



THE TEXAS CHRISTIAN ADVOCATE.

TEXAS CHRISTIAN ADVOCATE.

GALVESTON, TEXAS.

TUESDAY, MARCH 23, 1893.

IDEAL OF THE CHRISTIAN MINISTRY.

The ideal, in the minds of all devout, or even evangelical, thoughtful men, of the Christian Ministry, is infinitely higher and more sacred, than that of any other human vocation, however noble and exalted. And when, in earnest and spiritual meditation, its real character is made to rise up behind the cloud of habitual thoughtlessness, and to dispel the mists of loose and erroneous conceptions which constitute the common standard of judgment in regard to it, like the sun rising out of the sea, and revealing the transfigured body of his glorious orb through the vapors of the morning, that ideal rises upon the mental vision in proportions of unutterable grandeur, beauty, and excellence. Under the influence of such meditations alone, constantly kept up, can the true minister of Jesus Christ conceive the just standard, imbibe the appropriate sentiments, comprehend the magnificent scope, understand the great and glorious work, and be baptized with the spiritual grace and divine power, of his heavenly vocation.

When a man has once been thoroughly awakened by the gospel of the grace of God—pungently convinced of sin, and of the evil and misery of his own heart—heartily and evangelically penitent toward God, in view of his innumerable sins and ungodliness; when he has been enabled by "the faith of the operation of God" to believe in the Lord Jesus "to the saving of the soul" from the condemnation and pollution of sin; when he has been brought, by the witness of the Spirit, in harmony with that of his own spirit, to a comfortable persuasion and joyful assurance that he is a child of God, filling him with "the love of God, which is shed abroad in his heart by the Holy Ghost given unto him," and with "joy unspeakable and full of glory," and when, in addition to the persuasion of his own enjoyment of the favor and blessing of God, he is brought, by the testimony of the same Spirit, and by the concurrent aspirations of his own spirit, and also by the providence of God, as revealed in his own mental bent and taste, and in the golly judgment of the Christian church, to an equally certain persuasion that he is divinely called and commissioned "to preach the unsearchable riches of Christ," and to devote his life to the salvation of souls; such a man, with such an experience, and with such a persuasion of the work and destiny to which he is called, can no more decline that call, than he can be guilty of any other disobedience toward God, or of doing any other "despite unto the Spirit of grace." Nor can he retire from an active and devoted ministry of the word, after a time, any more than he can dispense with prayer, reading the scriptures, or faith in God and Christ. Excuses—of poverty induced by ministerial deprivation—of great, and unappreciated, and unrequited labors—of toil, and hardship, and suffering, and persecutions from sinners, and from "false brethren"—have no more validity, as reasons for abandoning or relaxing our labors, than the excuses of sinners and lawbreakers disclaim for neglect of duty and disobedience to God. For a divine call to the ministry is a call to endure its sufferings as well as to perform its labors. God is as much glorified in the one as in the other, and the glory of God is the grand end of the Christian ministry; whether it be attained by labors only, or by labors and sufferings, or principally by sufferings, it does not become us to choose—that is the province of God. Paul was notified of the sufferings he should endure at the same time that he was informed of his mission to preach the gospel.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

And the highest and most sacred duty of a minister of the gospel is, the highest possible preparation to "preach the gospel in the demonstration of the spirit and of power." The work is transcendently honorable and glorious—the same that employs the highest energies of angels, and that engages the highest counsels of God. It demands and is worthy of the undivided consecration of all our time; for to the mind properly able to grasp of the mission, time is infinitely too short for its accomplishment. It demands and is worthy of the highest intellect, of the most unerring mental culture, and of the highest wisdom and knowledge; for, after the highest attainments, "who is sufficient for these things?" It demands and is worthy of the highest spiritual power and holiness; for, in no lower spiritual state can a man be, in the inspired sense, "an able minister of the New Testament;" in no lower spiritual state can his own mind understand and feel the precious meaning and glorious power of the gospel of Christ; in no lower spiritual state can he enjoy that "unction of the Holy One" which will remove darkness from his mind, blindness from his heart, coldness from his affections, and unfeeling his tongue, wing his words with power, point his thoughts with pungency, "crown his head with living fire," and give the message of God in his mouth, the charm of angelic music, proclaiming "peace on earth, and good will to men." A holy ministry is the only medium through which the gospel can be made "the power of God to the salvation" of the people; and the minister who neglects holiness endangers his own soul, and the souls of them that hear him.

