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A Good Minister of Jesus Christ.

REV. G. A. NUNNALLY, D. D.

(Concluded from last week.)

1 Timothy 4:6.

But the question is asked, What are the evidences of a Divine call to the ministry? How shall one know when he is called?

There is no more the audible voice from heaven, nor the inspired Apostle to reveal the will of God and to interpret His providences, nor is there the heaven-sent dream upon which the man may rely for a guide in this solemn undertaking. Here much is left to sanctified common sense and to the movements in the soul of man.

One evidence of the call of God is *capacit* on the part of the man. God makes no mistakes in his appointments. He knows what is in man. He never calls when there is no ability. Ability is one proof of divine purpose as well as one measure of human duty. God marks off the work to be done, and then finds, or makes, the worker, who is able to perform it. There must be adaptation—a mutual fitness of the man and the task. "Apt to teach" is a qualification not overlooked by the Holy Spirit in the appointment of teachers who are to dispense the truth to an ignorant world.

2. The fact of the call is further decided by the *individual conviction*. The man must be possessed of an intuitive, inherent, irrepressible desire to preach. It must be such a burning, flaming, consuming desire as to eclipse and over-wrap every other desire. It must be the royal, regnant passion of the soul. The obligation to preach must be regarded as having priority and supremacy over all other claims—even the claims of health and family and country must be held as subordinate. This impression at the first may appear only in the form of a casual suggestion, a transient desire, or a mere inquiry awakened in the mind by reflection or reading or conversation, and the progress of the mind to a thorough and abiding conviction may be slow, but it is recognized and subjected to scrutiny, and matured in prayer and directed by meditation upon God's word, if genuine and of heavenly origin, it will become more clear and decided, more positive and powerful, and finally over-sweep the whole man, and bring him into the service of the Master. "He is no longer his own. It was before impiety, it is now sacrifice, for him to live to himself." He feels the throbbing of a mighty impulse, from which his whole future life must take its coloring and direction.

3. The next evidence of the call to be found in the man is *congeniality* with the work of the ministry. There must be harmony and fitness. "He must find pleasure in the work." Not simply contentment in the performance of the duty, but delight in the exercise of the privilege of laboring in the ministry. Its losses should be the sacrifices of joy, and its demands should be met with a smile of delight. There should be no jars or collision between the man and the minister. The minister is not a slave under the lash and driven to his field, but a co-laborer with Christ, enjoying the fellowship of his service and his sufferings.

4. That call is further decided by the *control of Providence*. The circumstances of need which demand the services of another minister, the favorable surroundings which invite the new minister, or the determination, in wisdom and prayer, to open a new field for the exercise of ministerial talents, these help to interpret the divine call. God does not call men to idleness, or give a commission to indolence. The same hand that guides the laborer opens the field. The same voice that calls the minister, "Go, preach," also commands the people, "Come, hear." If there be no work accessible we may reasonably conclude there has been no workman appointed. The command of Nineveh to repent was simultaneous with the call of Jonah to preach. God opens the way and prepares the field while he qualifies the laborer. Philip, directed to the Egyptian treasurer, found that the Holy Spirit had preceded. "The steps of a good man are ordered of the Lord." If a man be called of God to preach there is a congregation somewhere ready to hear his message. There are no useless streams on earth and no useless stars in the sky; there are meadows to be fertilized and worlds to be bathed in light. But the steam must flow in the channel traced by the hand that opened the fountain, and the star must roll along the orbit appointed by him who kindled its flame. Thus every good minister must keep in the field to which his heavenly Master has appointed him.

