



Texas Christian Advocate.

The Place and Mission of Children in the Church.

Preached in Greenville Methodist E. Church, South Carolina, by the Pastor, Rev. H. M. Duffless.

"What manner of child shall this be?"—Luke 1:16.

I feel constrained, children, to ask the question concerning each one of you today, in the "musical future," what will you be? Good and true men; sweet and pure women; I pray God you may. But that will depend largely upon your own choice. Largely upon what you are, what you begin to be today. I love the artless soul and simple dreams of childhood. I know what it is to be a child; and I come to you today praying to be more and more like a little child. All right, I know, and in every way, I am happy as some think. They have their troubles, their temptations. A sweet, English poet, while himself a child, wrote these lines:

"There are who think that childhood does not end. The cup, the better cup of care. Alas! they know not this unhappy truth, That sorrow's draught is the cup of youth."

But I come to you, children, with the story of a savior's love, in which you have a share with all the world; and I want to talk to you especially of your place and mission in the church of Christ.

1. Have children a right to be members of the church? Have they a place in the church? Some deny this; but I say you have a right to membership in the church, and God gave you that right. You were born members of the church—the invisible church, for Christ has said: "Of such is the kingdom of heaven." Every child continues a member of the church as long as he obeys God, but when he sins he loses his membership and must repent before God will again call him his child.

Yes; you all have a place in the church. St. Peter says: "The promise is to you children." The promise of Abraham made Isaac a member of the church when he was only eight days old. All Christian parents are commanded to bring up their children in the nurture and admonition of the Lord, and this can only be done successfully in the church. I think if the Bible teaches that God has a use for children, they ought to be in the church; and King David says, "Out of the mouth of babes and young children thou hast ordained praise." Little children ought then to be baptized and brought into the church. Baptism is the door to the church. You could not get into this Sunday-school room on Sabbath morning unless you came through the door, so you cannot come into the church of Christ in the world except by baptism.

You know when soldiers go out to battle, they all dress in uniform; that is, they all dress alike. They wear a cross, or cross, or letters on their breasts, and are known by this; so all the members of the church are baptized, and put on the uniform of Christ's church. Baptism does not save them—the blood of Christ only can save them; but baptism is the badge of membership. Now, I hope the children who have been baptized to-day will remember this. You have promised to be good soldiers of the cross, now go for all time. I trust we will all go through life singing:

"I'm glad I'm in the army, And I'll fight for the Lord."

2. Have children a right to take the Lord's Supper? They have, as soon as they are old enough to understand its meaning. As I have tried to explain baptism, I will try also to explain the meaning of the Lord's Supper. The bread and the wine in the communion mean that Christ died for us; that his body was broken, and his blood poured out for our sins, and that you eat the broken bread and drink the wine, we think of his broken body and precious blood, and say: "Christ died for me; I love him, and want to be like him." Now, haven't you all a right to say you love the Lord, who loves you, and that you want to be like him more? You have; and, therefore, you have a right to go to the Lord's table.

One of the most beautiful scenes I ever witnessed was that in which a little boy came with his mother to the table. He had been kneeling there to eat the bread and drink the wine, and give his tender heart to God. It was better for a man that he should offend one of the little ones of the kingdom of God.

Can little children understand and receive the blessings of the Spirit in the church? They can. These blessings are repentance, faith, love. A child's repentance is acceptable with the Father. Like children, we must all return, with childish sorrow and simple faith. You offend your mother, always kind and true. Then you grow sorry, and say, "Mother, I love you; I am sorry I did wrong; forgive me." Your mother forgives you. So will God.

Can a little child have faith? He can, the strongest and most beautiful. A little boy, whose father and mother died on one day and left him alone in the world, was told by his mother before her death that God would come for him. A gentleman found him on the streets, weeping and wandering about, as if looking for some one who would care for him. "What little man?" he asked. "I am waiting for God," said the boy, between his sobs. "Will he come?" "Yes," said the man, deeply moved; "I have come." "I knew you would," said the truthful child. "Mother never told me a lie; but you were so long on the way."

Oh, the faith, the strong, trustful faith of childhood! What words are these? "A little child shall lead them."

Ab, the faith, the simple faith of the children. How it shines the faith of the old! Ah, the love, the simple love of the little! How it warms the heart that wanders. Far out on the world's way, when will find a home with the lambs of the fold.

4. Yes, children, you have a place in the church; but you have more—you have a mission. Can little babes like yours work? Oh, yes; and little boys like yours can pray, and little hearts like yours can love and suffer. Your mission is to teach the world the truth. The heart of a child is God's best book—the poetry of innocence and love. You can also teach the world obedience. You can do this at home. It is as one claiming the pension of a veteran soldier when he never fought a battle in defense of the rights and liberties of his country; yes, when he never enlisted in the army; more yet, when his name was enrolled among his country's enemies; when he was an active aggressor against her liberties. Such

is the principle interwoven in the sinner's life. He serves Satan, the enemy of mankind, and still hopes that God will reward him with a heavenly death and a happy immortality. How silly such conduct in business life. A servant B as a faithful clerk, and at the end of a year's faithful toil A claims a full reward for all his year's wages from B, while B has been the opposite of that B's. That is the sinner's pattern of consistency. He devotes his life to the interest of the devil, and looks to God for a gracious reward therefore. There is something so low and mean in such a course that no man of the world will venture its adoption in business relations; and yet men daily practice it with reference to God and the final issues of life. It is unphilosophical; the effort should be as the cause; the fruit should be as the tree; the sinner should eat the fruit of his doings. There is a dishonesty—a theft—in the principle. No man should crave something for nothing. An honest man will give as far as he is able for the banner of all men, especially that of young men, should be this: "I shall deserve—earn, what this world gives me. I shall be satisfied with a just reward for all my toils." If the sinner repents his sin, he should expect a just reward for his sins. It is base and mean to waste life in sin, and then look for the results of virtue; to seek good fruit from an evil tree.

From the Indian Territory.

As there is seldom anything in the Advocate from our Indian Mission work I will write, that your readers may know something about what we are doing there. As far as I know, the preachers are at their posts, laboring faithfully. Especially do I know this to be the case in the Cherokee district. The reports at our district conference showed that there is an advance in all departments. The preachers are receiving more money from their charges than ever before. The cause of missions is becoming of greater interest. The building of churches is beginning to be a necessity. Five or six are being built in the Cherokee district this year, and a prospect for more in the near future.

Our schools are in a prosperous condition. Rev. E. R. Shepard, superintendent New Hope Female Seminary, on account of the ill-health of his wife, has given up the school, and Bishop Pierce has appointed Rev. E. R. Gray to supply his place. Rev. Young, our presiding elder, has been appointed superintendent of Ashbury Manual Labor School, and consequently we preachers will have to hold our fourth quarterly conferences as best we can. We regret very much to give him leave of absence, but when the Bishop gives an order, we must obey it. Bro. Ewing has before filled this position, and is the right man in the right place. The house at Ashbury was burned down more than a year ago, but it has been rebuilt, and is much better than it was before.

The Seminole Female Seminary is doing well—Rev. J. A. Walden, superintendent. Many of us were surprised to learn some time ago that Miss Martin had accepted a position in this school. We are more than glad to know her sister also will be one of its teachers. While at the depot to-day I met Mrs. Bryan, a teacher in the school, on her way back from a visit to her friends in Missouri. Miss Martin and Minnie Marvin, daughters of Bishop Marvin, were with her, en route to the Seminary to begin their work September 3. In company with these two ladies was Rev. M. H. Newby, presiding elder of Sulphur Springs district, North Texas Conference. Bro. Newby has been up in Missouri "health hunting," and I am happy to know he found the commodity he sought. He is in better health than he has been for years.

These all stopped in our town about two hours. The time was pleasantly spent by the writer, at any rate. The afternoon three schools are national schools, partly supported by the different Nations, and partly by the Mission Board, i. e., the Nations feed and clothe the pupils and the church furnishes teachers and a superintendent. But we have another school of a higher grade, especially under the control of the conference. I refer to Harrell International Institute, located at Muskogee, Creek Nation. Rev. T. F. Brewer is president. This school is upon a self-sustaining basis. It has passed through its several years of painful and arduous last term. The prospects are fair for a much larger attendance next term. As its name indicates, it is for all the different tribes or Nations.

The only thing now needed is a suitable building to accommodate those people calling upon us for a high type of Christian education. The trustees have decided that \$10,000 will be necessary for this purpose. Over two hundred have been raising up to this time, and we are looking for more to raise the additional eight thousand. If we fail it will be greatly to the detriment of our work; for others, seeing our success in obtaining pupils, are contemplating establishing similar schools. We have the appreciation and support of the best class of citizens, which we cannot much longer maintain without a speedy effort to complete our school building. We want the prayers, yes, and all the money, too, that the good brethren and sisters of Texas can give.

