were even;' and at even thou shalt say, 'Would God it were morning.'" How did Moses know all these facts, which have now become history? How did Hosea know that "the children of Israel should abide many days without a king, without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim"? How did Amos know that God would "sift the house of Israel among all nations like as corn is sifted in a sieve"? How did Ezekiel know that the valley of dry bones was the whole house of Israel, and that they, as a nation, should again stand upon their feet, and become the head of all nations?

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ARMINIANISM—WHAT IS IT, AND ITS DANGEROUS TENDENCY.

NO. 1.

WHILE the creed of the Methodist Episcopal Church North and South is Calvinistic, and its liturgy Romanish, the ministry of both is Arminian—Mr. Wesley's teachings.

DEAR BISHOP:—Mr. Wesley himself has defined what he understood Arminianism to be, and how far he endorsed it. "The errors charged upon Arminians by their opponents are four: (1) That they deny original sin; (2) That they deny justification by faith; (3) That they deny absolute predestination; (4) That they affirm that a believer may fall from grace, i. e., that he may fall, not only finally, but finally was to perish forever."

With regard to the two first, Mr. Wesley pleads not guilty, and admits that he does hold to the last three, although he says he does believe there are instances where the grace of God does act irresistibly, but not generally! [See Works, Vol. VI, pp. 133, 134.]

As to the first item, Original Sin, or the natural depravity of the race, owing to the fall of our first parents, you will not deny that it is so well known that your ministers, with scarce an exception, are Pelagians, and boldly advocate infant purity, in direct contradiction of the VII. Article of your religion, which they have solemnly sworn to hold and to teach; and yet you do not rebuke or question the propriety of their conduct!

The intelligent reader knows that any one who holds to any one of the above errors of Arminianism is justly classed as an Arminian, and that the last position, i. e., the possibility of a person once saved falling from God's grace, and ultimately being lost, is vital to the system of Christianity, since it involves a principle that is utterly subversive of it as a system of salvation by grace. No man can affirm and prove that a child of God can be lost without proving thereby that his salvation is in part or wholly of works. The doctrine constructively asserts it, for his ultimate damnation is attributed to his failure to continue his good works.

This to Mr. Wesley was a vexed question. From a careful examination of his writings, I am forced to conclude that his views are contradictory on this question. He has written on both sides of it, unless I am allowed to interpret him as an advocate of the final preservation of all real saints—all who attain in this life unto the full assurance of their regeneration. So to interpret him, would place him in full agreement with the Articles of Religion, which he adopted from the prayer-book of the church of England; while the opposite view, i. e., that it is possible for any Christian "to fall, not only fully but finally, so as to perish forever," places him in square antagonism to his own articles, as well as to his own published views! Which course, think you, is more kind to Mr. Wesley?

It is conceded that in the latter part of his ministry he preached and wrote much and vehemently against the doctrine of the perseverance of all saints, but the careful reader will see that his strongest expressions are hypothetical—i. e., "if a believer ceases to believe, 'if a believer makes shipwreck of his faith'—'God is the father of all of them that believe, so long as they believe.'"

In answer to the direct question, "Can a child of God go to hell?" Or "can a man be a child of God to-day and a child of the devil to-morrow?" "If God is our Father once, is he not our Father always?"

Mr. Wesley answers:— Now, the answers of Mr. Wesley, as you must know, are, to say the least, equivocal. Every

time Mr. Wesley was once in a state of doubt as to whether he adopted Calvinistic views, with his Bro. Charles and I united, or Arminian views, as confirmed by the statement contained in Mr. Augustus Toplady's letter to Mr. Wesley, as quoted by Dr. Brown in his "Arminianism," p. 418. Thus, in a letter from the Rev. Augustus Toplady to Mr. Wesley in 1792, we met with the following: "Why would you, of all people in the world, be so very angry with the doctrine of grace? For get not the months and days that are past. Remember that it once depended on the loss of a shilling whether the world should be a Calvinistic or an Arminian nation; and you resolved to be an Ar-

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Christian will admit that so long as a child of God believes he cannot go to hell, but the real question is, will not a child of God always believe?

So every Christian will admit that if one true believer makes shipwreck of his faith and continues in unbelief he will go to hell; but the question at this issue is, will a true child of God make shipwreck of his faith, and continue in unbelief until his death? I, with all Baptists, answer each of these questions with an emphatic negative, and could cite explicit passages of Scripture to sustain my negatives of each, viz: To the first, "Verily, verily, I say unto you, he that heareth my words and believeth in him that sent me, hath [not will have] everlasting life, and shall never come into condemnation, but is passed from death unto life." This means the moment one truly believes on Christ, and passes from a state of death into a state of life that is everlasting,—from a state of condemnation to a state of justification before God, and never to return into a state of condemnation. Such an one must be a saved man; saved the moment he believes. So the apostle could say; "There is, therefore, now no condemnation to those who are [to-day] in Christ Jesus." (Rom. 8).

To the second, Peter says: "All true believers are begotten to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them, who are kept [believers are not left to themselves] by the power of God through faith unto salvation, ready to be released at the last time." (1. 4. 5). And Peter decides the question whether a Christian can shipwreck his faith,—whether it is a perishable article or not, in the seventh verse.

"The trial of your faith, being much more precious than of gold that perisheth though it be tried with fire." Let Mr. Wesley or any Arminian take a lump of pure gold and try it in fire, subject it to the fiercest heat for any length of time, and see if he can make shipwreck of it, see if he can destroy it, and then let him believe the Holy Ghost, who, by Peter, declared that the trial of a true Christian's faith is more precious than that lump of gold, for there was more of it when it came out of the fire than when it went in! He was kept, and so will every saint be kept as he was in the day of trial. The child of God may slip and sin and fall, but hear David's declaration, inspired by the Holy Spirit, and confirmed by his own experience:—

"The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand." "For the Lord loveth judgment and forsaketh not his saints—they are preserved forever." (Psalms, xxxvii. 23, 28.)