PSALM-SINGINGS.

The first of that beautiful and inspired series of old Hebrew heart-poems, called the "Book of Psalms," is intended principally as a description of the course and character of the "blessed man." At the same time it is intended as a divine assurance that the man who attains the character and follows the course described shall infallibly be happy. "Blessed is the man," is the record of heaven, and the experience of him of whom it is written. And it is obviously the intention of the inspired Word to teach that the character described may be attained, and that the course indicated may be followed, by all men, and that, therefore, all men may be happy.

The possibility of the attainment of blessedness, even in this life, is itself an inspiring truth. It should be sufficient to concentrate all our energies, to occupy all our time, and to induce the use of all legitimate and promising means, in the pursuit of the precious treasure. We are miserable because, it is useless to say why, we despise the path that leads to happiness, and love the deceptive ways that lead us astray from it. If, as we are divinely taught, blessedness is attainable, it is our own fault if we do not enjoy it. We have nothing to complain of, but our own blindness, unbelief, cowardice, and disobedience. The sunny hills of joy lift their golden summits within the range of our longing vision, and yet we sadly lie down amid the unhealthy gloom of the "low grounds of sorrow," without the spiritual heroism to go up and possess our promised inheritance.

The pathway that leads upward to these desirable heights, is marked out in the most unmistakable manner. But, at the very outset, there are many diverging paths that may lead us astray, and they must, therefore, be carefully avoided. If we should "walk in the counsel of the ungodly," that is, that worldly and ungodly philosophy of life which ignores the claims of God, and which consecrates all to self and the world, we should be led sadly astray. The flower-seeded path would soon emerge into the open beaten "way of" professed and shameless sinners. Worldliness, in the most, decent and moral, soon leads to open immorality and wickedness. And "the way of sinners," without long and laborious travel, leads the wanderer from right ways to "the seat of the scornful;" that is, into that state of developed and confirmed ungodliness where reverence for all things sacred and divine is lost, where profanity, obscenity, and scorn for religion constitute the conversation of ordinary social intercourse.

The first step in the path-way of blessedness is, "to walk not in the counsel of the ungodly," but to adopt a heavenly philosophy of life, which has constant reference to the will of God, and which consecrates all to his service and glory. Then we shall not be led to "stand in the way of sinners," nor to "sit in the seat of the scornful," but, on the contrary, to take our place in the society of the people of God, and to aspire to the position of the saints of Christ.

The prevailing characteristic of the candidate for blessedness, is, that "his delight is in the law of the Lord, and in his law doth he meditate day and night." Delightful and daily meditation upon the word of God, and upon divine things generally—upon the blessed truths of religion, upon the character and glory of God, upon the mysterious merit and mercy of Christ, upon the nurturing grace of the Holy Spirit, upon the "exceeding great and precious" promises of the gospel, and upon the repose, joy and beauty of the eternal kingdom of heaven, enriches the soul with mental and spiritual fertility and fruitfulness; "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper. Blessed is that man! Who shall improve whom God enriches! Who shall harm whom God protects! Who shall grieve whom God fills with blessedness!"

POWER OF POETRY.

Capt. Cutter, in a lecture on the "Mission of Poetry," reported by the *New Orleans Christian Advocate* says: "No nation ever was great without first being poetic. The mystery which enshrouds the past of Egypt, India and Persia, might be attributed to the absence of poetry, which alone can preserve from oblivion.

The Pyramids are dumb. We know nothing of Egypt, for all her wealth and works. A learned traveler states that, of all the discoveries dug out, no poetry had ever been found, save a distich, near a threshold floor of the Nile, which when translated fell into the range of negro ditties. This was it: "Go along oxen—go along fast—Tread out the straw for yourselves and the corn for your master."

Poor degraded Egypt, there was all her stock in poetry! He contrasted the might and glory of ancient Assyria with the crushed and humble Jews. The conquering Assyrians had no poetry. The Jews were a poetic people from the beginning, and still live. Antiquarians now grope in the sands of the desert for the remains of Babylon; but Jerusalem still lives, real and unmistakable as in the ancient ages. The Assyrians had with walls and hanging gardens and palaces and power. But the captives were greater than their masters. Hear them: "By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive required of us a song; and they that wasted us required of us a mirth, saying, sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land! If I forget thee, O Jerusalem, then let my right hand forget her cunning."