The time of our conference draws nigh when we can again look more closely into all our work, which we assuredly will do. I show progress over last year. We are needing several more men in our work—strong men who will lay firmly the foundation of our holy religion in this beautiful and fertile country. Men who cannot succumb to the temptations of the world, and who are looking for nothing but expecting to accomplish anything. The work demands abundant zeal, large faith, more than ordinary talent, and a large measure of the endowment of the Holy Spirit. We send out the Macedonian cry, "Come over and help us."—O. S. STARKS.

VISTA, L. T., August 24, 1883.

The Wicked Desire the Good Man's Death.

To the Advocate. "Let me die the death of the righteous, and let my last end be like his."—Numbers, xxiii:10.

That was the desire of Balaam, the prophet of Moab. It is the final prayer of all rational humanity. Many desire to die as the righteous die, and to inherit the rewards of the good hereafter; but they are not willing to live as the righteous live in this world. They seek the pleasures of sin in this life, and hope for the glories of the ultimate heaven. Such is the unreasonable and inconsistent conduct of sinners. Theirs is also the sin of ingratitude. All that the sinner is, and all that he has, except his sins, is the gift of God. His body, so wonderfully made, is all of God's gracious gift. His mind, with all of its marvelous capabilities, is a divine endowment; and yet the sinner employs soul and body in violating the divine law, and still dares to hope for the rewards of the obedient to the divine will. How unreasonable! How inconsistent! How unjust! How ungrateful his course in life! How hazardous! How fearfully ruinous! The principle involved in the practice is simply ridiculous in temporality. It is as one claiming the pension of a veteran soldier when he never fought a battle in defense of the rights and liberties of his country; yes, when he never enlisted in the army; more yet, when his name was enrolled among his country's enemies; when he was an active aggressor against her liberties. Such

As far as miraculous power is concerned, we are all agreed that in this sense this gift was limited to early Christians. It was also, with small exception, agreed that the Holy Spirit continues to be bestowed upon men in what we may call its normal activity; i. e., "To reprove the world of sin, of righteousness, and of judgment, to come into the hearts of men, to be the comforter" to the church; and to "guide" the earnest seeker "into all truth." With the exception of inspiration and miracles, we have every reason to believe that the Spirit is poured out freely on all men, and that every man upon the church now as in any age, apostle or other. In these gracious influences of the paraclite of course the ministry share with all the people of God.

Still the question remains, is the Spirit bestowed upon the ministry in any special sense? God's Word says: "My grace is sufficient." If the preacher needs more of the Spirit than others, he will be given it. The question of the experience of the ministry since the apostolic age is the best evidence. The very prevalence among them of the word "unction," with its peculiar meaning, is the highest possible proof of their belief in a "special blessing." Here the biography of the church, and thank God! especially of the Methodist Church, is rich; and the evidence must convince any one that the experience of the ages is general, and ought not to be exceptional. The same evidence teaches us that this is not a question of temperament, but of devotion. I do not mean that the blessing will effect every one just as it did Caesars, but that every man who is devoted to the same blessing. The ambassadors of the cross ought to be men "full of the Holy Ghost."

No genius, no talent, no tact, no quickness, manipulation of children or grown folks, can substitute this. An imitator in supposing that in some quarters there is a tendency to substitute hard, methodical work—sometimes tact and trickery—for this "Spirit of God." The great mistake is to believe that Christ's words: "Without me ye can do nothing." There is no harm in tact, plans, method, manipulation—anything that accords with sound sense—properly used. They are only objectionable when the pastor and people begin to depend upon them for success, rather than the Spirit of God. Yet, I confess to a considerable belief in "main strength and awkwardness" in a preacher's work.—JOHN S. ATKINS.

Singular Facts.—No. 3.

To the Advocate. Methodism is drifting into the style of a business firm. This may be for the best. Perhaps we have been dreaming. In other days we looked to the Holy Spirit for guidance, and we were not disappointed. But in our efforts to meet the emergencies of the present, we have been too ready to turn to the methods of the world. Especially did we look to the "business" side of the rock, and we have been disappointed. We may be that the best is behind, and our Israel have crossed into Canaan. Certain it is that we are rapidly settling into a very different habit from the days of the past. Then every preacher and every church member seemed to be in the regular apostolic succession. Now we have a large and increasing class of salaried officers. Every missionary to foreign lands is assured a fixed salary. Our bishops are virtually salaried. Our presiding elders, if a district falls behind, custom requires the presiding elder to make up the deficiency at conference. Then we have officers of boards and various other bodies who are salaried. I do not speak of these things to oppose them. I am simply stating facts. This may be the better plan. Perhaps it would be better still to have all salaries assured. I am not sure that this is a good thing. The people of a district fall behind, custom requires the presiding elder to make up the deficiency at conference. Then we have officers of boards and various other bodies who are salaried. I do not speak of these things to oppose them. I am simply stating facts. This may be the better plan. Perhaps it would be better still to have all salaries assured. I am not sure that this is a good thing. The people of a district fall behind, custom requires the presiding elder to make up the deficiency at conference. Then we have officers of boards and various other bodies who are salaried. I do not speak of these things to oppose them. I am simply stating facts. This may be the better plan. 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**JACOBS OIL**  
THE GREAT  
**GERMAN REMEDY FOR PAIN.**  
Cures Rheumatism, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Swellings, Sprains, Bruises, Burns, Scalds, and all other painful affections. Sold by Druggists and Dealers everywhere. Fifty Cents a Bottle.

**SCROFULA**  
and all scrofulous diseases, Sores, Erysipelas, Eczema, Eruptions, Ringworms, Tumors, Carbuncles, Boils, and Eruptions of the Skin, are the direct result of an impure state of the blood. To cure these diseases the blood must be purified, and restored to a healthy and natural condition. AYER'S SARSAPARILLA has for over forty years been recognized by eminent medical authorities as the most powerful blood purifier in existence. It cleans the system from all foul humors, enriches and strengthens the blood, removes all traces of mercurial treatment, and proves itself a complete master of all scrofulous diseases.

**A Recent Cure of Scrofulous Sores.**  
Some months ago I was troubled with scrofulous sores which were very painful. The limbs were badly swollen and inflamed, and the sores discharging a thick, offensive matter. Every remedy I tried failed, until I used AYER'S SARSAPARILLA, of which I have now taken three bottles, and my general health greatly improved. I feel very grateful for the good your medicine has done me.

**Ayer's Sarsaparilla**  
stimulates and regulates the action of the digestive and assimilating organs, removes and strengthens the vital forces, and speedily cures Rheumatism, Neuralgia, Rheumatic Gout, Catarrh, General Debility, and all diseases arising from an impoverished or corrupted condition of the blood, and a weak vitality.

**Plan of Episcopate Visitation for 1883**  
WEST TEXAS DISTRICT—BISHOP BARLOWE  
Diocese of Texas—July 25—Fort Worth  
Diocese of Texas—Aug. 1—Dallas  
Diocese of Texas—Aug. 15—San Antonio  
Diocese of Texas—Aug. 25—Austin  
Diocese of Texas—Sept. 1—Houston  
Diocese of Texas—Sept. 15—Galveston  
Diocese of Texas—Sept. 25—El Paso  
Diocese of Texas—Oct. 1—New Orleans  
Diocese of Texas—Oct. 15—San Diego  
Diocese of Texas—Oct. 25—St. Louis  
Diocese of Texas—Nov. 1—Chicago  
Diocese of Texas—Nov. 15—New York  
Diocese of Texas—Nov. 25—Washington  
Diocese of Texas—Dec. 1—Philadelphia

**Spencerian Pens**  
These pens are made of the finest quality of steel, and are of the most perfect construction. They are adapted for all styles of writing, and are especially adapted for the use of the penmanship school.

**DR. JOHN BULL'S Smith's Tonic Syrup**  
FOR THE CURE OF FEVER and ACUTE OR CHILLS and FEVER. AND ALL MALARIAL DISEASES.

**DR. JOHN BULL'S Smith's Tonic Syrup**  
The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the cure of Ague and Fever, Chills and Fever, Malaria, or of short or long standing. He refers to the entire Western and Southern country to bear testimony to the truth of the assertion that in no case where it will fail to cure. If the directions are strictly followed and carried out. In great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle. With a few exceptions, the general health is restored, and the patient is able to resume his ordinary avocations.

**DR. JOHN BULL'S Smith's Tonic Syrup**  
The Popular Remedies of the Day.  
Principal Office, 531 Main St., LOUISVILLE, Ky.

**Huntsville District Conference.**  
To the Advocate.  
Observing that no one has said anything in the ADVOCATE about the Huntsville district conference, I write to say that all but three of the pastors were present, and a fair sprinkling of laymen and local preachers.