Now, let us hear Mr. Wesley's opinion of a truly regenerated man:— "With regard to final Perseverance, I am inclined to believe that there is a state attainable in this life from which a man cannot finally fall; and that he has attained this who can say: 'Old things are passed away and all things in me are become new.'"—Wesley's Journal, vol. III., p. 289.

This is a clear surrender of the whole question at issue, for it is a certain fact that every true believer—saint—regenerated person—every child of God has attained to this state,—is passed from a state of death into a state of life everlasting—is wholly regenerated—though the manifestations of the change may not be so clear and satisfactory to some as to others.

Sometimes Mr. Wesley impresses me that he has an idea that there are degrees in regeneration—steps in becoming a child of God; that God, with the sinner's consent and willingness to believe on his Son, begins the good work within him, which work the sinner frustrates, shipwrecks his faith by withholding his consent and refusing to continue to believe; but upon this the word of God is also explicit:—

"Being confident of this very thing that he who hath begun a good work in you will perform it (finish it—marginal reading) until the day of Jesus Christ." (Phil. 1. 6.)

One thing is certain—Mr. Wesley has apparently advocated two views touching the final salvation of all saints. He can be quoted as teaching that it is possible for all true Christians to fall away and be finally lost; and that it is impossible for a truly regenerated man to fall so as to be lost.

And another thing is signally and sadly true, that the ministry of your church, with scarce an exception, hold and preach the erroneous and God-dishonoring view, put forth by Mr. Wesley, viz., that all Christians may fall away and be lost!

This being the doctrine Baptists have everywhere to meet, I deem it a fitting conclusion to these letters—to present a brief Scriptural refutation of Arminianism, and an exposure of its pernicious influence with an argument for salvation by grace through faith, without deeds of law.

Arminianism is pre-eminently the doctrine of the Roman Catholic church—it is not the gospel, but another gospel that utterly subverts the gospel of Christ, and destroys the very foundation of Christianity. If your church (?) was conformed in every other respect to the Scriptural model, this doctrine alone would stamp it as anti-Christian, and deserving to be opposed by every friend of Christ.

On this account I shall close these letters by an examination of the unscripturalness and evil influences of Arminianism, since this is the hydra that our ministers and members have to meet and expose every where your societies are organized or a circuit-riding holds forth.

GENERAL ITEMS.

We are pleased to be able to say that, although the inclement and suddenly-changing weather is much against him, the editor is fairly holding his own, which is all his physicians expect. The terrible pains of last month have quite left him, and, with no backset, his improvement will, we trust, be rapid.

Eld. W. L. Farmer of Marshall county, Miss., has removed, with his family, to Mexia, Texas. He is thoroughly endorsed by his old-home church in Marshall county, Spring Creek, as a faithful and sound minister of the gospel, and a worthy and honorable gentleman, and is by her so commended to the good people of Mexia. She also wishes the *Texas Baptist Herald* to notice the fact of his location there, and his standing as endorsed by her.

To save correspondence we would state to all who have remitted for subscriptions to THE TENNESSEE BAPTIST, which remittances have been received since October the twenty-fifth, that we have given credit to the new subscription rates. Those who sent two dollars have been credited for sixteen months; those who sent one dollar, eight months. Administrators, new subscribers, sending one dollar have been credited twelve months.

A BAPTIST PRAYER BOOK.—During our twelve years connection with the Baptist Book House, we have received numerous calls for a Baptist Prayer Book, and after diligent search through the catalogues of all the publishers with whom we do business, we have at last found a book, which, though not a Prayer Book, like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons. The title of this book is—"Aids to Devotion: Including Bickersteth on Prayer, Watts's Guide to Prayer, and Select Devotional Exercises." The title of this book explains its character and design. Besides the whole of Dr. Watts's unequalled Guide to Prayer it contains the richly evangelical Views of Prayer, by Mr. Bickersteth, with examples from Scripture and other sources, sufficient to illustrate the principles, and aid the young Christian in applying them to practice. The hints in the Preface are invaluable for social Prayer Meetings the benefits of which are sometimes wholly lost for want of observing just such things as he points out. 16mo. pp. 320. Cloth, \$1.00 Sent by mail post-paid on receipt of price Address CHAVES & MARAFFY.

QUESTIONS AND ANSWERS.

Here is a query answered by the New York Examiner which we condense:—

147. "What are your views of Baptist churches electing their pastors annually? Has it Bible authority? and is it calculated to strengthen or weaken the churches, and the hold the pastor has on the people?"

Our impression is that the habit of annually electing pastors is diminishing from year to year. We know of no authority for the usage, either in the Bible or in common sense. It seems to make a pastor a yearling, to say the least, if not a hireling; and it gives anybody that is disaffected, for however small a cause, a great opportunity to magnify it. The better way is for pastor and people to know each other so well before their relations are formed that it will be the object of each to make the union close and long. If the union is formed with this understanding changes will come sufficiently often.

ITEMS.

Christ was once thought to be worth fifteen dollars; but he is not so dear now. We can find you a thousand men who would betray his whole cause for worldly popularity, and this is much cheaper than dirt. Of course all his betrayers love him, and kiss him.

If a man is a Baptist, I like to see him a Baptist. We have a great deal of Mother Hubbard Christianity, which fits anybody. Away with it, and let us be Baptists, if we are Baptists.—JUNIOR BLACK, Georgia. Those are our sentiments exactly. But it will cost one something to be such a Baptist.

