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### THE BIBLE—ROME'S SHAME.

JEAN PAUL.

1. The canon of Holy Scriptures has been fixed by men. Men are fallible. We dare not charge Luther with sacrilege because he held that the Epistle of James, together with a few other books, should be considered apocryphal. He was mistaken; but who will deny the right to spiritual men of sacred lore to acquire and advocate an opinion differing from that of other church prelates? 2. When Uphilias, the apostle of the Goths, in the fourth century, translated the Bible into the language of that nation he refused to insert the books of Samuel and the Kings, believing that the narrative of the numerous wars recited therein would unduly excite the combativeness of his bellicose countrymen. 3. We accept the authorized canon as the authentic Word of God. Not that the contents of this holy book had been verbally communicated to men who were in a state of passivity and ecstasy. Nor were the writers mere amanuenses. God revealed to the writers the doctrines, facts, ideas; the phraseology and vocabulary were their own. The various books of the Bible indicate vastly different literary culture of the scribes.

4. It seems to me that if the Bible had been verbally inspired, it would be necessary to adhere to the original utterances of God in the language employed by him; adhere to the very words, syllables, punctuation, accent. Translations would lack necessary sacredness. 5. The Bible is praised by many; read by few. Would a friend continue to correspond with us if he should discover that we read his letters only cursorily—only a few lines here and there? That is the way many treat the Bible. Search the Scriptures! They are a mine of precious metal. Dig deep. Assiduously dig, and you will be amply rewarded.

6. Book of Books. When Walter Scott was nearing the valley of death he declared it to be the book. A rod and staff to a dying emperor; a source of comfort to the suffering peasant. Nutriment for mind and heart of Newton and Kant; a light to the feet of the illiterate pauper. In youth and in old age, in opulence and indigence, the Bible is precious. A definition of the Bible you want? It is a diamond exquisitely set in gold. The diamond is Jesus; the elaborate setting we have in the contents of the Bible.

1. Rome denies the right of translating the Holy Scriptures into the different modern languages, indorsing only the Vulgate, an imperfect Latin version, advocating that the laity ought not to peruse its contents. During religious worship in papal churches the Bible is never read in the vernacular of the people.

2. Rome holds that in the succession of Popes it is in the enjoyment of successive divine oracle. The opinions of church councils, which have acquired the sanction of the Pope, are held to be divine. A bull, a rescript, of a Pope is as obligatory on Roman Catholics as the decalogue. In the Vulgate the apocryphal books are inserted as canonical, and tradition is held to be as sacred as the Talmud among the Jews.

3. Three Popes, among them Pius IX, officially declared Bible Societies pernicious pests. To the Waldensians it was charged a crime that they read the Bible in their mother tongue. The Papal Church caused the execution of thousands of men and women whose only offense was that they read the Bible and practiced and taught what they found revealed therein.

4. No wonder that Rome objects to familiarity with the contents of the Bible. The seven orders of the priesthood, seven sacraments, celibacy of clericals, purgatory, cloisters, transubstantiation,

Mariolatry, mass, relics, rosary, etc., are not endorsed on the sacred pages of the Book of Books. The Bible read and known would seal the death-warrant of the apocalyptic Babylon.

5. Wielik, who translated the Bible into English in 1380, suffered much persecution, was deposed from the priesthood, declared a heretic and would have been burned at the stake but for the fact that two rival Popes were just then absorbed in anathematizing each other. Forty years after demise the body of Wielik was exhumed and burned by order of Pope Martin V. A despicable, mean revenge!

5. John Huss, the Bohemian reformer, advocated the translation of the Bible into modern languages, preached the gospel, denounced the anti Scriptural Papal practice of selling indulgences. Forthwith he was charged with heresy, was apprehended, and by a church council sentenced to be burned at the stake. His followers shared his tragic end. The intolerant principles of the Papal hierarchy have not been changed. It would, if it could, reinstitute its reign of terror now and in our country.

NEW ORLEANS, LA.