The usual routine business was gone through with in the usual way. The thing seriously out of place was our bishop, who was busy elsewhere. The preaching was good (the presiding elder did not preach at all) and sprightly. As an immediate consequence, souls commenced to seek and find salvation from Friday night to Monday night, when sixteen were added to the church.

The Southwestern University received complimentary notice, as did also the TEXAS CHRISTIAN ADVOCATE—the conference passing suitable resolutions with respect to each.

The record book was not present and the minutes were sealed up and sent to Bro. C. L. Spencer, secretary last year, and keeper of the book, that they might be recorded; and items and particulars are not remembered. I do not even remember where the conference was to be held next year, but I think Willis was elected. Need I say that the hospitality of the church and citizens of Madisonville was up to the standard.

Madisonville circuit is rather abundant for a foreign mission assessment, all collected at district conference, and quite a number of accessions before the sixteen at the time.—H. V. PULLPOT, P. E.

**Hunting Texts.**  
To the Advocate.  
By the kindness and liberality of my church at Bryan, my wife, daughter and myself are here for the benefit of our health. We greatly needed rest and change, and our noble people were prompt to see it, and to provide for it. May heaven reward them!

We have been here ten days and had tokens of improvement. This is a wonderful place of resort and has a variety of valuable waters. Its growth is rapid and continues to be marked. Our church is pretty strong and growing. The congregations are good and attentive. I had the pleasure of hearing Bro. Brodie preach a good sermon a week ago last Sabbath, and of listening to Bro. Graves last Sabbath. Bro. Graves is an excellent preacher and faithful presiding elder. What a grand field for Christian and ministerial effort is opening to the church and her ministers in this great State! An illustrious church, and an ordinary ministry will not meet the want. It should be more even than the primitive—the apostolic. The times require greater learning and greater resources, together with equal consecration and equal herodism. God is the sinner, "yesterday, to-day and forever." Only let the church and her ministry keep abreast with the developments of God's providence, and the world will soon be converted to Christ.—F. T. MITCHELL, LAWRENCE, August 25.

**Uncle Joe's Department.**  
Harry Roberts Anthony, of Barren, writes that he and his son are reading in Harry's neighborhood, "who are mostly ladies." Will succeed in building that church. They deserve to have a preacher.

**How to Be a Man.**  
Not long since a boy of some seven years of age called on a merchant doing a large business in New York. He was rather poorly clad, and showed evidence of pretty hard work; but his face indicated honesty and common sense, with a firm and energetic manliness under the somewhat rude exterior. When at liberty, the merchant said: "Well, my young friend, what can I do for you?"

"I called, sir," he replied, "to ask you for a situation as an engineer. I was told you were having a new engine built, and I want you to give me the plans for it to run it for me."

"Are you an engineer?" asked the gentleman.  
"No, sir; but I can be," he answered, setting his lips firmly together, standing squarely before the gentleman, and looking him fully in the face. "I don't understand the business well; I know something of it, though. But I can be an engineer—and will be; and I wish you would give me a chance."

His modest but determined manner pleased the merchant. He was having a new engine built for a certain factory and partner of his business, and could of course have as many experienced operators as he desired. It was no objection to him to take an inexperienced boy and attempt to train him—no object except to help the boy. Such deeds he was noted for—a fact which no doubt had encouraged the boy to make his application.

"What are you doing now?" he inquired.  
"Working in a machine shop in Brooklyn. I have been fireman, and have often worked the engine. I think I could get along pretty well with one now, if anybody would have a little patience with me."

"What wages do you get?"  
"Four dollars a week, sir."  
"What do you do with your money?"  
"Give it to my mother, sir."  
"What does your mother do with it?"  
"Well, you see, there is mother and sister and me. Mother takes in sewing, but it goes pretty hard, you know. They don't give much for sewing, and it's pretty hard to get it. I have to do with all the work she has to do, you know, she can't get along very fast at any rate, so I help her all I can. If I could get an engineer's place I could get more wages, and it would make it all the easier for her."

"How do you spend your evenings?" asked the gentleman.  
"I attend a free school at Cooper in-street and study mechanics," he replied. "I spend all the time I can get studying."  
"Do you ever drink liquor?"  
He looked up with an air of astonishment at his countenance that such a question should be asked, but answered firmly, "No, sir."  
"Do you chew or smoke or go to the theater?"  
"Never; can't afford it. Mother needs the money, sir; and if she didn't I could make better use of it. I would like to go to the theater, but I could spare the money to get them."  
"Do you go to church on Sunday-school?"  
He held down his head, pretending to brush the dust of the floor with his foot, and then he replied, "No, sir."  
"Why not?" asked the gentleman.  
"I haven't any clothes fit to wear," he replied. "It takes all the money I can get for us to live, and can't have any clothes." He looked down at his coarse and well worn suit. "It didn't use to be so when father was living. I was brought up to go to church on a Sunday-school. If I can get to be an engineer, we shall go again. I know that I can run an engine."

Telling him to call at a certain place, when he expected his engine would be ready for use and he would talk further with him, he dismissed him.  
"But he must be the engine," said the merchant to a friend to whom he related the circumstances. "He'll make a man, that boy will. A boy who is determined to do something, who gives his mother all his money and spends his evenings in study, he will succeed." And, dear reader, the good man put him in charge of 10 new engines.

to himself, so that he became a Christian. Then he told them to his mother and father, and read to them out of the Testament until they also became Christians.

The boy continued to read the book and to learn there his own duty and privileges, and teach its truths to others, until finally he became a minister of the gospel, and is devoting his whole life to preaching this precious truth.

**A Story of Four Boys.**  
These four boys started a few years ago selling newspapers. They made ten cents apiece the first morning they went to work, and for two winters thereafter they were successful through the snow and sleet in the freezing days on their morning rounds. From the very first they saved a certain percentage of their earnings which they wisely invested in Atlanta real estate. The oldest of them is now eighteen years of age, and the youngest twenty. They have supported an invalid father and their mother all the time, and now have property worth over \$5000, houses from which the rent is \$20 a month, and \$200 stock in a Building and Loan Association. They have educated themselves the meanwhile, remaining from school this year in order that they might work the harder and build a home for their parents; one that is to have a front porch and a bay window in it. These little fellows have done well, carriers, newsboys, errand boys and apprentices about the Constitution office, and one of them now is assistant mailing clerk. Their net savings from their sales had amounted, exclusive of their rents, to \$20 a week for this year. Next year they can do better, and by the time the oldest of the brothers is of age they ought to have a comfortable little fortune.

What these boys have done other boys can do. The whole secret is steadiness, sobriety, industry and economy. There are few lessons more important for boys than that the small amount of money made, how little it may be—will make a great fortune if it is only saved and invested; that the smallest income—no matter how small—will make a man independent if he will only live inside of it and compound it year after year, but to save and discourage to these youngsters when it took them a month to lay up a single dollar, and it was heroic in them when they laid the dollar up and went barefooted over frozen ground rather than lose it to the temptations of the street now, when they are comfortably clad and housed, and everybody about them is comfortable, and their savings amount to twenty times a week more than they ever had, but to save in a month. They have conquered life almost before they entered, and if they will only keep clean hearts, and genial souls, and broad, hearty impulses, they will be not only rich but useful men.—Atlanta Constitution.

**Lost Time.**  
"Oh, Miss Jennie," cried a little girl to her Sabbath-school teacher, "I am sorry, but I have lost a whole morning."  
"Lost a whole morning?" repeated Miss Jennie, with a grave look upon her sweet face. How is that Clara?"  
"Well, mother was so busy, and she left her key in my room, and when Miss Jennie, the little fellow was so full of fun that I have done nothing but play with him."  
"Just then Harry put up his dimpled chin and said, 'as he called it, his baby talk.' He never let me go upon my cheek, saying, 'No love 'oo cars.'"  
"You have not lost your morning, Clara," said her teacher. "You have only spent your morning, and you have your little brother closer to you by your kindness. Such a morning may have been well spent, my dear."

A few days after this Mrs. Palmer was seized with a severe illness. She could not get her feet warm, and she was in a fever, and little Harry's only play distressed her very much. So Clara took the little fellow to her own room, rocked him to sleep at night, and cared for him almost as well as his mother could. She was so kind and thoughtful, that she had so kind and thoughtful a daughter. I fear that she would not have recovered so soon, if it were not for her.

"I know a thing or two," "My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate judge in bad habits. They drink, smoke, swear, play cards and visit theaters. They are not safe companions for you. I beg you to quit their society."  
"You needn't be afraid of me, father," replied the boy laughing. "I guess I am not in that sort of company. I know how far to go and when to stop."  
The lad left his father's house, twirling his cane in his fingers and laughing at the old man's notions.