Heavier the cross the heartier prayer:

The bruised herbs most fragrant are. If sky and wind were always fair, The sailor would not watch the star; And David's psalm had ne'er been sung If grief his heart had never wrung.

Dr. Matt Hilleman has given up all pastoral work. The church at Trenton recently extended to him a call, which he declines. He will make Trenton his home hereafter. Thus Fayetteville is added to the list of pastorless churches in Tennessee.

The men who are battling to maintain the Christian Sabbath in these United States are battling for its civil institutions, as well as its moral and religious welfare. The continental Sunday will give us anarchy or despotism, or both in their natural order of succession.—Nashville Christian Advocate.

Up to the merciful Father

The prayers rise day and night, Away through the mist and darkness, Away on the wings of light; And none that was really earnest Ever has lost its way, And none that asked for a blessing Ever was answered nay.

"The liberal deviseth liberal things; and by liberal things shall he stand." (Prov. ill. 9, 10; Ps. cxli, 5, 9.) "The liberal soul shall be made fat; and he that watereth shall be watered himself also." (Isa. xxxii. 8; Prov. xi. 25.)

"That man may last, but does not live, Who much receives but nothing gives, Whom none can love, whom none can thank, Creation's blot, creation's blank."

The Journal and Messenger of Cincinnati, one of the oldest and ablest Baptist papers in the West, denies that John's baptism was Christian baptism.—that there was any Christian baptism before pentecost. This is pretty hard on a certain class of Baptists who have tried to make it appear that Jesus Christ was a Baptist because he was baptized by John.—Exchange. It is only hard on the editor of the Journal and Messenger.

Mr. Talmage, in a recent sermon on intolerance, recited the persecution to which the Baptists have been subjected, and then expressed the opinion that if persecution could have destroyed the Baptists there would not have been one of them living to-day. But now, when he casts his eye over the

country, he beholds more than twenty thousand Baptist churches, with a membership of millions. But he did not tell his people that his own church had been the most cruel in persecuting Baptists, with whippings and imprisonments.

Dr. T. G. Jones, formerly of Nashville, has a grand article in the Western Recorder, in which he touches up Dr. Curry and others for loose and unguarded remarks relative to a succession of Baptist churches. He strengthens his review with the strongest quotations from history, sacred and profane.—Missionary Baptist. We commence the publication of this grand article, this week; and we trust all will read and preserve it. Let those who see fit sneer at the declaration of Christ and those who believe it, we cannot be abashed by them. We shall stand by the words of Christ.

We learn from an exchange that a missionary in South America writes to a friend in Richmond that there are some fifty persons in a single neighborhood down there, converts from Romanism, who, without having seen any Baptist, or any Baptist book, except the New Testament, have reached the conclusion that the Baptists are right. They say that they have seen the evils of infant baptism in the Roman Catholic church, and that they cannot find any baptism in the Bible but believers' baptism,—"being buried with Christ." Will our Pedobaptist friends tell us how it is that these people were led to be Baptists simply and solely by reading God's word?

You are not understood? You are not appreciated? God knows it all; and in the great day you are not to lose your reward. The time of adjusting will come just beyond the shadows, in the brightness of eternal day. Every one will be measured as he is according to real merit. What if we are misunderstood and not appreciated? Have we a sense of duty performed, of a pure life lived, and a humble, faithful walk with God? If so, our way ought not to be a sad one. It is our duty to banish every care and sorrow which has a tendency to lead us in the wrong way. Let us banish everything which pulls down, and hold on to everything which pulls up, and our happiness will increase as we near our final reward.—Christian.

The most dangerous breakers in our denominational waters are the views of the false prophets on the inspiration of the Scriptures. More and more the heresies of these men have found their way into our papers and pulpits, until, emboldened by the privileges allowed them, their advocates have become blatant and defiant. Spurgeon says he would not allow one of them to come into his pulpit. Certainly we should not give publicity to their doctrines through the papers. Our churches should look to this also, as well as ordaining presbyteries. Ordain no man, call no man, until you are satisfied that he is sound on inspiration. "Beloved, believe not every spirit, but try the spirits, whether they are of God; because false prophets are gone out into the world."—Exchange.

We announced the purchase of the Missionary Baptist by the Baptist Gleaner. It is a consolidation it seems by the following from the Missionary Baptist: "Arrangements have been perfected between the Missionary Baptist and the Baptist Gleaner, by means of which the two are to be consolidated. It is with great pleasure that we make the announcement to our readers. The next paper will be issued next week, containing eight pages. The paper will be issued weekly, and two separate departments will be maintained. The paper will bear the imprint of both offices; that is, both the Nashville and Fulton offices. One side of the paper will contain the editorials, communications, etc., for the Nashville department, and the other will contain the same for the Fulton department. The names of editors, correspondents, associates, communications, etc., will be kept just as separate as if two papers were published. The editors of one department will not be responsible for what appears in the writings of the editors of the other department."

A writer in the Central Baptist says that the decline of infant baptism in the five leading Protes-

tant denominations in fifty years has been twenty-four per cent among Methodists, thirty-five per cent among Congregationalists, thirty-six per cent among Episcopalians, forty per cent among the Reformed, and fifty-four per cent among Presbyterians. This result has been brought about by the faithful and constant protest and teachings of Baptists. Rev. G. A. Jacob, D.D., an English Episcopal divine, in his able work on the Ecclesiastical Polity of the New Testament, says: "Notwithstanding all that has been written by learned men upon the subject it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there; no allusion is made to its efficacy; no directions are given for its administration. However reasonably we may be convinced that we find in the Christian Scriptures the fundamental idea from which infant baptism was afterwards developed, and by which it may be justified, it ought to be distinctly acknowledged that it is not an apostolic ordinance."