### LETTER FROM GEORGIA.

W. P. LOVEJOY.

The union services in this city, the beginning of which I noted in my last letter, were concluded a week ago, the interest growing and widening and deepening up to the last. At times during their progress the rain came down in torrents, raising the Savannah almost to flood mark, but the zeal of hundreds of consecrated men and women, praying and working for the salvation of Augusta, was not cooled.

Two or three things in these meetings have wonderfully impressed the outside people. The present movement is not the result of the coming of any evangelist. The pastors of the city agreed among themselves that they would undertake, with the Lord's help, the salvation of Augusta. The visits of famous evangelists—Mr. Moody and Sam Jones among the number—had not been satisfactory. They believed, for this city at least, that there was a better way. And so putting themselves under the guidance of the Spirit this movement began.

The effect produced on the minds of thinking men in the church and out of it has been to give a higher and juster conception of the position of the stated ministry—the regular pastors. The effect of the coming of an evangelist, if he be what is popularly called successful, is in many cases to discount the local ministry. It will be easier hereafter for the preachers here to reach the people. A correspondent of the Atlanta Constitution remarked in a recent letter to that paper that the preachers here and their opinions are now treated with unusual respect. Another thing that has had a good effect is the perfect harmony that prevailed and still continues among preachers and churches. Nothing like it has ever been witnessed in this city within the knowledge of the present population. Romanism, which is strong here, has received a heavy blow. Nothing adds to the strength of the Romish Church so much as dissension among Protestant Churches. That church and the world now see that Protestantism here, while composed of many members, is joined together in one body by a stronger bond than ecclesiastical enactments. Henceforth the evangelical churches of this city will present a solid front to the foe. The pastors have already agreed among themselves to exchange pulpits occasionally, not as a strange circumstance and out of the regular order of things, but as something eminently proper to be done, so proper indeed that none will be surprised at it.

Still another thing has produced a decided effect for good. The preachers in council decided to make a thorough canvass of the city and take the religious census of the entire white population, including Jews and Catholics. For this purpose volunteers were called for from among the laymen. One hundred and forty men and women were selected from the large number who offered their services to do this work. In this way thousands of persons have been invited to the churches who have not been inside of a church in a decade, and hundreds of homes have been opened to the pastors of the city that have been hitherto closed to evangelistic effort. The plan was to ascertain the religious preferences of all, so that the names of those inclined to the Baptist Church were given to the Baptist pastor, and so on through the entire list. Many of these who are now unsaved will be brought to Christ and into the different churches.

As to results: The membership of all the churches that have taken part in this work have been quickened into renewed interest and activity for the salvation of men. Men and women by scores, who have been content with a nominal, or at most a silent profession of religion, have been transformed into speaking witnesses for Christ. Formality and stiffness have given place to heartiness and freedom in worship, and all denominations are rejoicing in the liberty of soul "wherever Christ hath made them free"

to worship anywhere. Some three hundred have been added to the various churches, and it is estimated that not less than five hundred have been converted. The good work goes on and will continue for months.

Educational matters in Georgia are in a flutter; or many people are in a flutter about educational matters in this State. The University is without a chancellor. Many thought until recently that Dr. Hopkins would be the man, but now he has accepted the presidency of the Technological College at Atlanta, and Emory is without a head. Dr. Smith, of Wesleyan Female College, died the other day and his place will have to be filled. Several worthy gentlemen are spoken of for each of these places. Meantime we Methodists are doing our best to be reconciled to Dr. Hopkins going to Atlanta, while we grip the money that might have kept him at Emory.

AGUSTA, GA.

### AN EVIL IN ADMINISTRATION.

A LAYMAN.

The writer may be actuated by a desire to rush into print to read his own production, or, to use a common expression, "to hear himself talk," or he may be actuated by a desire to correct what he thinks is a growing evil in our church. Each and every individual reader can put his or her construction upon the motives of the writer.

It is common to give the best and ablest ministers the best positions. What is termed the best positions are those where the membership is the strongest and the best salaries are paid. In the opinion of the writer this is all wrong.