A few years later and that lad, grown to a good size, stood at the bar of a court before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My father once told me to begin in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptation came upon me, and a fever of hyenas, and carried me to ruin."  
Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.

put them under a missionary hen, and she raised some chickens, and they will send their money—Freeman Hill \$1.00, and Lena 60 cents. Blessed be the little missionaries.

Rev. B. J. H. Thomas, Colorado City, writes returning thanks to Miss Anna Davidson for \$25, above Miss Davidson for 60 cents. He says they need all the money they can obtain. The contract has been let for building the church. It will be 60x32, and 8 foot vestibule, with brick walls. The foundation was begun August 23. The ground was marked by Miss Anna Davidson to help build the church: W. A. McFarlin, \$1; F. Thomas, 30c; T. Gray, 25c; Mary Gray, 50c; Bettle Gray, 25c; Callie Gray, 25c; Lilla Gray, 3c; Elizabeth Roberts, 3c; Annie Roberts, 3c; Mattie Williams, 25c; Mollie Davidson, \$1; Sallie Davidson, \$1.

Last Sunday Uncle Ike attended the meeting of the Little Missionaries at St. John's church and was requested to address them. One of the ladies of the church, Sister Park, who is much interested in the mission work, handed him an idol from China to show the children. It was set over by Dr. Allen, and was taken from a bridge, where, with others like it, it had been placed by mothers that it might protect their children who would pass that way. It was made of tin, was a little over an inch long, and represented a little ugly old man. A baby could have crushed that idol under its foot, and yet the heathen mother who had never heard of Jesus, and had no other savior than this little God, trusted in it to take care of her child. How grateful we ought to be that our mothers can tell their little ones that Jesus came to save all the world, and he said, "Rescue the little children to come unto me."

**A Wooden Idol.**  
In the island of Madagascar, not long ago a young married couple wanted an idol; so they went to an idol-maker to buy one. He had none on hand, but promised if they would wait until the next evening it should be ready. They sat and saw him go to the forest and get a large box of a tree and make out of it an idol. The fragments were scattered around near his fireplace.

When the idol was finished and paid for, the maker invited them to stay and eat rice with him. It was like asking one to take tea in this country. They consented, and he took some of the scraps from the ground to make a fire, with which he cooked his rice, after which they all ate, and his customers went home.

Not long after a young Christian called on these heathen, and read to them part of the 4th chapter of Isaiah, not knowing anything about the circumstances. This is what he read: "He burneth that thereof in the fire; with that thereof he eateth flesh; he roasteth roast, and is satisfied; ye have warmth himself, and smelt, Ah, I am warmed, I have seen the fire. And the residue thereof he maketh a god, even his graven image; he telleth down into it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God."—Isa. xiv. 19, 20.

When the wife heard it, she at once remembered what she had seen the image-maker do, and was struck with the force of what the prophet says of the folly of worshipping an image made with hands. She became interested in the Bible; she read it, and God led her to give her heart to him.—Morning Star.

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THE Reformed church in France has 530 parishes and 636 ministers. Their influence with the people is increasing.

LUTHER'S Bible is in the Markish Museum, Berlin. It is a Latin edition of 1509. It is filled with notes, comments, etc., in the handwriting of the great Reformer.

It is estimated that more than 800 pilgrimages will be made to Lourdes, France, this year. Faith in the miraculous cures performed will draw many Catholics to this popular shrine.

THE Edinburgh District memorialized the British Wesleyan Conference to extend the three years pastoral term to six years, but the proposed change meets but little favor.

THE Catholic clergy of France threatened to refuse the first communion to the children who should attend schools in which the new government manual is used. So many parents proposed to retaliate by withdrawing from the church that the clergy have recalled their threat.

IN 1774 John Wesley enrolled the Deed of Declaration in the High Court of Chancery, and the British Conference now in session has appointed a committee to devise means to commemorate the event, this being the centennial year of this important act in the history of Methodism.

SOME of the papers comment sharply on the fact that the President, on a \$50,000 salary, is out West on a grand hunt. We are not certain that he is serving the country at Yellowstone fully as well as he would be were he smoking segars at Long Branch.

WE are in the midst of the campaigning season. Many cold hearts will be revived, and many parents will rejoice over the conversion of their children. How many will carry their religion home with them? There is texture and value will be tested. There is the true field for the display of all the Christian graces.

A RESOLUTION has been introduced into the British Wesleyan Conference proposing measures which will promote the interchange of representatives of all the bodies who formed the Ecumenical Council, that they may take their places on the platform as the representatives of the Methodist E. Church (North) now do.

AT a meeting held in Texas some years ago every convert, who was the head of a family, pledged the pastor that he would take up family prayer. Not one who fulfilled that pledge returned to a life of sin. Would it not be well for some pastor during the revivals now blessing the church to press this duty on the converts?

THE Central Advocate, St. Louis, says there is general surprise in that city that "nearly everybody except the liquor-sellers are willing to obey the Sunday law." It adds: "The laboring men are beginning to see that they have a greater interest in seeing these laws observed than any other class." These facts are making their impression on thinking men all over the land.

SECRETARY Lincoln says poker-playing among the cadets must be stopped, and that hazing is brutal and must be arrested. A student of the senior class by the name of Harligan, who led a hazing expedition against a freshman, has been expelled, and his influential friends are seeking his restoration. Mr. Lincoln says soldiers must obey orders, and that hazing must be broken up.

ON the 5th of August William Noble held the two thousandth consecutive eighth meeting of the Blue Ribbon at Hoxton Hall, London. From 193 provincial societies reports came in, bringing 588,794 new pledges secured by the workers. This movement looks to the conversion of the inebriate. It gives him but little hope of breaking off the chains in which rum has bound him unless God's grace be his support.

WHEN the Queen of Madagascar heard of the bombardment of Tamatave by the French, she was urged to expel all French subjects from the capital, but she replied: "We are Christians and must remember at this trying time that we are so, and act as becomes Christians. They gave our friends at Manjanga an hour. We will give them five days, and not a hair of their heads, remember, is to be harmed." The French left. They could not get bearers to take them to the coast, fearing when they reached Tamatave they would not be allowed to return. The Queen, through her Prime Minister, ordered bearers to take them, at their own cost, and it was done. The Queen is evidently a Christian. Her conduct puts to shame the civilization of France,

PUBLIC SCHOOLS. The Positions of Catholics and Protestants.

The order of Bishop Gallagher forbidding Catholic parents sending their children to public schools has been the occasion of much comment the past week. The News treats the matter with manifest caution. While its editorial columns preserve rigid silence, its reporter interviews the Bishop and the Catholic school trustee, and in language very respectful and conciliatory it presents their side of the question before its readers. Had the News been as careful to ascertain the views of the Protestant churches and to present them to their readers there would have been far less misapprehension as to their true position on this important question. In this course the News has followed the line pursued by many leading secular papers, and the average politicians of the present day. They see in the Catholics and Protestants simply rival claimants for supremacy in the public schools, and have never put themselves to the trouble of ascertaining the true grounds of their respective demands. The Bible in the common schools has been considered the principal bone of contention, and it has been chiefly in answer to the objections of the Catholics that it has been excluded from the schools. But it appears that this has failed to satisfy their demands. The Bible is out of the way, but the schools are now repudiated because their course of instruction is entirely secular, while the Catholic Church demands that their children be trained in the Catholic faith and in Catholic schools; and the parents must obey this order under pain of exclusion from the sacraments of the church. One thing is made clear by this demand: No system of State education which does not place the children under the control of the Catholic Church can be accepted by them. They demand absolute control of the education of their children, and from this position they will not recede. No platform that the politicians can frame can adjust the public schools to this claim of the Catholic Church. They may exclude the Bible, they may forbid prayer in the school-room, but to this they will reply: We believe in religious as well as secular education, and as the public school banishes all religion from its halls, we withdraw our support and the Catholic Church will educate its own children. Mr. Jennett, the Catholic school trustee, is explicit on this point. He said to the News reporter:

Bishop Gallagher had only expressed in his announcement that which was a rule of the church, and one frequently repeated to the members of the church in time past. The Catholic Church held that religious instruction should go hand in hand with secular education, and it was a well known fact that religion is no sense of the term is taught in the public schools. Again: I send my children to Catholic schools because, as a Catholic, I want them to be trained in my own faith and religious belief. Right here we will be asked: Do not the Protestants also claim that Christian education should go hand in hand with secular education? Yes; but while the Catholics claim that Catholicism alone is Christianity, and demand that the training of the child shall be in the Catholic faith, the Protestant recognizes the rights of others, and proposes the adjustment of the question on a basis that will secure, as far as human legislation can provide, equal privileges for all concerned. The Protestant believes that the moral and religious training of the child is no less important than its intellectual culture, but he does not demand that the schools of the State should bear the impress of his own branch of the church alone. Unlike the Catholic, who repudiates every system of education that is not controlled by his own church and conducted by teachers of his own religious belief, the Protestant is ready to meet his fellow-citizen, if possible, upon some plan for public education in which the rights of all can be recognized.