Florida Times-Union: Attention is now attracted in the South to a new cotton plant, which bids fair to prove immensely valuable. For many years A. A. Subers of Macon, Ga., has been carefully experimenting to hybridize the cotton plant that grows wild in Florida with the common okra. The new plant retains the okra stalk and the foliage of the cotton. Its flower and fruit, however, are strikingly unlike either cotton or okra. The plant has an average height of two feet; and each plant has only one bloom. This is a magnolia in fragrance, and equally as large. Like the cotton bloom the flower is white for several days after it opens, and gradually assumes darker shades of this color until it becomes red, when it drops, disclosing a wonderful boll. For about ten days this boll resembles the cotton boll, and then its growth suddenly increases, as if by magic, until it reaches the size of a big cocoanut. Not until it reaches this size does the lint appear. Then its snowy threads begin to burst from the boll, but are securely held in the place by the okra-like thorns, or point, that line the boll. One experienced picker can easily gather eight hundred pounds a day, and fast hands much more. Were the only saving that of labor in gathering the lint the result of Mr. Suber's experiment would entitle him to the everlasting gratitude of Southern farmers; but this is not all,—there are no seeds in the lint. Each boll produces about two pounds of long-staple cotton, superior to the sea-island; and at the bottom of the boll are from four to six seed. This new cotton, therefore, needs no ginning. Such a plant would revolutionize the cotton industry of the South.

NEWS FROM THE STATES.

TENNESSEE.—Bro. W. E. Penn declined to accept the invitation of the First church of this city to visit her the first of this month, and engage with her in conducting a course of gospel meetings in this city. He went elsewhere.—The First church, this city, has been engaged in a series of evening prayer-meetings every night this week. The object has been to awaken a lively spiritual interest among saints and sinners.—Eld. Matt Hilleman of Trenton preached in the Central church of this city last Sunday night.—The Sunday-school of the First church, this city, re-elected all of its officers by a unanimous vote last Sunday morning. Bro. R. G. Craig has been superintendent of the school about fifteen years.—At the annual meeting on Wednesday, the thirty-first ultimo, the Central Baptist church of this city reported all expenses paid to date, and a balance of several hundred dollars in the treasury. The receipts for the year, for all purposes, were over four thousand dollars. Work on the completion of the church will be begun about the first of February; and Pastor Lamar hopes to dedicate in June.

ALABAMA.—B. F. Riley will preach two Sundays in each month to the church in Livingston.—Eld. J. H. Curry has received the sixth call from the church in Carrollton, Pickens county.—Eld. W. C. Cleveland has accepted a call from the

church in Gadsden.—Eld. A. J. Hearn will be the pastor of Hickory-hill church this year.—Eld. W. H. DeWitt is pastor of Short's church this year.

MISSISSIPPI.—Bro. C. Crosby of Water Valley writes us as follows: "The church here has called to her pastorate, and he has accepted, Eld. H. F. Von Kohn."

TEXAS.—Bro. W. D. Powell recently visited the State in the interest of Mexican missions.—The directors of the Texas Baptist State Convention met in quarterly session Wednesday night last in Brenham.—The church in Cuero has sold her interest in the union house of that place, and proposes to build one exclusively her own.—Bro. A. Weaver of Georgetown proposes to continue his school there, and preach to churches in the country.—Eld. J. W. Cunningham of Decatur, Tenn., has been called by Cedar-creek church, Bell county.—Eld. C. H. Guarrant has been employed as a missionary in Navasota-river Association one-fourth of his time until the fifth Sunday in March.

MISCELLANEOUS NEWS.

Dr. Samuel Henderson has accepted the pastorate of the church in Northport, Ala.

The New Orleans Baptist conference comes off in February.

The Baptist Convention of Florida is forty-four years old.

On the second Sunday in this month the First church in Baltimore will be a centennarian, and will celebrate the occasion.

Bro. W. D. Powell expects to have a gathering of Baptists in Saitillo about the first of February, to witness the laying of the corner-stone of the first Baptist church in that city. Low excursion rates are anticipated. Bro. J. M. Pendleton is to go over and preach a sermon on the occasion, and possibly other noted brethren will be present.

RELIGIOUS MISCELLANY.

The revision of the Old Testament has been completed by the English-American committee. A few details only remain to be arranged; and the revision will appear sometime next spring.

The Turkish government has issued a decree forbidding the Jews to add to their numbers in Palestine by immigration. Those who wish to pray in Jerusalem may go and remain thirty days; but they must give security that they will depart in a month.

There is one clean spot in the whole Jewish district of Jerusalem: it is the old temple land at the western wall of Haran, one hundred and sixty feet long and ten feet wide. It is the place where the Jews perform their lamentations. There are always a few pilgrims there. On Friday night most of the Jews congregate there to mourn over the fall of the Holy City. In long Hebrew antiphones they bewail the departed glory, and lean their heads against the walls, and cry and kiss the stones.

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 from Wheel" at cost, for the next six months—50 cents. Now Methodism will confront them everywhere, and constantly, and they should prepare for it. It is a practical work on Polemic Theology. PUBLISHED BY—

SECULAR NEWS.

Birmingham, England, has a railroad station which cost two million dollars.

Three thousand three hundred and fourteen new post-offices were established last year.

Australia vigorously protests against the annexation of New Guinea by Germany.

On the seventeenth of December John G. Whittier, the poet, was seventy-seven years old.

Two hundred Chinese were killed in an engagement with the French December the sixteenth.