III. In the next place, the call from God and the capacity of the minister must be so evident, if not audible, that it will be recognized by the *choice of the church*. "The mind of the Lord is with his people," and as a general thing they will be on the alert for gifts among the brethren. Their desire for the prosperity of the cause, and their prayer that "the Lord of the harvest send more laborers into the harvest field," will keep them watching for Divine intimations and the discovery of special gifts. Their constant association with brethren will give them good opportunity to decide upon the propriety of setting one apart to the ministry or of refusing such appointment. The choice of the church should be coincident and concurrent with the call of God. This choice of the church should not be premature, nor by constraint. A caucus to secure the nomination in politics may be all right, but a caucus

to advance a candidate for clerical position is an abomination, and will end in a curse. In the history of the church, during the times of the apostles, we see that the church frequently asserted its authority of choice. In the appointment of Matthias the choice of the church, under the guidance of God, was decided by lot, or perhaps by ballot. The installation of the seven deacons was also at the instance of the church, and according to the selection of the church. Even the call and appointment of Paul, which was so evidently a Divine proceeding, must needs be ratified by the church at Jerusalem. Barnabas presented him to the church, "declaring unto them that he (Paul) had seen the Lord in the way; and how he had preached boldly at Damascus," and upon this recommendation "Paul was with them coming in and going out of Jerusalem." These examples, and others which might be cited, are sufficient to "prove conclusively that the mode instituted by the great Head of the church for the perpetuation of his true ministry in the earth contemplates, in every case, a personal Divine call, accredited by corresponding impressions on the mind and heart of the candidate, and all endorsed by the concurrent action on the part of a witnessing church."

V. So far we have considered the call of God made by him in the exercise of his Divine prerogative "to do what he will with his own," and the choice of the church as asserted under the influence of the Holy Spirit. We now further declare that a good minister of Jesus Christ must respond by a *consecration* of himself to this service. He must give himself to the work. Paul's inspired counsel to Timothy shows to what extent the minister should lay himself out for this work. He writes, "O man of God, flee these things (the love of money, etc.) and follow after righteousness, godliness, faith, love, patience, meekness." "Watch thou in all things, endure affliction, endure hardness." "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." The magnitude of the work is sufficient to engage all his powers for all time. Its diversity is sufficient to require him to employ the fullest array of special gifts which he may possess, and its results are sufficiently beneficent and grand to gratify any laudable aspiration. The attainments in the ministry are sufficient to meet the righteous demands of any sanctified ambition. We should find encouragement as well as rebuke in the Master's words, "Whosoever will be great among you shall be your minister; and whosoever will be the chiefest, shall be servant of all."

"He should be unskillful to fawn or to seek for power." By doctrines fashioned to the varying hour, for other aims his heart should learn to prize; More ready to raise the wretched than to rise; More bent to smile should a parent's warmth express. To them his heart, his love, his gifts be given, But all his serious thoughts should be in heaven." Yes, the good minister of Jesus Christ should be a consecrated man, who commits himself wholly to the work of the ministry, who makes his life consistent with his doctrine and who continues in the work under difficulties, enduring unto the end "hardness as a good soldier of Christ."

V. In the last place the good minister of Christ, called of God, chosen by the brethren, and consecrated to the work, must have a degree of *culture* fitting him for his duties. He should be possessed of a culture comprising the whole man, his hand, his head, and his heart. By culture of the hand is meant the physical man—his body, his voice, his eye, his health and strength and skill. There is a hand-help in the ministry which should not be ignored. There is often a logic in the look that is more convincing than the syllogism. The eloquence of the body is sometimes superior to the grandeur of the thought, and frequently there is a sermon in the grasp of the hand that in tenderness and hopefulness and comfort surpasses any deliverance from the pulpit. By culture of the head is meant the discipline of the intellect, the development of the mental powers and the drill of the perceptive and impulsive faculties. He that would teach must himself learn, and the mind not trained to study—knowing nothing of application and analysis—ignorant of the means of getting knowledge, cannot "be apt to teach" as the Apostle enjoins.

By culture of the heart is meant that "growth in grace," that drinking in of the "mind of Christ," that "partaking of the Divine nature," which are the characteristics of the perfect man. The affections must be elevated, the purpose and conduct of life must be unselfish. There must be an intense love for souls and a tenderness and sympathy for suffering ones which will give him ready access and a welcome into the confidence and esteem of the sinner under conviction of the saint in sorrow, and of all in their times of peril and need.