Our present system, however, is very far from meeting the demand. By its operation our Protestant population who are taxed to support the schools are denied a voice in the question of the exclusion of the Bible from the public schools. The Protestant population constitute a large proportion of the taxpayers of the State, and they certainly are entitled to a representation on this question.

But we will be told that this is a religious question, and the State has no right to legislate on the subject of religion only to protect each citizen in his religious freedom. To this we most cordially assent. The State has no right to legislate on religious questions, but this is precisely what the State is doing so long as by legislative enactment it excludes the Bible and all Christian worship from the schools. It is as clearly a legislative act to exclude the Bible from the schools as it would be to introduce it into the schools. This proposition is so plain that no one will dispute it. But it is asked, do you not demand that the Bible shall be introduced into the schools? Not by legislative act. We consider all legislation on religious questions foreign to the spirit of our institutions, and dangerous to the religious freedom of the people. What, then, is your demand? Simply that the State shall recall all legislation on this question and relegate it directly to the people. Let each school community settle the question. They can determine who shall be their school trustees, who shall teach, what text books shall be employed, and they are certainly competent to decide this question.

One thing is growing very clear, and that is, that the efforts of the politicians to adjust this matter by the exclusion of the Bible, is proving a signal failure. It has failed to command the co-operation of the Catholics. This order of Bishop Gallagher announces the fact that the Catholic Church is no nearer the public schools than it was before the Bible was banished from its walls. They repudiate all education that is not under the sanction and control of the church as secular and godless, and are making large provision for the education of their children in the Catholic faith. To that significant fact the attention of all thoughtful Protestants is specially invited.

It has failed to meet the approval of the great body of the Protestant taxpayers of the State. They are required to support the schools, and yet they see their religious faith in under ban in the place where their children are trained for future life. An adjustment of this question upon a basis which recognizes the rights of our Protestant population is essential to the successful working of our public schools. The Protestant demands for himself no more in this matter than he extends to others. In our public school system, when all are taxed, all should have the right to representation. He recognizes the rights of the Catholic, the Hebrew and the infidel, but he claims for himself equal rights with all other citizens in the commonwealth. The Bible in the public schools may not be the demand of the parents of the school children in Galveston, with its large admixture of foreigners and Hebrews; nor may it be desired by the citizens of San Antonio and New Braunfels, but the large school communities of other sections of the State have rights also which must not be overlooked.

One thing is growing very clear, and that is, that the efforts of the politicians to adjust this matter by the exclusion of the Bible, is proving a signal failure. It has failed to command the co-operation of the Catholics. This order of Bishop Gallagher announces the fact that the Catholic Church is no nearer the public schools than it was before the Bible was banished from its walls. They repudiate all education that is not under the sanction and control of the church as secular and godless, and are making large provision for the education of their children in the Catholic faith. To that significant fact the attention of all thoughtful Protestants is specially invited.

CITIES vs. THE STATE.

A resolution was introduced into the common council, Louisville, Ky., asking the managers of the Exposition to open its doors on Sunday. Of this the Christian Observer, of that city, remarks: "The councilmen are sworn to sustain the laws of the State, which forbid all labor on Sunday, except works of necessity and mercy. And yet the council passed the resolution. The fact is significant that the people of this land have need to arouse themselves, or soon we will have no peaceful Sabbath left."

The disposition of certain cities to set aside State laws is just now commanding the attention of thinking men. The attitude held by the city of St. Louis to the laws of the State is doing more to arouse the citizenship of Missouri respecting the arrogant and aggressive policy of the liquor traffic than has been accomplished by the temperance men in the last decade. The late decision of Judge Noonan, permitting the beer saloons to keep open on Sunday is so manifestly in the interest of the liquor traffic that Governor Crittenden contemplates calling the legislature together to take action with reference to this resistance to State law in St. Louis. A correspondent of the St. Louis Republican, in its issue of Aug. 29, reports an interview with the Governor, from which we extract the following:

"Is it true, Governor, that you are contemplating the calling of an extra session of the legislature?" "I have the subject under advisement. I am now considering it." "How soon, Governor, will the question be determined, and at what time will the meeting be called, if you determine to have a session?" "I cannot state that yet, but the question with the people of the State is now very urgent."

"What will be included in the purposes of the call?" "It will either be for the purpose of amending the law, wherever an amendment may be needed, and making it apply to the city of St. Louis, or for the purpose of submitting a prohibitory amendment to the constitution to the people at the next general election. I have not settled in my own mind which it will be, one or the other."

"You are not a prohibitionist, Governor, and this is unexpected. Will you state some of your reasons?" "I am an anti-prohibitionist from the sole of my feet to the crown of my head, but I feel with the people of the State that if the law is to be defied in St. Louis, and I have to choose between lawlessness and prohibition, I am a prohibitionist. Under such a prohibition will carry by 20,000 in the State. In my recent visit to North Missouri I talked with scores of men I met, not one single one of whom did not regard the proceeding in St. Louis outrageous. Three or four out of five are for the enforcement of the law. You may say I am not surprised at the decision of Judge Noonan. The surrounding atmosphere made such a decision entirely probable."

The Governor said considerably more to the same purpose, and all in the view of what has been set down. Our readers will remember that the Galveston News took the ground that the Sunday laws cannot be enforced in cities. So say the St. Louis papers, and they are backed in this assertion by the saloons. Governor Crittenden, though an anti-prohibitionist, says law must be sustained. The city saloons and city dailies of St. Louis are rapidly manufacturing public opinion in favor of the enforcement of law that will assume a shape that they will not dare disregard. St. Louis will learn that it does not constitute the whole of Missouri, and the saloons and daily press of Galveston will learn that they do not make up the entire State of Texas. The enforcement of law is the need of our State.

MANY a Christian who has been greatly revived at camp-meeting, and who worked well in the altar with penitents, has lost a great deal of his religion on reaching home and finding some one had left the bars down and the pigs had been in his potato patch. Many a good sister who shouted at the camp-meeting and left loving the whole world, has been so "put out" when she found the calves had been in the garden while she has been at the camp-meeting that she needed another camp-meeting revival to bring her heart into a good religious frame. How often we allow these "little foxes to spoil the tender vines." We need the privileges of the camp-meeting afford, but we also need a watchful and prayerful spirit to prevent the petty annoyances of life from destroying all the good we derive from the means of grace the church supplies.

We again renew our thanks to brethren who send us their revival reports in condensed form. Were we to insert all as they come to hand, they would cover three or four times the space we give them. Please leave out the adjectives and give us figures. Tell how many were converted, and how many were added to the church, and other facts which show that God is with his people. These reports are kindling the revival flame. We want to put them all in, but if one brother occupies a half a column with all the details of the meeting, somebody must be crowded out or cut down. We deal with all alike.

A Short Method With Modern Doubt.

REV. D. C. KELLEY, D. D. To the Advocate. If the reader will go with us one step further, it is intended to complete this argument by a view of the facts involved, which seem not only to meet all the logical demands of the case, but give that ultimate perfection recognized by the imagination as marking the furthest possible bounds of human need.