Russell Hancock, the only son and child of Gen. W. S. Hancock, died in Clarksdale, Miss., December the thirtieth.

In 1825 only one hundred and sixty tons of anthracite coal were sold in New York. Now the consumption is about twelve thousand tons.

The first part of Pilgrim's Progress has been translated into Persian by Rev. J. L. Potter at Tohoran.

Muriate of cocaine, a newly discovered anesthetic, is said to have been successful in dental operations.

It is now suggested in the dispatches that Gordon will have to come to the relief of Wolseley before he gets out of his entanglement.

Ten carloads of honey, valued at ten thousand dollars, were recently purchased at Santa Ana, Cal., for shipment to Liverpool via New Orleans.

The bread now baked in Naples is precisely the same shape as the loaves found at Pompeii, which were put into the oven two thousand years ago.

As illustrating the healthfulness of Jewish diet, it is said that during the cholera epidemic in France this year only seven Jews were attacked by the disease.

Mr. Gladstone pronounces the constitution of the United States "the most wonderful work ever struck off at a given time by the brain and purpose of man."

The Washoe Indians of Nevada violate a treaty between the Plutes when they appear on horseback; and their horses are forfeited to the first Plute who can lay his hands on them.

Queen Victoria has sent a dispatch to the residents of Balmoral stating that the Princess Beatrice will still reside with her after her marriage to Prince Henry of Battenburg.

It is charged that England has committed a breach of the neutrality laws in selling British merchant vessels to France to carry troops to Tonquin.

The rumor that Germany has annexed the Admiralty islands, the islands of New Britain and New Ireland and portions of New Guinea has a disquieting effect in England.

Gen. Fitz John Porter has been appointed on the New York police board. His first move, to secure the enforcement of the law requiring saloons to be closed on Sunday.

The new county of McIntosh in Dakota, which was government land until four months ago, does not contain men enough to fill the usual offices; but they have elected themselves as far as they will go.

The fires of insurrection are smouldering among the populace of Constantinople. The posting of seditious placards is a nightly occurrence. A body of Turks attacked a mill near Perlepe, a town in Macedonia, and killed and wounded several men.

The Illinois legislature is politically a tie on joint ballot, the Republicans having one majority in the senate, and the Democrats one in the house. When all the members are present the election of a United States senator may be impracticable.

It is an instance of the enterprise of the London Telegraph that it has purchased a large tract of land in the Mojave desert in Arizona, where the yucca plant grows, the pulp of which it intends to utilize by manufacturing it into paper.

The rapid rise in the price of quinine in the last month has caused considerable excitement in the drug trade. In explanation it is said that the immediate cause of the advance in price is the actual scarcity of the product.

Both the Spanish and Mexican reciprocity treaties are encountering a good deal of opposition. The sugar and cigar manufacturing interests are largely and injuriously affected by the former, and it is charged that the reciprocity is nearly all on one side, favoring Cuba and Porto Rico.

It is said France contemplates issuing a large loan January the fifteenth. Unless Ferry shall speedily settle the Tonquin difficulty France will declare war on China in order to avoid complications arising from her present anomalous position in the East.

A tunnel five thousand feet in length has just been discovered on the island of Samos. It was constructed about nine centuries before the time of Christ; and Herodotus says it served the purpose of providing the old seaport with drinking water.

It is announced that the first of this month the Greenwich observatory began to reckon the day as commencing at midnight, the hour being counted up to twenty-four, in accordance with the plan agreed to by the international convention on the subject recently held in Washington.

The people of the country are, according to the report of the internal revenue commissioner, consuming an increased quantity of liquor and tobacco, notwithstanding the hard times. The whiskey average is 1.27 per capita, beer ten and one-fourth gallons, and tobacco three and two-tenths pounds.

Gen. Lord Wolseley completed the concentration of his army at Korti last week, and was to have begun his march through the desert upon Shendi the seventh instant. The distance from Korti to Shendi is two hundred miles; and Gen. Wolseley calculates that the march will consume sixteen days, unless he meets opposition on the route from the enemy. A simultaneous movement will be made from Suakim against Osman Digma, in order to secure the flank of the Nile expedition of Gen. Wolseley from attack. Gen. Stephenson was to have left Cairo for Suakim on Wednesday to take command of the expedition from that place.

Madrid, December 31.—Further earthquake shocks were experienced yesterday. At Velez, province of Malaga, a city of thirteen thousand people, a few miles from Malaga, there were shocks of much violence. Many houses were totally destroyed. The people were terror-stricken, and abandoned the city altogether, and are now encamped outside the town. The telegraph station has been removed to the same place. Thousands of houses at Alhama are in ruins. The work of searching the debris for the dead bodies of victims of the disaster was vigorously prosecuted yesterday. During the day one hundred and ninety-two bodies were recovered. Shocks yesterday were also felt with more or less severity elsewhere throughout the province of Malaga and throughout Granada. They occurred between the hours of seven and ten o'clock in the morning. There was further loss of life and property at Periana, Rlogordo, Vinnila and Alfantejo. It is estimated that the total number of persons killed since Christmas is two thousand. The town of Albuquerros is completely destroyed. Many people perished, among whom were several local officials. Subscriptions for the relief of sufferers have been started at Madrid, Malaga and Granada. The king subscribed six thousand dollars. A later report says the panic caused by the earthquake is increasing. At Archidona, Granada, Torrox and Velez, Malaga, the inhabitants are still encamped in the fields. The museum, university, hospital, prison and government offices at Granada were more or less severely damaged.

ITEMS.

Bro. W. J. David and wife, missionaries to Africa, who have been resting in this country from their labors since spring, were to have returned to Lagos in December.