The curriculum proposed by the great Apostle includes all that has been suggested. He says, "Meditate on these things; give yourself wholly to them, that thy profiting may appear to all." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He also commanded that Timothy, who had been instructed by him, should "teach the same to faithful men, who shall be able to teach others," and in doing this, he should "be gentle unto all men, in meekness instructing them that oppose them. What can this mean if not that Timothy should institute a school or seminary for the education of future teachers, that they

might receive a course of instruction similar to that which he himself had received at the hands of Paul? It is also a well established fact in history that John, the Apostle of love, spent the latter part of his life in Ephesus instructing the young men who had been called of God to the ministry, thus qualifying them to render more efficient service in the ministry. And it is reasonable to infer that it was the custom, if not the unvarying rule, of the churches, in apostolic times, and in the years immediately succeeding, to place under competent teachers to be instructed those who were to minister in sacred things. Such should be his culture that

"At church with meek and unaffected grace, His looks adorn the venerable place; Truth from his lips prevails with double sway, And fools, who come to mock, will remain away."

Now, brethren, I have thus imperfectly given you my views touching a good minister of Jesus Christ. The subject is a broad one and varied, and what I have offered is only a brief of what might be more fully said. In a word, then, the good minister of Jesus Christ should be a full grown man, converted in heart, cultivated in body, mind and soul, consecrated to the work of saving souls, chosen by the church, called of God and claiming a creed or a declaration of faith in which the truths of the Bible are well arranged. With such a conjunction and concentration of forces and influences on the part of God, and his people and chosen servant, the labor and life of his minister thus qualified "shall neither be barren nor unfruitful."

"Father of mercies, bow thine ear, Attentive to our earnest prayer; Teach them to sow the precious seed; Teach them immortal souls to gain; And thus reward their toil and pain."

Our Washington Letter.

(From our Washington Correspondent.)

WASHINGTON, April 5, 1891.

Mr. Harrison has always been credited with being a temperate man, and Mr. Wainwright has more than once since he entered the cabinet spoken in public for temperance, therefore it puzzled me to know why the buffet in the dining car of the train in which the presidential party is traveling should have been filled before the train left Washington with an assortment of bottled wines and liquors. Perhaps this may have been done by order of the railroad officials without Mr. Harrison's knowledge or consent, and after all the liquor may be consumed by the waiters and gentlemen composing the party. I trust that it is not the intention of the President, his family and two members of his cabinet, to set a bad example to the young men and women of the country by drinking the liquor carried on here.

Washington church-goers were favored last Sunday by sermons from two of the most widely known pulpit orators of the times. Rev. Robert Collyer, who is sometimes referred to as the blacksmith preacher, because of his having begun adult life in that humble but honorable occupation, preached two powerful sermons to a crowded church, and on Monday the same gentleman delivered a most enjoyable lecture on Westminster Abbey, of which one of Britain's most charming writers makes England say: "I reserve this great church for my noblest children."

The other distinguished prelate was Archbishop Ireland, because of his constant advocacy of that good cause, who took for his text, "Whither are you going?" which he regards as the vital question of human life, upon which hangs our destinies and the direction of all our energies, and to which the immortal soul imperatively demands an answer, without which answer its clamorings will not be still. The sermon was a masterly presentation of the glorious immortality that awaits those who live Christian lives.

Most touching it was to me to observe the feeble, tall, white haired man, who so earnestly talked to an audience of men at the Y. M. C. A. rooms Sunday afternoon. The speaker was ex-Judge Strong, of the United States Supreme Court, now eighty-three years old, and his subject was "Personal religion." He told the young men of the pleasures that awaited their unreserved acceptance of the religion of Jesus Christ, of whom he had been a humble follower for more than forty years, and appealed to them to put off repentance until it was everlasting too late.