No people could be destroyed who had such poetry. As the *Iliad* was the artistic, so the *Psalms* were the devotional soul of the world. The place where the proud Assyrian held his scepter is now delved and dug for and in doubt. While every stream and the shape of the hills and slopes in Palestine are familiar things.

Poetry elevated man, enlarged his mind, inspired his soul with all lofty sentiment. It was holy. Enter a church, and no matter how gorgeous and befitting the arrangements, if there be no hymn, all is cold and dead.

"National songs," said Captain Cutter, "are the chief wealth of any country; the power and influence of Rule Britannia, the *Marseillaise* hymn, *Hail Columbia*, and the *Star Spangled Banner*, are felt and acknowledged all over the world. They inspire the citizen with patriotism and devotion, they fill the soldier's breast with a thirst for glory, they breathe the life of liberty, and perpetuate the deeds of justice and of valor."

SOME OF OUR ADVOCATES.

Our brother Watson, of the *Memphis Christian Advocate*, and our brother McFerrin, of the *Nashville Christian Advocate*, are having a little discussion in reference to the reduction of the price of the latter from two dollars to one dollar and fifty cents a year. Mr. Watson doubts the propriety of the reduction, and Dr. McFerrin, in reply, "hopes the Agents will be able to supervise the *Advocate* (Nashville) to the best advantage." We share in this "hope," but we equally share in Mr. Watson's "doubt."

On this subject, this paper had the same opinion at the time the change was made, and has not changed it. We trust to see the day when the financial terms and regulations of all our church papers will be uniform, and thus prevent that unseemly appearance of rivalry which now exists.

Mr. Watson is, we understand, a Methodist preacher of means, who has taken hold of the *Memphis Advocate*, with the determination to sustain it, whether it pays its way or not. This is the very highest manifestation of devotion to the church and the cause of God. This class of men is too small. Had we more such men, our important church enterprises would flourish, and the evangelization of the world would proceed with a joyful rapidity. There are too many persons far too many, both preachers and people, who are great Methodists until their purses are likely to be called upon. There are too many men, far too many, in our Church, who stand selfishly off, and give no help in great church enterprises, while other men, of less means, are making every possible sacrifice, of means, of time, of talents, of health, of domestic comfort, and who are wearing out their very lives. And yet these very men, if they should happen to "patronize" the enterprise, in the way of enjoying its benefits to the church and country—benefits which they have never helped to create, and which would have had no existence had all men been like these—these very men are the very first to croak, to draw off from, and to oppose, should their wishes be violated, or their pride and selfishness be wounded.

We feel it our duty to say, in this connection, that precisely what Mr. Watson is doing for the *Memphis Advocate*, our Publishing Agent, David Ayres Esq., is doing for the *Texas Advocate*. His labor, toil, confinement, and anxiety, are great, and yet all that he does is directed and self-sacrificing—purely a labor of love. The *Editor of this paper*, a totally disinterested party, but well acquainted with the facts of which he makes no secret, makes this statement, on his own responsibility, in view of all the interests involved. When our friends are disposed to complain of the Agent, we humbly think they ought to do so with this fact in full view, and well remembered. Enough said.

The editor of the *Memphis Advocate* gives the following. Think of it, do likewise in reference to subscribers, and then remember our building for our Depository.

Rev. J. E. Douglas, President of the Marshall Female Institute, said to us a few days since, that in view of the pressure of the times, and the efforts we were making to sustain the paper, he wished to send us twenty dollars for the paper. We told him, as we have told others, that we did not intend to be a dollar, or receive one as a donation; that we were brought up to work, and intended to bring our children up in the same manner; that this orphan lad well might beggar himself to death when she was a little girl, but that now she was ashamed of it, and intended in future to work her way through the world. "Well," said he, "you must have the twenty dollars, and I will get you the ten new subscribers for the *Advocate*."

Brother Douglas in other years has given more than that amount to the paper, and is a stockholder. If our preachers who receive the paper gratuitously, would do likewise, thousands would soon be added to our list. Who will follow such an example?