SEND ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of EYEGLASSES HYMAN, bound in cloth—just the book for country churches. Price \$1.50 per dozen, by mail, post-paid. 12

1885.

YOUNG MINISTERS' FUND FOR 1885.

By the help of our friends all the expenses of the two young ministers we engaged to support at Jackson have been met to this date. Now for aid to carry them through this session, ending next June. Who will be the first to send us five dollars, or one dollar, on the account of the three hundred dollars needed?

J. C. Sharp, Tenn., \$5.00; B. F. Wilson, Ark., 1.00; Mrs. Eva Smith, Ga., 1.00; B. W. Jarrigan, S. C., 50 cents; F. Hill, Fla., 50c.

The Young South.

MISS NORA S. GRAVES, EDITOR.

All communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN:—I promised you, several weeks ago, to once in a while give you a sketch of the life of some great and good man...

I read a sketch of the past life of Dr. W. D. Powell, our missionary to Mexico, to-day, which reminds me of my presence; and I am going to tell you about him...

William, Dr. W. D. Powell, was an earnest, hard-working boy, and was very eager for an education, but could see no hope of his ever doing anything but farm work until he got to be a man...

DEAR MISS NORA:—I fully intended to send you a free will offering for a Christmas present to our Mexican work, but circumstances forbid...

History repeats itself over and over again in the life of every truly great man in not only our free America, but in every nation. They were poor boys, who had to struggle against all the many obstacles that follow in the train of poverty...

The records of past men and events tell us we are to depend for our "men" of the future, not upon our city dudes and dandies, but the poor farmer-boys who are plowing and hauling to get just "a little schooling."

MISS NORA:—I send you one dollar and twenty cents for Charlie Remley, paying for the Little Workers for 1885; five cents for Garland Hyatt, which he made carrying chips for his grand-mother...

Yours is truly a New Year's letter, Mrs. Hyatt, and we thank you for it, and your good words and deeds. Let us hear from you and the children often this year.

AUNT NORA:—Doubtless you will be surprised at receiving a letter from two little girls of Little Rock, Arkansas, and Maudie White. We go to Sunday-school every Sunday at the Second

Baptist church; but it rained to-day, so we could not go anywhere; and, as Maudie's mamma takes THE BAPTIST, we have been reading some of the pretty letters of your many correspondents...

Yes, it was a surprise, a glad surprise, to hear from two little girls in Little Rock, who want to work for Jesus; and I have enlisted you among the Little Workers for 1885, which means you must write us every month or so, and send a dime a piece...

AUNT NORA:—I come again, after the Unity Association. We had a real nice time. The weather was fine. I heard Mrs. Sanford's husband preach at the Tishomingo Association nine years ago, at Gravel Hill...

DEAR MISS NORA:—I fully intended to send you a free will offering for a Christmas present to our Mexican work, but circumstances forbid. So I send it now, hoping that it may reach you...

Yours is indeed a Christmas letter, "Aunt Joe" giving us a nice start, and a happy heart with which to begin our New Year's work. I rejoice to know that you and yours will be one with us again this year...

Your letters always remind me of Mrs. Shorrouse and our dear cousin of her household whom we have missed from our circle for months past. Can it be they have left our ranks. We hope not.

I will give my young readers a text each week, with questions for them to think and read about on the Sabbath, and roll, as a soft pillow, under their heads each night, as they go to bed...

Where can you find these words? Who wrote them? What was he? Was he a good man? Did he ever sin before God? If so, what did he do? How many wives did he have? How many of his children can you name? Who was his wise son? Was his wife a righteous man? Who was his wicked son? Read the whole chapter when you find "our pillow," and tell me whom God hath promised to guide. Does he, anywhere else in the Bible, promise to guide them? If so, where? Is he your guide this new year? If not, who is?

Little Workers for 1885. We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madro Institute, Saltillo, Mexico, who is fitting herself to become a missionary among her own people.

Our Missionary Fund. We want all our young friends to help us with their alms and money to educate a young lady in the Madro Institute, Mexico, as a missionary to her own people. It will require at least ten dollars per month. Every nickel will help.

A LITTLE BOY'S WANTS.

FIRST YEAR. He wants a merry rattle, He wants a rubber ring, He wants a dainty swing-orbit, He wants mamma to sing.

SECOND YEAR. He wants a baby-dolly, He wants to dig for shells, He wants a penny trumpet, He wants a string of bells.

THIRD YEAR. He wants some blocks for building, He wants a horse on wheels, He wants a little wagon To fill with empty reels.

FOURTH YEAR. He wants a sword and pistol, He wants a fife and drum, He wants some books with pictures, He wants to be a Tom Thumb.

FIFTH YEAR. He wants a cap and muller, He wants some mittens red, He wants to skate on rollers, He wants to own a sled.

SIXTH YEAR. He wants big boots like father's, He wants a "v-loospede," He wants a slate and pencil, He wants to learn to read.

SEVENTH YEAR. He wants a goat and carriage, And just a few things more— Well, wait and see what Santa Claus Can spare from out his store.

—Kate Lawrence.

A DOLL'S MISSION.

SOMETIME ago two little girls living in Troy sent a large wax doll, whom they named Gracie, to the "Bible and Fruit Mission," with the request that it might be loaned at different times to children in Bellevue Hospital...

One day it happened that there were only boys in the ward where Gracie was taken, but one little fellow whose bandaged legs told the story of his being there, held out his arms longingly for the doll. His radiant face and the gentle touch of his thin fingers told without words the happiness of possession...