The Good Templars held a rousing mass meeting in Calvary Baptist church Sunday night, which was presided over by Mrs. G. A. Bailey, past grand chief of New Hampshire. Senator Peffer opened his remarks by dramatically asking, "Am I my brother's keeper?" and proceeded to demonstrate that eventually we shall be compelled to answer in the affirmative; but the portion of his remarks that attracted the most attention was in substance this: In 1890 this country manufactured 25,000,000 barrels of fermented liquors. On October 1, there were 86,000,000 gallons of distilled spirits in bonded warehouses and 16,000,000 gallons in the places of wholesale dealers. To put this liquor in a canal twenty feet wide and ten feet deep the canal would have to be fifteen miles long, or it would form a lake one mile square and thirty-two feet deep. There is food for thought in these figures and I commend them to workers in the cause and to thoughtful people generally.

So many people who howl that they do not get the good things in life which they deserve should be feeling thankful instead that they don't get the punishment they deserve, either.

From Our Missionaries.

SUI ON THE TRACK.

TUNG CHOW, March, 1891.

It will be seen from the following extract that China is not yet prepared to give up her exclusiveness and come into the family of nations. Only two months ago it was published authoritatively that the vexed "audience question" had been settled, and that foreign ambassadors would be received every year by his imperial majesty, and banqueting the next day. It is supposed that this announcement created such a stir and opposition among the old conservatives that the government felt obliged to go back upon itself and reverse the decree, or it may be, the real concession was never made. China moves, but fortunately for herself and others, she moves slowly. Great movements can only be made safely as the people become prepared for them. The *Chinese Times* is an English newspaper published in Tientsin.

M. F. CRAWFORD.

The Tung-lai Yamen have returned an absolute refusal to the demand of the foreign ministers to be received in the Imperial Palace, which the Yamen say cannot be entered without the formality of the *Ho-tou*. Now then at last the significance which the Chinese attach to a reception in the Servants' Hall is thoroughly exposed, and the foreign representatives are to be congratulated on their avoidance of the trap into which their predecessors fell eighteen years ago. The decision is a momentous one for the government; involving, as we believe, though it may be remotely, the fate of the empire.—*Chinese Times*

Organization of the Tung-Lai Baptist Association.

On Monday, March 2nd, delegates from the Baptist churches of Tungchow, Hwanghien, Shanghsang and Saling met in this city for the purpose of forming the first Baptist association in North China.

The names of the delegates being handed in they proceeded to elect Rev. T. P. Crawford as moderator, Mr. Ire Yun Hun as clerk and Mr. Chang Yun Hwo as treasurer. Only one of the native Christians had ever been in a meeting of this kind before, hence all needed to learn. Some time was spent in discussing the object, the powers and the restrictions of an association, and resolutions were adopted defining these in general terms, and guarding the independence of the churches. There were in all, four sessions, during which a considerable amount of business was transacted. As these four churches lie in the two departments of Tungchow and Lanchow, it was decided to incorporate the two names and call the body the "Tung-Lai Baptist Association." Committees were appointed to draft a constitution and to formulate the main articles of belief of the churches eligible to membership in the association. The subject, "The gospel ministry—whom committed?" by whom supported?" was chosen to be discussed at the next meeting which is to take place at Hwanghien on Monday (October). Rev. T. P. Crawford was elected to preach the introductory sermon. Rev. G. P. Bostick, alternate.

Messrs. Pruitt and Leage were also present as members. Missionaries and native Christians express themselves as greatly benefited by the meetings, and feel encouraged to go forward. This is our day of small things, but if God be with us the time will come when "the fruit thereof shall shake like Lebanon." May our only concern be to do the will of Him who sent us. M. F. CRAWFORD Tungchow, March 5, '91.

From Bro. Bryan.

SHANGHAI, Mar. 20, '91

Eds. Alabama Baptist: We of the Chinkiang mission are sending an appeal to the Foreign Mission Board for more missionaries.

The Board cannot send them, unless the churches furnish the men and the means. We have therefore decided to appeal at the same time to the churches to assist the Board in granting our request.