Scan the lists of appointments made by any annual conference and you will see that all mission work is entrusted to young and inexperienced ministers, and small congregations are treated in the same way, whilst the churches that are well established are treated to the best talent that the church can afford.

The writer claims this to be a reversal of all rules in every other line of business.

Napoleon sent his ablest generals and best disciplined troops where the enemy was the most strongly entrenched and his followers were the weakest. Where he had a strong following only a few, and those too who were deemed unable to meet the requirements of a heated campaign, were stationed. Besides, Christ said that he came not to bring the righteous, but sinners, to repentance. In our church ministrations all of these rules are reversed.

The congregation says that "we pay a good salary and we want a good preacher who can entertain us with a thirty or forty minute sermon."

The able preachers say that "we have served our time at hard places by experience and long training. We are well fitted for heavy work, but now we want a good and well-paying position, where the congregation is well in line."

Human nature, or to put it in more appropriate terms, the devilish promptings of the flesh, conquers over all nobler considerations, and our best talent is wasted on converted congregations and raw recruits are sent to the front.

Paul spoke of "the thorn of the flesh" that continually hampered him in his work. That term is not proper to-day, but the roaring lion of the flesh gains complete mastery of the field, and Satan grins in exultation at the weakness of his adversary.

Washington, on one occasion said: "Let none but Americans be placed on guard to-night." The situation was trying, and none but trusted and tried veterans were to be put to the front. How would he have treated the demand had it been made by those old veterans, that "We have borne the brunt of the battle long enough; put your inexperienced and raw recruits to the front?" Answer that, please. Thirty minute sermons? O no; don't preach longer than that. Your congregation will grow tired and weary. Do you know that St. Paul and his brother Apostles preached thirty minute sermons? When St. Paul preached at Mars Hill do you suppose that the congregation grew weary and began to yawn at the end of thirty minutes? Yet thirty minute sermons are the popular sermons of to-day, and the Goliath of the flesh thunders his anathemas at whomsoever dares to go beyond the limit. You often hear the remark, "I like that preacher; he preaches such short sermons." Such a listener would be better entertained at a musicale; and yet our ministers pander to just such fleshly desires. This mountain of flesh appalls the most valiant of our soldiers, and he cowers before it like a whipped spaniel.

Suppose a lawyer of eminent ability has been paid a large fee to represent a client in a matter of vital importance, when he commences his address to the jury, is interrupted by some juror who looks more to his personal comfort than to the justice of the cause he has been sworn to decide, suggests to him the propriety of a thirty minute speech—would he acquiesce, or would he tell him that he was there to represent his client's interest, and if that juror did not take enough interest in arriving at the justities of the

cause to listen to him that he could go; that there were enough honest jurors left for him to talk to? That is the very answer that he would give him, and he would pour such hot shot into him that would remind him of his obligation.

Yet our preachers bow to the behests of those who are thinking more of the dinner at home or a cool room, where they can partially disrobe themselves and be comfortable, than of the truths that come from the ministers' lips. These same people can stand for hours in a hot sun witnessing a base ball game or a horse race and never grow weary.

These are the people who demand short sermons and fine preachers for their personal comfort and entertainment, and the devil, aided by the most powerful ally, the lust of the flesh, comes gallantly to their rescue and takes off the prize.

Yes, the devil has the world grabbed— with a strong to-w-line on the church.

Of course the writer will catch it from all sides. Bishops, presiding elders, preachers, laymen, and ye occasional church-goers, will all join hands in the onslaught, but let me ask you, one and all, to go off quietly alone and ask yourselves this question: Am I not actuated by a selfish motive alone, and can I not hear the voice of Satan ringing down the line, shouting, "down with the crank; such teachings will never do!"

### ANNUAL MEETING CHURCH EXTENSION.

#### ATTENDANCE.

The attendance was large, but not as full as last year. The names of those present appeared in your paper of last week and need not be repeated here.

Miss Lucinda B. Helm, General Secretary of the Woman's Department, was with us throughout the meeting, and gave much valuable information of her work, the details of which will be found incorporated in the reports and resolutions which are to follow.