Did the little girls, whose thoughtful kindness gives repeated happiness to the children of Bellevue, think of those wonderful words of our Saviour which makes a service done for "one of the least" as if it were done for Jesus?—Alice M. Kellogg.

"Look at that doggie with the long nose?" said young Millades at the menagerie. "What's that called?" "That," replied his mother, "is an ant eater." "An ant eater," he repeated thoughtfully. "Then I wish they'd feed him on Uncle Jack's wife 'cause she didn't give me any birthday present."

Little Workers for 1885. We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madro Institute, Saltillo, Mexico, who is fitting herself to become a missionary among her own people.

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Chronic Catarrh.

C. W. Miller, of 406 South Fourth street, St. Louis, is twenty years of age, and has been a sufferer from chronic catarrh, which had become quite offensive. When he came to Dr. Hartman, two months ago, he was told it would take six months to cure him. But he has progressed beyond all expectations, and nearly all signs of the disease have disappeared...

Next came George Sauerbaum, residing at 1929 Carr street, St. Louis, who is an old patient of Dr. Hartman. He stated that he had suffered most intensely from chronic catarrh of the head and lungs, but is now almost cured, his lungs being entirely well and his head greatly improved. The gratitude of this gentleman was almost boundless, and he expressed it to the reporter in the strongest terms, saying "PERUNA will cure any disease."

I. P. Dukchart, of Cumberland, Md., superintendent B. & O. R. Co.'s Hotels (conductor on the Baltimore & Ohio Railroad for twenty-eight years, and previously a druggist), writes: "Dr. S. B. HARTMAN & Co., Columbus, O. I have used but one bottle of PERUNA between myself and son. He had diphtheritic sore throat, and is now well. As for myself, it has entirely relieved the dullness in my head, which has been of long standing—the result of chronic malaria. I never took anything in my life that gave me such great satisfaction. My wife is now taking it also."

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Our mission is precisely similar to Jesus Christ's. Our mission is not to clothe ourselves more richly than our neighbor—to feed ourselves with more dainty and luxurious food than they—to make our fellow-beings feel our superiority—and to get through life just as easily and elegantly as we can, reckless of humanity's soothing misery and dying groans, and of the gaping hell that is waiting to swallow up our fellow-creatures. In the awful presence of the great God we are charged by the Lord Jesus with a mission that aims at saving our fellow-creatures.

Are you faint-hearted? Pray. Are you discouraged? Pray. Are you negligent? Pray. Are you weak? Pray. Are you strong? Pray. Are you happy? Pray. The nearer we get to heaven the more need there is for prayer. When a weak, indifferent, half-hearted professor falls, the world says, "I told you so." But when a shining light grows dim and flickers out, then the faith of the world in the power of Christianity is shaken, and there is mourning in Zion.

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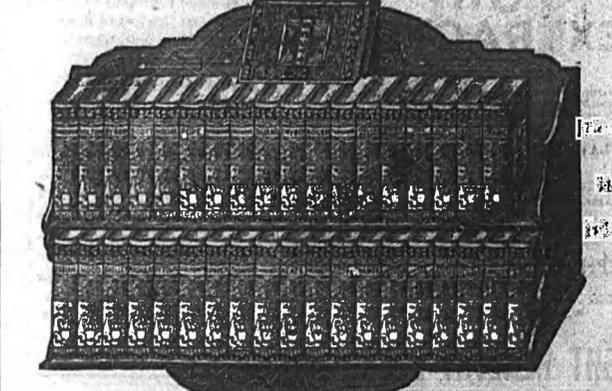


Table listing various books and their prices, including Browning, Byron, Campbell, Coleridge, Cook, Crabbe, Dante, Dryden, Keats, Kirke White, Lucile, Miscellany, Milton, Moore, Owen Meredith, Peacock, Shelley, Spenser, Tennyson, Wordsworth, Proctor, Sacred Poems, Shakespeare, Shelley, Spenser, Tennyson, Wordsworth.

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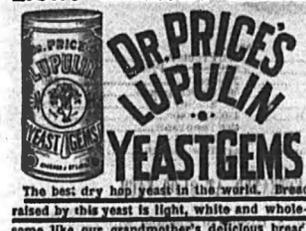
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Reader, did it ever occur to you that sin is the costliest thing in the world? It costs the purity of conscience, the consciousness of true manhood...

The world cannot bury Christ. The earth is not deep enough for his tomb, the clouds are not wide enough for his winding sheet...

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Great things have ever hinged on trifles. The first family difficulty on record was caused by an apple core; the last we heard of was the negligence of a father to keep up the supply of Dr. Bull's Cough Syrup when all hands had a cold.

I hope I know so much of the worth of souls, that I should think it a greater happiness to gain one soul to the Lord Jesus Christ, than to gain mountains of silver and gold to myself.

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If a canoe be connected by a cord with a distant ship, one in the canoe may draw himself to the ship, if he cannot draw the ship to himself. So, as has been said, is it with prayer. If it does not bring God to man, it will man to God.

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We have seen the original of this letter, and can speak for its genuineness. J. S. MAHAFFY, Business Manager TENNESSEE BAPTIST, Memphis, Tenn., Jan. 8, 1885.

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Our Pulpit.

SEALED UNTO CHRIST.

By JEREMIAH B. THOMAS, D. D., BROOKLYN.

He that hath received his testimony hath set to his seal that God is true.

MESSENGERS came to John the Baptist, telling of the success of Christ's ministry; that "all men came to him."

He that hath received his testimony hath set to his seal that God is true.

The seal is one of the old legal forms that still survives, and gives a peculiar character to documents on which it is stamped.

As a necessity, in many cases it is necessary that the seal be affixed to an instrument to give it value.