We need many more than we are asking for; but our field will suffer very much unless we have this year three men (married or single) and three single ladies.

We were very much disappointed on hearing that brother and sister Watkins could not come. We have been anxious for some time to have missionaries living in the great city of Yangchow. Brother and sister Chappell intended going there this spring, but we all thought it was not best for one man and wife to go alone to such a great city.

We should have at least three men (married or single), one of them a physician, and two single ladies for Yangchow; and one more single lady to join Mrs. Devault in Chinkiang.

Long experience shows that single ladies missionaries have a work in China peculiarly their own. Their work cannot be done by others, and our stations will suffer unless it is done.

We need two physicians, one for Chinkiang and one for Yangchow, but ought by all means to have one. The physician's work is twofold. Work among the missionaries, and work among the Chinese.

The missionary's usefulness is great, enhanced by having proper medical attention. All denominations are recognizing this fact and sending out medical missionaries to all inland stations especially.

Does it not partake of the fanatical faith cure doctrine to send men and women far away from all medical aid? Twenty miles is a long way where the

modes of travelling are slow and uncertain.

All denominations too are waking up to the importance of medical work on mission fields. Jesus Christ was the "Great Physician," the first great, perfect, model missionary. Nothing is doing more to break down prejudice, and to prepare the way for the gospel in China than the work of the faithful medical missionaries. God could introduce the gospel in all lands without outward aid, but it is his plan to use human instrumentality.

It would make this letter too long to try to give any conception of the amount of work that ought to be done in our Chinkiang mission alone. I am giving my time this year to our outdoor work, and am often made very sad by having to pass by hundreds of places where the gospel ought to be preached. I am not exaggerating when I say that one hundred missionaries could not do the work that ought to be done in and around Chinkiang. We do not ask that our needs be supplied, but for that number of missionaries that can and will be sent. "The harvest truly is plenteous, but the laborers are few." I will not ask you, dear reader, who will come and who will help, but who will pray the Lord of the harvest to send forth more laborers.

Effectual prayer includes both a willingness to come and a desire to help.

Too many Christians are asking God to send somebody else, and to make somebody else furnish the means. Now who will pray, Lord send me, send my children, send my loved ones and friends, if we are suited to the work; if we ought not to go use us and ours to help those who ought to go?

When all Christians will pray in this way, then we will not have to make urgent and special appeals for missionaries.

We have no right to ask God to make others do what we are not willing to do ourselves. Such prayers are a violation of the Golden Rule and God will not answer them.

Of course only a few can go to foreign fields, but all can leave it to God to decide. May God put it in the hearts of some consecrated Christian physician and wife; two consecrated men and their wives, and three consecrated single ladies to come over and help us; and cause his people to consider it a privilege and a delight to furnish the means. R. T. BRYAN.

Dr. Lorimer in Florence. It is well-known that Rev. Geo. C. Lorimer, of Chicago, has been forced by ill health to relinquish his work and take a season of rest and change. In his travels abroad he made a short stay in Italy, and we enjoyed the privilege of having him with us in Florence. Many will be glad to hear that he is much better, and that he has strong hopes of returning to his work in the fall with renewed strength and vigor.

I was not surprised, though much gratified, to find him much interested in our Italian work. Many of your readers, perhaps, do not know that twenty years ago Dr. Lorimer received an appointment as missionary to Italy, which, however, he declined. Through him much of the money for our chapel in Rome was collected. He had many questions to ask about the work and about our needs and prospects for the future.

He authorized me to say to all the brethren, that if he were writing he would like to send an earnest appeal in behalf of Italy. Baptist principles are more and more appreciated in Italy, and some very good men are anxious to work with us. Several young men would like to prepare themselves for Christian work, but alas! we can do nothing without means.