#### REPORTS OF OFFICERS.

The Secretary of the Board and the Secretary of the Woman's Department and the Treasurer of the Board each submitted a lengthy annual report, the substance of which may be gathered from the following abstract of the Church Extension work of the Methodist Episcopal Church, South, for the fiscal year ending March 31, 1888:

#### RECEIPTS.

On General Account: From assessments, assessments, \$22,770 04 From special donations, 1,871 58 From sale of tracts, plans, etc., 300 25 Total receipts on general account, \$24,941 85 Conference Boards retained from assessment, \$22,882 04 Total payment on General Acc't., \$47,723 89 On Loan Fund Account: For Centenary Loan Fund, \$ 6 50 For Kavanagh Loan Fund, 57 69 For Marvin Loan Fund, 354 59 For Palmer Loan Fund, 2,148 80 For G. W. D. Harris Loan Fund, 1,309 25 For Green-McFerrin Loan Fund, 849 21 For Parker Loan Fund, 71 50 For Andrew Loan Fund, 642 45 Total payment by Church on Loan Fund Account, 5,638 91 On Parsonage General Account: By the Gen. Board, dues, \$1,417 21 By the Gen. Board, special, 412 25 Total receipts by the Gen. Board on gen'l account, 1,829 46 By Con. Boards (ret'd), 1,417 21 Total payments by the Church on Parsonage Gen. Account, 3,246 78 On Preachers' Wives' Loan Fund, 1,566 05 Total payments by the Church on Parsonage Loan Fund Account, 1,566 05 Total cash paid by Church this year on all accounts, \$38,002 62

#### PLEDGES.

For churches in the mountains of East Kentucky, \$ 565 60 For loan funds, notes and subscriptions, 6,711 25 Total pledges by church on all acc'ts., 7,276 85 Total amount paid and pledged by the Church during the year, 65,308 87 Total cash paid by the Church this year on all accounts, 58,002 62 Total cash paid by the Church last year on all accounts, 42,342 95 Increase during this year, \$15,665 99

#### CHURCHES AND PARSONAGES HELPED.

Both Boards helped this year 256 churches, paying them, \$31,281 91 Both Boards helped last year 292 churches, paying them, 46,842 33 Showing an increase of 62 churches and increased payments of 4,339 30 The General Board has helped this year 6 parsonages, paying them, 1,500 00 The Conference Boards helped this year 17 parsonages, paying them, 828 49 Both Boards have helped this year 23 parsonages, paying them, 2,128 60

#### WOMAN'S DEPARTMENT.

The above items relating to the parsonage work were culled from Miss Helm's report, which showed in addition as the number of parsonage societies, 214; of members of parsonage societies, 3,511; juvenile auxiliaries, 61; added to the Sabbath-schools, 171.

#### COMMENTARY.

At the close of Miss Helm's report, on motion of Bishop Hendrix, seconded by Dr. O. P. Fitzgerald, the Board, by a unanimous rising vote, adopted the following:

"Resolved, That the Board of Church Extension express their appreciation of the valuable work of the women of the church in behalf of the parsonage movement under the leadership of Miss Lucinda B. Helm, and we earnestly commend this valuable work to the sympathy and co-operation of all the preachers."

#### APPLICATIONS.

Out of the 222 applications before us we could grant only 96, leaving 126 for which we could do nothing, as the money in hand and in prospect during the year did not justify us in voting another dollar; and many worthy

churches, which we would gladly have helped, were of necessity left out.

APPROPRIATIONS. Grants were made to eighty churches; in donations, \$31,000; loans, \$15,000; total, \$46,000. Grants were also made to sixteen parsonages: In donations, \$1,000; contingent, \$1,900; loans, \$11,200 all together, \$23,900. These church and parsonages are scattered throughout the States, and Territories and the Republic of Mexico.

SPECIAL COLLECTIONS FOR PARSONAGES. 1. Hevied, That the Bishop and Secretary I and they are hereby authorized an requested to take collections and receive money for buying and building special parsonages, all such sums to be reported and paid to this Board and disbursed by it.