The ideal unity we have been contemplating is not of that superficial character which is found scattered everywhere through literature, either biographical or fictitious. The mind does not at first slight say of many of the reported sayings and acts of Jesus of Nazareth, these are such as we would look for in him. The unity is of a far deeper and profounder sort--of a kind often offensive to the people about him, not understood by his disciples, nor, as is plain enough, by the evangelists who give us the record. In literature only the most exuberant genius has dared to approximate this profounder role. Take George Eliot as perhaps the best example in literature to illustrate the point in hand, and Tito, in Romala, as the character most readily recalled to. At every turn of Tito's life the reader meets some act offensive to his sense of ideal unity of character. It is only when the writer, with the key to the hidden chambers of human nature, unlocks one of those deeps within, and allows to fall on its contents the light of some old memory; then another, further back, and traces the root of some present feeling; and yet another, so profoundly deep that the analytic judgment pauses powerless to trace the thread-like nexus between motive and action, but where, none the less, the mysterious and unerring consciousness says the light is true, the act is realized as profoundly a part of the man's deeper self. In this subtle power of the deeper analysis of character George Eliot stands without a rival in literature. Shakespeare shows us the villain smiling, etc., but George Eliot's Tito does not consciously wear a smile to hide a conscious villainy, yet in the complexity of the subtle play of motives you ever trace the profounder villain, and every act is a part of his inner self; those least expected found after due attention to be the more profoundly truthful. What would we help the reader of such literature as this to see is: that the ideal unity in the life of Jesus so profoundly overtops the analytic power of the writer who gives us the record, and the age of which they are a part, that in some of them our own age just begins to glimpse their profound likeness to the Master. Take a few which we stop to query over, and of which one or another has said these are not like him. First of these, the cursing of the fig tree. Who at a superficial glance has not said this act is not like Jesus? To curse a tree, inanimate and passive to the trees which act upon it, is the act of a mad boy who visits his anger on the stick or stone which has injured him. But to look for figs out of season seems as little like him as the apparent anger displayed. Pause and look deeper. Take first the fact in natural history, that this fig tree, unlike other fruit trees, produces its fruit first and its leaves afterward; so that when the leaf is all grown, it says with all possible distinctness: "My fruit is ripe." Secondly, if it were not the time of fruit, neither was it the time of leave; so if from peculiarity of position, climate or soil, the leaves had appeared out of season, so might the fruit have been expected to do. Now for the meaning of the act. You will not find it in the immediate surroundings of the text. There is no intimation that the evangelists or the disciples who witnessed the act took to its meaning. Yet looking further its roots are found to commingle with a class of words which fell again and again from the Master's lips. Only one out of his seems wrathful without pit; to one class of people only he spoke in the same tones--men who professed to be what they were not. If you would find the significance of the cursing of the fig tree--Matt. xxi--do not confine your attention to the further records of that chapter, or of the next, though in both there are outcroppings of his meaning; but go at once to the xxiii, where such words as these blaze on us with a blasting power like to that of withering which fell on the fig tree, "Woe unto you scribes and Pharisees, hypocrites; for you make dead the outside of the cup and of the platter."--Matt. xxiii: 23-29. At once he act and the words are seen to be at one; the withering fig tree becomes to all ages the object-lesson, keeping in memory Jesus' hatred of those who carry large professions and no corresponding fruit. The weak, the erring, the blind he pities; the wayward, the outbreaking, the ungovernable, he follows with love and appeal; the lost he seeks through Gethsemane and Calvary; the hypocrite he blasts and withers by his act; he pierces through and through with words as keen as the polished blade of the Eastern stiletto.

What appears to the superficial observer to be an isolated act, at war with the whole character of the man whose history is being written, is thus found to be more profoundly a part of him than the writers who record the act were themselves aware--and thus giving to the record a stamp of ingenious truthfulness of the highest order

possible to the imagination. Proof of sincerity as well as truth can in no conceivable form reach a higher point than this. Take a second act, more persistently and more broadly misunderstood in its import all down the ages of the world--one which the church, seeking to conform to its abstract statements of philosophical theology, has persistently refused the meaning Jesus himself evidently attached to it. The mothers brought the infants to him--they may have only intended to bring them to the man Jesus; the disciples about him thought that as man or Messiah he had no need for them--they thought as their age thought, they thought as every age since their time has thought, heathen or nominally Christian. Jesus' action in the matter was a surprise to them; it is looked upon as meaningless by a large part of the Christian world to-day; but the words which accompanied the act have been a profounder offense to the church than the act itself. To have corrected the error of the one fond mother in supposing that infants could take part in a great moral and spiritual movement would have met the ideal unities of those about him, and those who have professed to follow him even to our day. The words which Jesus uttered (Mark x:14-16) continue to offend the creeds of our time as they did the disciples who were present when they were spoken. No church of to-day gives them any royal place in its teachings. There begin to be some glimpses of their power to unlock the doors of long shut abstract theories--but the hour of their full-orbed power is yet in the future. All superficial unity is against the act and the words--the act looks in the history of the past as a tender hypocrisy; the words have, with obstinate persistency, been assigned a dim allegorical significance.

Notwithstanding the contradiction here found of the superficial unities, notwithstanding the persistent refusal of the theologians to allow the words a controlling and uncramped place in their systems, there is a witness to the profounder unities of this transaction to which we dare appeal without the least fear that the appeal will be disallowed. The tribunal to which this appeal is made is the heart of humanity, with its strangely tender and prophetic powers, reaching so far beyond the furthest stretch of mere reason. The mother's heart, with its mysterious insight into the divine nature, the mightiest prophet of earth, dictated and persisted in bringing the children. Think for a moment; had Jesus acted as the disciples wished, what a chasm had been dug right across the pathway of his life, so dividing him from the profoundest sympathies of humanity that no power of the ages could have bridged it--a chasm which, in the future, must have separated forever Jesus from the best part of humanity. The Christian heart of the present demands that he should have done just what he did; and in claiming that the thought of the future will be led to the height of the heart of the present, no new method of advance is claimed for Christian learning. It was the Christian heart far in advance of Christian thought, which, rebelling against infant damnation, broke the power of election and reprobation before the logical absurdity of imputed righteousness had ever dawned upon the theologians. So at no distant day the heart of Christianity, holding by the words of Jesus, whether the logical outreach of them can or cannot be measured, will at least unbind them, and all children will be found to be in Christ guiltless of imputed sin. But we are not proposing doctrinal disquisition. What is desired is, that the reader shall see this whole transaction as so far deeper than any insight of the time at which Jesus lived, as so marvelously deeper than any attainment which has yet come to us, that no man, past or present, would have given it place in the history of a great religious movement, yet so profoundly accordant with the Christian heart of the present that it thrills to every movement of the act, and stretching blindly but resolutely forward, utters a deep amen to every uttered word. No man of that age, or of any age from that to this, could have conceived of a transaction such as this, except he had been nearer the heart of God, and thereby knew the heart of humanity and the tremendous issues of childhood as no genius who has ever yet wrote or spoke to our hearts has done. A unity so linking itself with the profoundest instincts, and standing with prophetic fire pointing to the emergent beliefs of the near future, is transcendently above all possibility of mere human birth.

Since writing the above, our eye has fallen on the following warrants in Carlyle's Sartor Resartus for making our deepest appeals to the imagination and heart of humanity: "Not our logical, mensurative faculty, but our imaginative one, is king over us; I might say priest and prophet, to lead us heavenward; or magician and wizard, to lead us hellward." \* \* \* Of this thing, however, be certain: wouldst plant for eternity, then plant in the deep infinite faculties of man his fantasy and heart; wouldst thou plant for a year and day, then plant into his shallow, superficial faculties, his self-love and arithmetical understanding what will grow there."

It is said by missionaries that the Indians of Alaska are of a different race from the Indian tribes of North America. They are possibly an offshoot from the Japanese and Koreans. Their conceptions of moral law are superior to those of many civilized nations.

THE Salvation Army in England reports an increase of twenty-five per cent in its membership the past twelve months. The Methodists of New Zealand are agitating the question of the union of all the Methodist bodies of that part of the world in one. The Waldenses are among the oldest churches in Christendom, and they have recently sent out their first missionary to the heathen world. He has been sent to South America. A church without the missionary spirit will be of slow growth.

It is stated that one-third of the missionaries laboring in connection with the American Board in Ceylon and India are children of missionaries, and were born in the land where they are now at work. The Lord of the harvest honors his laborers by calling their sons into the field.

BRIEF MENTIONS.

It will be seen that 150,000 printed sermons are distributed gratuitously every week in Berlin and other German cities. The Methodist of New Zealand are agitating the question of the union of all the Methodist bodies of that part of the world in one. The Waldenses are among the oldest churches in Christendom, and they have recently sent out their first missionary to the heathen world. He has been sent to South America. A church without the missionary spirit will be of slow growth.

CHURCH MEMBERS.

BY CHARLES F. DEEMS, LL.D. To the Advocate. 1. If your pew be rented and some stranger sit in it, never show him out, nor allow your countenance to exhibit the least regret at his being in your seat. In your heart thank God that he is there, and no matter in what rags he comes, keep him there and have no member of your family take his place. If a seat among those who know you. Those who are near you and discover your condition will make room for you rapidly.

2. If it be a free church, put yourself in the hands of an usher and say not one word. Sit down where he seats you. He has studied the church and congregation and knows best. If you insist on seating yourself, you may enter a pew in which you will leave only one vacancy; then if a man and his wife come and wish to sit together, you separate them. If there be anything special in your case, as harshness of hearing or a weak limb, then you should inform the usher and let him select your seat.

3. In dressing for church prepare yourself to throw your wrappings when you enter your pew. If you have on clothing to protect you against the cold, and then enter the church warmed with stove or register, you will soon become uncomfortable and restless. Study how you are to be comfortable in church as in your own home, and do not let any expediency prevent you from rising to pull off your overcoat, or sacque, or shawl.

4. Take care how you use fans. Nine-tenths of fanning is unnecessary. You would be more comfortable if you would sit still and keep very quiet. The most of fanning is an expression of general fussiness of temper. Moreover, it may annoy your neighbor. We heard a physician say "that he thought that a large amount of the prevalent neuralgia was due to the use of fans in churches; and fell not on those who fanned, but upon some of their neighbors." We have often heard the remark: "I got little good of the sermon yesterday, because of the lady next to me, who fanned me until I was almost in a shiver." What would you think of your minister if he should fan himself while preaching?