I found that the proposed great gathering of Baptist hosts in Chicago during the World's Fair was a matter that lay near the Doctor's heart. Surely such an international Baptist gathering might be made a great blessing to the cause at home and abroad. Dr. Lorimer suggested that in case such a meeting should take place we ought to have as many representatives from the foreign fields as possible.

TWO TOWNS BECOME PROTESTANT.

It is encouraging to know that lately two entire towns in Italy have renounced Romanism and declared themselves evangelized. Both are mountain towns in Northern Italy, one of them having been a refuge for persecuted Christians many centuries ago. The people became thoroughly dissatisfied with their priest, refusing to have him any longer. They sent for the nearest evangelical minister, who gladly and thankfully responded to their call. The people are delighted with the change, and the outlook is most encouraging.

The other town is much smaller, having a population of only ninety persons. It is high up on the mountain side, and is very difficult of access. Here also the people became dissatisfied with the priest, because he visited them only once a year. He stoutly refused to come oftener unless the people promised him a sum of money entirely beyond their means.

Reduced to such straits, some one suggested sending for the evangelical minister. To satisfy himself that the people really desired his presence, and that it was not a trick on their part to bring the priest to terms, the minister waited two months before promising to go. When he did go he was cordially welcomed by the entire town. He at once proposed a meeting under the neighboring trees that he might preach to them the Gospel. "No, let us not preach in a church that belongs to others," they replied, "and we have here the mayor and

the carabinieri who can certify to the fact, and we have a perfect right to hear you in the church." The minister was only too glad of this and at once entered the church and preached to the people. Since then he has visited them every Sunday, and all are delighted.

The town was without a school and the people declared that their children were growing up as ignorant as brutes. The pastor has procured for them a teacher who also conducts a Sunday-school.

THE EVANGELICAL ALLIANCE.

By the time this reaches you, the Evangelical Alliance will probably be in session in this city.

The meeting will be held in a theatre, belonging to Salvini, the well-known actor, whose wife, by the way, is an English protestant. One hundred speakers from twenty different countries are expected to take part in the discussions. A whole day is to be given to the topic of Evangelization in Italy, and how it may best be accomplished; another day to Christianity and Socialism; another to Home and Foreign Missions, Sunday-school work, the Anti-slavery Movement, etc.; another to the Authority of Holy Scripture and kindred subjects. We have organized a large choir, numbering about one hundred, which, it is hoped, will be an interesting feature of the meeting. The theatre has been rented for the entire month of April, with the design of holding evangelistic services after the conference is over. The *Roman Observer*, the official organ of the Vatican, has been saying some hard things against the Italian government and the public generally because this great gathering of protestants has been allowed to take place in Italy, the headquarters of Romanism.

But Giant Pope, shut up in his palatial prison, can only shake his fists and gnash his teeth. What wonderful changes we have seen in our day! SHOCKING!

All Italy is discussing the recent lynching which took place in New Orleans. The comments have been by no means complimentary to us. The United States is highly esteemed in this country, and for this very reason many here were greatly surprised and shocked when they learned how their fellow-countrymen had been treated. Thousands share the sentiment of the Italian Colonel, who, on reading the shocking story, exclaimed, "And you call that a civilized country!" Under such circumstances the good must suffer with the bad. The Italian Press has been more moderate than might have been expected, especially as nothing is said of the previous conduct and crimes of some of those who were lynched.

Let us hope that the sad affair will be settled without national complications! JOHN H. EAGER.

Sin Against the Holy Ghost.

An inquiry is made as to what is the sin against the Holy Ghost and why God will not pardon it. The sin against the Holy Ghost is attributing his work to Satan. There may be some obscure things in the Bible, but this is very plain. And it is what we might expect would be made plain. For if there is a sin which should expect God would tell us what it is so plainly a wayfaring man, though a fool, might understand and avoid it.

As to why God will not pardon that sin. He has said nothing, and therefore no one who is not his counselor present with him in the secret chambers of eternity knows. He had an infinite right to choose out fifty sins and say to his Son that for those he would receive no atonement, just as he receives none for the sin of the fallen angels. He is under no shadow of obligation to men more than devils to give more than justice.