Brethren, and friends of the *Texas Christian Advocate*, we shall soon have to make our report to the General Conference. If our list of subscribers is to be enlarged, it must be done immediately. Shall we be behind all the others? Shall we have enough pledged to pay for the Depository building?

THE CARBONARI.



THREE SOUTHERN STATESMEN.

BY A BLACK REPUBLICAN ARTIST.

Yesterday, when Hale was speaking, the right side of the chamber was empty, (as it generally is during the delivery of anti-slavery speeches.)

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

OBITUARIES.

The subject of this notice, Miss MARY CAROLINE FORD, daughter of A. S. & F. Pennell, departed this life 20th November, 1857, aged 18 years and one month and 20 days.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

At the last meeting of the Shanghai Scientific and Literary Society, after the voting in of new members, a paper by D. J. Mangowan, M. D., on the Ethnology of Eastern Asia, was read.

EDUCATIONAL.

BASTROP MILITARY INSTITUTE. This school opens on the 1st of Monday in January, under the superintendence of Col. R. T. ALLEN.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

EDUCATIONAL.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

EDUCATIONAL.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

ANDREW FEMALE COLLEGE. This institution, located at Huntsville, Walker County, Texas, is under the jurisdiction of the Texas Conference.

TRAVEL AND TRANSPORTATION.

NOTICE TO TRAVELERS IN TEXAS. IMPORTANT CHANGE. New Mail Schedule, to Austin, San Antonio and Intermediate Places—20 to 40 hours.

NOTICE TO TRAVELERS IN TEXAS. IMPORTANT CHANGE. New Mail Schedule, to Austin, San Antonio and Intermediate Places—20 to 40 hours.

NOTICE TO TRAVELERS IN TEXAS. IMPORTANT CHANGE. New Mail Schedule, to Austin, San Antonio and Intermediate Places—20 to 40 hours.

NOTICE TO TRAVELERS IN TEXAS. IMPORTANT CHANGE. New Mail Schedule, to Austin, San Antonio and Intermediate Places—20 to 40 hours.

NOTICE TO TRAVELERS IN TEXAS. IMPORTANT CHANGE. New Mail Schedule, to Austin, San Antonio and Intermediate Places—20 to 40 hours.

NOTICE TO TRAVELERS IN TEXAS. IMPORTANT CHANGE. New Mail Schedule, to Austin, San Antonio and Intermediate Places—20 to 40 hours.

NOTICE TO TRAVELERS IN TEXAS. IMPORTANT CHANGE. New Mail Schedule, to Austin, San Antonio and Intermediate Places—20 to 40 hours.

NOTICE TO TRAVELERS IN TEXAS. IMPORTANT CHANGE. New Mail Schedule, to Austin, San Antonio and Intermediate Places—20 to 40 hours.

NOTICE TO TRAVELERS IN TEXAS. IMPORTANT CHANGE. New Mail Schedule, to Austin, San Antonio and Intermediate Places—20 to 40 hours.

PROFESSIONAL CARDS.

THOMAS H. BRENNAN, Attorney and Counselor at Law, in and for the County of Harris, Texas, at Houston, Texas.

THOMAS H. BRENNAN, Attorney and Counselor at Law, in and for the County of Harris, Texas, at Houston, Texas.

THOMAS H. BRENNAN, Attorney and Counselor at Law, in and for the County of Harris, Texas, at Houston, Texas.

THOMAS H. BRENNAN, Attorney and Counselor at Law, in and for the County of Harris, Texas, at Houston, Texas.

THOMAS H. BRENNAN, Attorney and Counselor at Law, in and for the County of Harris, Texas, at Houston, Texas.

THOMAS H. BRENNAN, Attorney and Counselor at Law, in and for the County of Harris, Texas, at Houston, Texas.

THOMAS H. BRENNAN, Attorney and Counselor at Law, in and for the County of Harris, Texas, at Houston, Texas.

THOMAS H. BRENNAN, Attorney and Counselor at Law, in and for the County of Harris, Texas, at Houston, Texas.

THOMAS H. BRENNAN, Attorney and Counselor at Law, in and for the County of Harris, Texas, at Houston, Texas.

THE INDISTINCT PRINT ON THIS PAGE IS A DEFECT IN THE ISSUE BEING COPIED.