5. Conform to the usages of the congregation; stand when they stand; kneel when they kneel. If you are a stranger, do not make haste to change your position. Do not rise, nor sit, nor kneel, until you discover what is done in the congregation. In your church it may be different. You may be accustomed to kneel just after the singing of a hymn. But some Sundays you may find you in a church where the congregation might, after the singing of the hymn and before the prayer continue standing until they had repeated the Creed. It would be awkward for you to sit down or kneel, and be compelled to rise to repeat the Creed, or keep in a posture which would make you conspicuous.

6. Be attentive to strangers. If you are settled in a church, keep a supply of hymn-books and Bibles and hand them to those who are strangers. Extend your hand to the stranger at the close of the service. Invite him to come again and occupy your pew. Offer to make him acquainted with your pastor. It is no excuse for you to say "that you do not know him." That is your very reason for speaking to him in church.

It was a burlesque, perhaps, upon cast-iron manners when it was related that a Frenchman saw a man drowning and declined to give him help because "they had not been introduced." "The rich and the poor meet together, and the Lord is the maker of them." And any two persons meeting in a church are, according to Christian ethics and society etiquette, justified in speaking with each other on the subject of religion. Two men in the "Corn Exchange," who live next door to one another uptown, and never interchange visits, and never speak to one another elsewhere, do not hesitate either to address the other down in the market, in regard to purchasing or selling a barrel or barrels of flour.

Lastly, do not commence to gather up your outer garments until the entire service has been concluded. A short time since, we were in one of the best-known churches in America, whose popular pastor closed the services by saying: "Now let us close by singing the long-measure doxology, pronounce the benediction, and resume our overcoats." The programme struck us as correct, and its imitation as practical; but we greatly regret the state of church manners which made the pastor think such a thing appropriate.

Tennessee Temperance.

The Tennessee State Prohibition Convention, August 23, adopted an address in which the liquor traffic is arraigned as the cause of more evil in the State than all others combined, and declaring that it had assumed to dictate the legislation of the State. It recommends the submission of a prohibition amendment to the constitution, and approves the four-mile law now in force, which prohibits the sale of liquor within four miles of any incorporated school. They will not nominate candidates only in counties where candidates of all parties refuse to allow the people to vote on the amendment.

THE BRYANT AND STRATTON BUSINESS COLLEGE, ST. LOUIS, MO.

This old and successful institution fits young men for real life by qualifying them for business and as telegraph operators. For circulars address W. M. CANNON, Pres't.

SCHOOL DIRECTORY.

Parents and guardians, from the high reputation enjoyed by the following institutions, will have little difficulty in making a selection. For particulars see advertisements in another column:

Ladies' Column.

Notes From the Itinerary. BY JULIA PHIFER TRUITT. To the Advocate.

Deominational Schools.

To the Advocate. If there ever was a time when it devolved on those who desire their children to receive a Christian education to rally to the support of schools under the auspices of Protestant Christianity, now is the time.

Mr. Wesley's Experience.

(From the Nashville Advocate.) When recently asked whether Mr. Wesley ever made a profession of sanctification, he answered that he did not.

SOUTHERN METHODISM.

Dr. Morton reports that remittances "by scores" are being received by him for church extension. This is most gratifying news, and we hope we will continue to receive the needed help for this object.

SPIRIT OF THE SOUTHERN METHODIST PRESS.

The Secret of Rest. (From the Woman's Missionary Advocate.) The midsummer days are upon us. We look out over the tops of mountains, over cotton fields, over iron works, over cotton factories, over steam railroads, over the rugged Cumberland, and away through green fields to wooded hills.

THE PROBLEM OF PERFECTION.

The Bible solution, though old, is entirely effective. It places before the aspiring soul, Jesus Christ, a real man whose personal life and words are matured amid the hard toil and privations of personal poverty, the general corruption of surrounding social life, and the foulest stench of political rot.

THE CHURCH OF GOD.

By E. E. Hamilton, Reply, Tennessee, in the Memphis Advocate.) God himself is in the midst of his church. He is the tabernacle of God among men; the city of God, established upon the hill, the mountain of his holiness.

STRIKES.

(From the Wesleyan Advocate.) All strikes, whether in small companies or large ones, are injurious to the common good. They damage about equally the strikers and their employers, the enterprises with which they are immediately connected and all other enterprises.

A. ALLEN, CHAS. S. OTT. A. ALLEN & CO., WHOLESALE AND RETAIL DEALERS IN Marble, Granite and Tile. Estimates and Designs FURNISHED ON APPLICATION. GALVESTON, - - TEXAS.

COOK'S SUNDAY SCHOOL SUPPLIES. NEVER FAILS. Dr. C. E. FISHER, HOMEOPATHIST, Austin, Texas. Treats ALL CHRONIC DISEASES. Sends Homeopathic Medicines to any address by Mail or Express.

Stained Glass. ECLESIASTICAL AND DOMESTIC. French Silvering & Ornamental Glass Co. 914 St. Charles St., St. Louis, Mo. Designs and Estimates furnished on application. T. H. DREW, Manager.

CASTORIA for Infants and Children. Castoria promotes Digestion and overcomes Flatulence, Constipation, Sour Stomach, Diarrhoea, and Feverishness. It insures health and natural sleep, without morphine.

CENTAUR LINIMENT--an absolute cure for Rheumatism, Sprains, Burns, Galls, &c. The most Powerful and Penetrating Pain-relieving and Healing Remedy known to man.

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Jubilee Advocate.

The jubilee edition of the TEXAS CHRISTIAN ADVOCATE will be a paper that no lover of Texas can afford to be without--as it will illustrate the resources, conditions and progress of this great State.

Books are now open for the record of the names of subscribers for this special edition.

Other persons desiring to help in this great work should apply at once for authority as canvassers.

The year 1834 was an eventful one in Texas history. At that time immigration into the province properly commenced.

Again: In 1834 the civil government underwent a radical change. Power was taken from the empresarios and conferred upon the alcaldes, and upon the political chiefs of departments.

Again: In 1834, though contrary to the constitution and laws of Mexico, religious organizations were effected by Protestants--the Baptists, the Cumberland Presbyterians and the Methodists.

The year 1834 may be properly regarded as the political and religious Jubilee of Texas; the seeds of our civil, political and religious liberal institutions having been successfully planted just fifty years ago.

In view of these facts the publishers of the TEXAS CHRISTIAN ADVOCATE propose, about the 21 of March--Anniversary of Texan Independence--or 21st of April--Anniversary of the Battle of San Jacinto--to issue a mammoth, illustrated jubilee edition of the ADVOCATE.

The ADVOCATE having been for thirty years the leading weekly religious newspaper of Texas, its publishers propose in this jubilee number to give a larger amount of valuable information about the State than has ever been furnished in any similar publication.

This information will be gained from perfectly reliable sources, and condensed into the smallest compass, and will include topographical descriptions of the most interesting portions of the State; enumerate its agricultural products; its vast undeveloped resources; its admirable adaptation to the raising of all kinds of live stock; its mineral resources; its capabilities for sustaining a dense population; adaptation to all kinds of manufactures, etc.

It will, in a succinct form, present a

history of fifty years progress, with brief notes of the several changes of government during these eventful years. Lists of executive and judicial and other officers, with biographical sketches of some of the most notable.

It will contain statistical tables of the population and wealth of the country, and its educational institutions at different periods, and our unparalleled growth.

As the ADVOCATE is, and always has been, the organ of one of the leading Protestant denominations of the land, it will give a brief sketch of the rise and progress of all denominations of Christians in the State, with the latest and most reliable statistical information of all.

The attendance for August at the Louisville Southern Exposition was over 150,000. The display excites admiration from visitors from all parts of the land.

The Vicar of Stratford-upon-Avon has consented to the examining of Shakespeare's remains. The object is to compare the skull of the poet with the bust and portraits of him.

A London dispatch of Sept. 1 says: A dispatch from Paris says the report of the death of the queen of Madagascar is confirmed. The niece of the late queen, who is destined to the French throne, succeeds her on the throne.

One result of the recent strike is the loss of the steamer 'New York,' New York of the Citizens and Telegraphers' National Union Telegram and Cable Company, with a capital stock of \$5,000,000; shares at par value \$25 each, and no person to hold more than \$100,000 worth of stock.

A dispatch from New York, N.Y., states that the steamer 'Ola' has arrived there, having on board members of the Dutch expedition to the Arctic. The steamer 'Varna' founded, July 4, in latitude 71 degrees north, longitude 158 degrees west.

Two assisted pauper Irish emigrants were sent back to Canada from Buffalo, N. Y., Aug. 31. They stated that 1100 others came over in the same ship, all expenses being paid by the British government.