Why blasphemy against the Father and Son will be pardoned upon repentance and faith, and blasphemy against the Spirit will not, is a mystery which may be solved for us hereafter and which we may never know. But there has been a feeling in too many hearts on account of this eternal sin that the Holy Spirit is in some way less merciful and loving than the Father and Son. There was never a greater mistake. There is no difference in the infinite attributes of the Trinity, for all are perfect and infinite. But as revealed in their offices in human redemption, so far as there is any difference (in the offices, observe, not in the essential divinity) the Holy Spirit's love is the tenderest of all.

In his official capacity he occupies more nearly the place which a mother holds in the human family. Souls are born of him into the kingdom of God. He is the one who stays with the churches, dwells in the temple of our bodies, watches over our growth, aids our supplications; in fact, is the home maker for the saints. The children in their infancy and tutelage are his care. The Elder brother has made peace for us, won reconciliation, paid the debt due, not one farthing of which lost sinners could have paid. He has gone away, and intercedes, being our advocate with the Father. And it was expedient for the children that he should go away and the Spirit come to us.

His name is the Comforter, and one of the most beautiful verses in the Bible is that which promises "like as a mother comforteth her children."

All who have had loving mothers know who is the comforter in our earthly homes. And as a child turns instinctively to the tenderness of his mother's love for comfort in his grief and sympathy in his failures, so ought Christians to turn to the Spirit who, from all the names he might have borne, chose to be known to his children as the Comforter.

All know how when a child lies dying and all human strength is powerless, though she cannot alleviate one pang, the yearning tenderness of a mother's love will find something to do to comfort and sustain. There is all the deep tenderness of a mother in the gift of the Spirit to the Lord as he hung dying on the cross. The Spirit could not shorten his agony by one pang nor bear any part of the awful weight which was pressing upon him. He must tread the wine-press of the wrath of God alone. But what the Spirit could do to comfort him as he went out into the awful darkness was done with infinite tenderness and infinite grandeur as well.

He was dying to save souls. The greatest of all gifts possible to him then, and the one which could give him most pleasure and comfort was a redeemed soul, saved by faith in him. And this the Spirit gave him to go with him into Paradise. He took a vile and hardened sinner, gave him repentance, faith, regeneration; gave him such faith as the world had never known, and which so far as man can know, has never been equalled since. As he hung there rejected of men, forsaken of God, what words could have given him so much pleasure as the prayer from that penitent and believing heart, "Lord, remember me when thou comest into thy kingdom?" The Holy Spirit showed him then, as he trod the wine-press so terrible, that his blood should indeed have power to wash away the sins of the vilest. There was no other things to be done for him in his agony which could have given him such joy, and the yearning love of the Spirit gave it, tenderly like a mother, grandly like a God.

Thinking of this position which the Spirit occupies in his office in the economy of grace, we can catch a glimpse of a possible reason why blasphemy against him is not forgiven. It is not that he is less merciful and loving than the Father and Son. Take any human family of noble persons, will not father and son forgive father's ready any insult offered to them than one offered to the mother? She may be very tender, ready to forgive, but her very loveliness but adds to their indignation that any one should have dared to traduce her. The nobler the son the more keenly he feels against the traducer of his mother.

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He was dying to save souls. The greatest of all gifts possible to him then, and the one which could give him most pleasure and comfort was a redeemed soul, saved by faith in him. And this the Spirit gave him to go with him into Paradise. He took a vile and hardened sinner, gave him repentance, faith, regeneration; gave him such faith as the world had never known, and which so far as man can know, has never been equalled since. As he hung there rejected of men, forsaken of God, what words could have given him so much pleasure as the prayer from that penitent and believing heart, "Lord, remember me when thou comest into thy kingdom?" The Holy Spirit showed him then, as he trod the wine-press so terrible, that his blood should indeed have power to wash away the sins of the vilest. There was no other things to be done for him in his agony which could have given him such joy, and the yearning love of the Spirit gave it, tenderly like a mother, grandly like a God.