The maker of the will may have settled in his own mind just how he will dispose of his wealth.

As a personal distinction, in the old times few men knew how to write even their own names.

They could do no more than make their mark, which was easily counterfeited; therefore each man who had occasion to use it, if possible possessed his own seal.

The affixing of it to any document was accepted as proof that he had approved that document, and no other seal could be accepted as a substitute for his particular one.

Joseph was placed in charge of the king's seal, and wherever he affixed it, it carried all the king's power and authority with it, because there was no other like it.

So the element of personality entered into the seal. The analogy holds at this point also; religion is an intensely personal matter.

Each must settle the great question of salvation for himself. "Every man must give account of himself before God."

No other's faith will secure my safety. It will not be enough for me to declare before the great white throne, "Lord, I come from a Christian land; my parents were thy professed followers; I have often listened to those who preached thy word."

No one can accept Christ for me. I must set to my seal that God is true.

As a finally, The ancient seal was often used to denote the conclusion of a matter. Daniel was told to seal up the prophecies, implying that they were finished, complete.

When Daniel was cast into the den of lions and the mouth of the den was sealed, it signified that the king's purpose was irrevocably fixed; that his "mind was made up," and would not be changed.

Here also the analogy holds. He that accepts Christ, accepts him for all time. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

II. The nature of the testimony.

What is this testimony which we are to set to our seal? It is:—

1. An indictment. The first step to God is the consciousness that we are sinners.

God charges us with violation of his law, and we are to plead guilty or not guilty.

If we deny our guilt we reject the very first proposition with which the Savior comes to us.

Shall any one dare to stand before the righteous Judge and plead, "Lord, I have kept thy law in all things; I have never sinned; I am in no need of a mediator?"

Let one, if he will, rest his hope of heaven on such a plea, but the Bible has warned him of his peril.

Nicodemus thought he had kept the law; but the Savior told him: Nicodemus, your case is a truly hopeless one.

Your present condition. Your course has been wrong from the very beginning.

Nothing can save you except you be born again. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

And Paul felt this when he wrote (Rom. vii. 9), "I was alive without the law once; but when the commandment came, sin revived and I died."

2. Pardon. After the civil war, when a general amnesty was offered, each man, to profit by the act, was required first to take oath of allegiance.

We are rebels against God; from him alone can we look for pardon.

Through Christ it is offered to every one, but it must be accepted before it becomes effective.

All are redeemed by the blood of the Lamb, whether they wish to be or not; but the redemption may be accepted, or postponed or rejected, and postponement till to-morrow is rejection for to-day.

We must set to our seal this testimony of pardon—take the oath of allegiance to God's government.

3. A testament. If property comes into my possession by will, it is necessary that my name and seal be affixed to the will before the property is at my disposal.

In this way I show my acceptance of the legacy and the conditions imposed upon it. I also evince my belief that the will is genuine, and is what it purports to be.

The testimony of the gospel is that God has made a testament for us. He not only grants us pardon, but peace and joy in this life, and in the world to come.

should be Christians and Baptists, and in nine cases out of ten when a child reared in a Baptist family strays off to some other denomination, the reason is found in parental neglect.

Denominational differences are not, or should not be, the outgrowth of circumstances, but of firm conviction.

If one is conscientiously a Baptist, then the same sense of duty which leads him to hold Baptist views should impel him to teach these views to those committed to his care.

We have an impression that if we would have our children become and remain Baptists they must be taught with even more care than the children who are reared among other denominations, because as our young people grow up they are apt to hear from others the popular and plausible objections against the Baptists, and unless they be so well grounded as to be able to meet or disregard these objections they may begin to look with disfavour upon the faith of their fathers.

To a certain extent all other denominations are united in their antagonism to the Baptists, and to resist this there must be intelligence and moral courage.

We have known children of Baptist families who, when away from home, and surrounded by Pedobaptist influences were ashamed to own any connection with the Baptists, and the instances are not rare, when marriage into a family, other than Baptist, has resulted in a change of church relationship on the part of the Baptist husband or wife.

This work of indoctrination ought to begin in the home and with the parents. Then there should be systematic instruction in our peculiar doctrines in the Sunday-school.

Many of the so-called Baptist Sunday-schools might as well be called any other name. We believe that every Sunday-school should have some definite plan and well-defined course of study in Baptist doctrines.

If this matter be left to the hap-hazard instruction of each individual teacher it will be sadly neglected. We have several capital Baptist catechisms, which might be used to advantage, not to the neglect of other "helps," but in addition to them.

Then, we think, that our pastors owe a duty to the children in this matter. In some way, and at some time, the pastor should arrange to meet with and instruct the young people.

The pastor who fails to do this, may after awhile find the youthful part of his congregation slipping away from him. We urge upon our pastors to give earnest heed to this matter. It may seem almost impossible to give time and labor to this duty, but it were well to remember that no pastoral work will bring richer and more glorious rewards.

Yes, teach our children Baptist doctrine, not with any narrow, denominational spirit, but because we believe such doctrine to be the doctrine of Christ, and because to neglect to teach it is to displease Christ—Central Baptist.

Good men have tried the Bible, in youth and in old age; in sickness and in health; in business and at home; in life and in death.

Lawyers have tried it; statesmen have tried it; society has tried it in its charitables, its education and its laws; but it is not worn out; it is not affected; it is ever young and never old; it is the Lord's Book; we need no others; the longer it is tried the more satisfactorily it is proved the word of the Lord, which abideth forever.—Dr. Hall.

In a bedroom furnishing, as in life, it will be found that the greater the sham, the bigger the spread.

Ask of the Lord; for that which is not worth your asking is hardly worthy of his bestowing.

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