Germany and Mexico. The State Department at Washington has received a copy of the text of the treaty concluded between Germany and Mexico, December 5, 1882. It is in the usual form of treaties of commerce, and as Mexico has recently reneged all her old commerce treaties with a view of placing her relations with foreign powers on a uniform basis, this treaty, which is the first of her new treaties, may be considered as an indication of the character of those which are to follow.

The water in the chasm of the Niagara Falls, according to the United States Topographical Survey, in the deepest part is only 180 feet deep, and not 400 feet deep, as has been erroneously reported. The depth of the whirlpool is hardly 50 feet, while the whirlpool itself is little more than 125 feet. The largest vortex or 'suck hole' is not in the centre of the whirlpool, but near its upper end and nearest to the Canada shore.

Texas Christian Advocate. Secular Department.

Any party wishing to buy a Piano or Organ will do well before purchasing elsewhere, to write to Thos. Goggin & Bro., Galveston, Texas, for prices. They will cheerfully cash or easy monthly payments. They are State Agents for Emerson and Steinway Pianos, and Mason & Hamlin Organs.

There are 20,000 German voters in Iowa who were sold against the prohibition issue. A similar state obtains in Texas.

The Chinese government protests against the treaty between France and Annam, on the ground that the king of Annam was forced by the French to sign it.

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A gigantic irrigating canal is being made in Fresno county, California, to water 300,000 acres of hitherto dry and worthless desert. It will be 100 miles long and 5 feet deep. The water is drawn from King's river. The canal will be 300 feet long, 140 feet wide and 25 feet deep. It will be the largest in the State. From being the most worthless, this great area when irrigated will, it is expected, be productive as the richest land in the State.

With the advent of a railroad, the Montana people clamor for the great reservation of the Blackfoot. It covers the northern portion of the Territory, occupying an area as large as Maine. About 100,000 Indians occupy it. Seeing that the 'wilder will make' title be extinguished to the larger part in the same way that the Sioux reservation in Dakota is now being acquired for settlement, it consists in taking about three-fourths of the land, and putting for it with a few cows and horses.

A recent scene in the streets of Barcelona would indicate that the days of the Inquisition are not yet over in Spain. Some 1300 Protestant school books, entitled 'A Simple Method of Learning to Read and Cipher,' were by order of the government burned in the public square because they contained extracts from the gospels as reading exercises. Similar outrages against Protestants are committed nearly every month, say Spanish newspapers; but it is interesting to note that the people of Barcelona gathered in a crowd and jeered at the officers as the fire was lighted.

The French School at Athens, which has been making excavations on the island of Delos, lately uncovered near the Theatre of Apollo a private house, probably of the Alexandrian period. Thus far a court, surrounded by pillars and by 12 rooms has been revealed. The floor of the court is a beautiful mosaic, in which appear fishes, flowers and other ornamental designs. The gate of the house and the street leading to it have also been dug out, and an entire quarter of the ancient city may possibly be discovered as the excavations advance.

A Tall Steeple.

Grace Church steeple, in New York, is to be 219 feet high, weigh 600 tons, and cost \$60,000. Constructively, it will be an iron tower covered with white marble from Rutland, Vt. The old tower was wood.

It is estimated that during the last seven months fully \$68,000,000 have been invested in the railway and mines by citizens of the United States.

In a population of 1,300,000 New York city has 61,652 real estate owners. It further appears that while the real estate annually increases in value the owners become fewer.

Colorado is coming to the front as a wheat-producing State. The Central City Register calls says: 'The San Juan country will produce 50,000 bushels of wheat this season. The northern counties of the State will produce 2,500,000.'

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The French School at Athens, which has been making excavations on the island of Delos, lately uncovered near the Theatre of Apollo a private house, probably of the Alexandrian period. Thus far a court, surrounded by pillars and by 12 rooms has been revealed. The floor of the court is a beautiful mosaic, in which appear fishes, flowers and other ornamental designs. The gate of the house and the street leading to it have also been dug out, and an entire quarter of the ancient city may possibly be discovered as the excavations advance.

California Crop.

California's wheat crop for the present year is estimated to be worth \$90,000,000. One-third of this will be retained in the State for home consumption and seed, and the rest will be exported to foreign countries. The wheat product of the other Pacific coast States (Washington, Oregon, Idaho, Nevada and Territories) will be worth \$20,000,000, making the value of the total wheat crop of the Pacific coast \$110,000,000, which is more than the entire value of all the precious metals mined in the United States during 1882.

It is said that where a dollar's worth of goods pass the custom-houses on the Niagara river \$1000 worth are smuggled, either one way or the other. From the United States smuggled butter, spirituous liquors and silks, in return for which the Americans smuggle into Canada cheap jewelry, kerosene, and innumerable products of Yankee ingenuity, cheaper here than there. The smugglers are organized in gangs, and it is said that it would require at least fifty night watchmen on the Niagara river to prevent this traffic. Next to the Niagara, as a field for smugglers, comes the Detroit river.

A special to the Times-Democrat of September 2 says: For the first time since there was a Dodge City we had a Sabbath. The saloons, gambling-halls were closed Sept. 2, showing some regard for the Sabbath. There is universal rejoicing over this, and it is felt that the measures of reform so contemplated by the City Council will be carried out. Many gamblers and bad characters are leaving the city.

The following account of an attack by a cuttle-fish on a boy is given by the Higo News: It is not strange that cuttle-fish should damage vegetables growing in fields near the seashore, but the surprising news reaches us that a boy has been killed by one of these hideous creatures. We hear that some few days ago a boy, about fourteen years of age, was fishing at Tonjoka, near Anamakus, Higo, and a huge cuttle-fish stretched two of its tentacles over the water and grasped the boy's right arm. The boy shouted for assistance, as the fish was dragging him in, and some one who were near released the lad by cutting the tentacles. When the boy reached home his arm was cold and motionless, and notwithstanding medical aid was called in, he died five days afterward.

A dispatch from Baltavia says the condition of the straits of Lunda is dangerous for navigation now. An island has risen there, and the coast line is altered. The steamer 'Polaris' is preparing to obtain new soundings of the strait. Sixteen volcanoes appeared between the site where the island Krakatai formerly stood and Siblis Island. A portion of Baltavia is an ash desert. A volcano is erupting at the foot of a mountain in despair. Saengpan volcano split in five parts. Seven hundred and four bodies of victims of the disaster were buried in the district of Tamard and 200 in the coast village of Kramat. A London dispatch of Sept. 2 says: A steamer was formed in the sea near Lumpang, Sumatra, a revolting communication with Teok, Bloung and Southwest Javs.

The treaty of peace between France and Annam allows France to station residents in all the chief towns of Tonquin, who will be accompanied by the necessary number of troops. France may also construct forts on the banks of Red river. The French resident at Hue is to have the privilege, formerly refused, of private audiences with the sovereign. Cochinchinese money is to have currency throughout Annam, and the commercial customs and system of taxation are to be regulated by conferences, to attend which the French envoy is about to go to Hue. The Annamites having requested that the French flag be hoisted at the earliest possible day, M. Chan-poux has been appointed to proceed thither and assume charge of affairs. The decorations and presents from the Emperor of Annamite ministers will be delivered in Hue by the blockade between the island of Hong and Peking is to be maintained as at present. M. Harmand, French civil commissioner for Tonquin, who negotiated the treaty with Annam, has been appointed an officer of the Legion of Honor for his services. A cable will be laid from Saigon to Hanoi.

Kosuth, the veteran Hungarian patriot, not only has no sympathy with the anti-Jew feeling in this country, but has taken occasion to express the severest condemnation of it. He has written a complimentary letter to the advocates who pleaded for the Jews in the late Hungarian trial, in which he tells them of a circumstance which occurred some years previously in Hungary. One Sandos fell madly in love with a beautiful Jewish girl, Julia Weiss. She refused to listen to him or to conversion to Christianity. Presently a Christian girl named Julia Beres was found murdered. Sandos charged the girl with the crime, and murdered her to procure blood for the Passover. The Jews swore that Julia Beres was her dearest friend; that she knew nothing of the crime, nor had even heard of the girl. Julia Weiss was, of course, released, but she rejected the proffered heritage.

SULPHUR SPRINGS DIST--FOURTH ROAD. Pittsburgh, Sept. 28, 1883. Bulletin, September 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1883. Bulletin, September 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1883. Bulletin, September 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1883.

GAINESVILLE DISTRICT--FOURTH ROAD. Bulletin, Sept. 28, 1883. Bulletin, September 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1883. Bulletin, September 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1883.

Commercial. Exchange and Coin. Sterling, sixty days, 4 1/2. New York sight, 1 1/2. New Orleans sight, 1 1/2. Quotations for Spices--Gulstons. Live Stock Quotations--Gulstons. Cotton Freights. Important.

COMMERCIAL.

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