Thinking of this position which the Spirit occupies in his office in the economy of grace, we can catch a glimpse of a possible reason why blasphemy against him is not forgiven. It is not that he is less merciful and loving than the Father and Son. Take any human family of noble persons, will not father and son forgive father's ready any insult offered to them than one offered to the mother? She may be very tender, ready to forgive, but her very loveliness but adds to their indignation that any one should have dared to traduce her. The nobler the son the more keenly he feels against the traducer of his mother.

We are very far from saying this is God's reason for refusing to forgive blasphemy against the Holy Spirit, or our Lord's reason for making no atonement for it. But it serves as an illustration to show that because blasphemy against the Holy Spirit is unpardonable does not argue he is stern, strict and less merciful than the other Persons of the Trinity.

Christians lose much in not looking more to the Spirit as a Comforter, in turning to him in all their failures for strength, all their trials for comfort, all their griefs for sympathy. He is a very present God in every time of need.—*Western Recorder*.

Howard's Prison Work.

As a prison revolutionist he has scarcely been discriminately appreciated. Vague eulogiums are pronounced on his career, without trouble being taken to understand wherein lay the strength and value of his life-work. He was far from believing that men and women are mere creatures of circumstance; that their misdoings are mainly the fruits of social wrongs committed from age to age by such as are chiefly rulers of the world. He felt strongly the individuality of human beings; that everybody has a personal will; that everyone is a free agent. He was also convinced that sin and misery, that crime and penalty, are linked together by laws of God as well as by laws of man. He had no notion of petting the condemned, and treating them as if they were heroes. But he felt indignant when he witnessed brutal conduct under the guise of justice. He could not admit that imprisonment, transportation, and death should be executed as if they were acts of vengeful retaliation. He advocated the blending of humanity with justice, and looked upon the sufferings of a culprit as chastisement to be administered in mercy. The reformer of the offender he constantly sought. He aimed at making a prison a school for amendment. It was his cherished maxim that idleness is the mother of crime. "Make them diligent and they will be honest," he had seen written over the Spin and Rasp Houses of Holland; and the words never departed from his memory.—*Stoughton's Life of John Howard*.

The Drunkard's Bargain.

There's my money—give me drink! There's my clothing and food, and fire for my wife and children—give me drink! There's the education of the family, and the peace of the house—give me drink! There's the rent I have robbed from my landlord, fees that I have robbed from my school master, and innumerable articles I have robbed from the shop-keeper—give me drink! Pour me out a drink, yet more. I will pay for it! There's my health body and peace of mind—give me drink! There's my character as a Christian; I give up all—give me drink! More yet have I to give! There's my heavenly inheritance, and the eternal friendship of the redeemed; there, there is all hope of salvation! I give up my Savior! I give up my God! I give up all there is great, and good, and glorious in the universe; I resign all forever, that I may be drunk.—*Selected*.

Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. GEO. B. EAGER, Vice-Pres., Anniston, Ala.
MRS. GEO. M. MORROW, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

Mexico.—"He brought them out of darkness and the shadow of death." Missionaries, 19; native assistants, 15; stations, 34; churches, 24; members, 782; baptisms, 213; schools, 6; scholars, 182. Contributions from Mexicans, \$1,430.53.

Study Topics.—History of Mexico with the United States. Religious condition. Different races. Amusements. Rev. W. D. Powell and his work. Rev. H. P. McCormick and Zacatecas.

Mexico City and its People.

Mexico City is built after the manner of Spanish cities and the style of the houses makes them convenient for southern life. The house of a wealthy resident of Mexico is built on an open court with few, if any, windows opening on the street. A flight of steps from the court leads to an upper gallery on which are the rooms open. This gallery is generally ornamented with growing plants and flowers. Sometimes a fountain, bird cages, statuary and even growing trees add to its adornment. The houses are seldom higher than two stories.