2. That the collections taken up by the Bishops and Secretary in behalf of the Parsonage and for special cases be remitted to a Secretary of this Board as collected; it should the whole amount in any instance not be raised, the amount actually collected shall be paid over at the discretion of the Committee on Applications.

#### LARGE LOTS FOR CHURCHES.

Resolved, That, in his correspondence with parsonage aid from this Board in the erection of churches, the Secretary be, and he is hereby, instructed to impress upon him the importance of securing building lots of ample size, as well as convenient location.

#### LARGER COLLECTIONS CRUED.

Resolved, That, in view of the multiplied application for aid to this Board, and our inability to meet many cases of a very needy and deserving character, we urge upon the church the importance of extraordinary effort to raise the full amount of assessments for Church Extension during the coming year.

#### OUR WORK IN FOREIGN FIELDS.

Resolved, That it be the sense of this Board that, until the next General Conference, its operations be confined within the limits of the United States of America; but nothing in this resolution shall forbid it using any locations specifically made for foreign funds.

#### ASSESSMENT FOR NEXT YEAR.

The following are the assessments for conference year 1888-9:

1. Alabama Conference	\$ 4,000
2. Arkansas Conference	1,900
3. Baltimore Conference	3,500
4. Central Mexican Mission Conf.	250
5. Columbia Conference	250
6. Denver Conference	1,500
7. East Texas Conference	1,325
8. Florida Conference	900
9. German Mission Conference	500
10. Houston Conference	3,100
11. Illinois Conference	250
12. Indian Mission Conference	275
13. Louisville Conference	1,500
14. Little Rock Conference	1,150
15. Los Angeles Conference	400
16. Louisiana Conference	2,100
17. Louisville Conference	3,500
18. Memphis Conference	3,275
19. Mexican Border Mission Conf.	250
20. Mississippi Conference	2,400
21. Missouri Conference	3,250
22. Montana Conference	100
23. North Alabama Conference	3,500
24. North Carolina Conference	5,225
25. North Georgia Conference	2,500
26. North Mississippi Conference	2,650
27. North Texas Conference	2,300
28. Northwest Texas Conference	2,500
29. Pacific Conference	1,000
30. South Carolina Conference	3,750
31. South Georgia Conference	3,750
32. Southwest Missouri Conference	1,500
33. St. Louis Conference	1,575
34. Tennessee Conference	2,450
35. Texas Conference	1,250
36. Virginia Conference	3,250
37. Western Conference	975
38. Western Virginia Conference	900
39. West Texas Conference	3,250
40. White River Conference	775
Total	\$85,500

DAVID MOULTON, Sec.

#### IMPORTANCE OF A NATIVE MINISTRY IN CHINA.

Although there have been many religions propagated in China since the earliest age, they could not change men's hearts. The moral character of the people became worse as the religions prevailed. Why was this? Because they were devoid of inspiration. For the most part there is a beautiful exterior without heart purity, like the Pharisees.

In China there are three religions. First, Confucianism. The teachings of Confucius are valuable, urging men to do good and eschew evil; therefore from ancient times he has been called the sage of China. But men cannot follow his precepts because they are human, and without the Holy Spirit they can not turn men from evil to good. It is unlike the gospel of Christ, which has such great power to inspire the hearts of men. Confucius did not speak of future rewards and punishments.

Second, Buddhism. The priests practice celibacy, abstain from meats, shave their heads, and spend their time reading Buddhist books. After each meal the priests sit down with their feet crossed under them, the hands held up before their faces, with the palms together, and worship idols. The laity wear a queue like other citizens, and marry, but do not eat meat. To eat anything which has blood is considered a sin. This is contrary to God's command. They think by doing this they can enter the western heaven and become Buddha. They are ignorant; not knowing the gospel of Christ, their hopes are vain. How pitiable! like the blind men traveling on the wrong road.

Third, Taoism. Its adherents are called Taoists. The Taoist priests claim to be able to cure all diseases by praying to their idols; so ignorant people who know not the gospel of Christ are easily deceived by them. If they knew Christ's gospel they could not be deceived. I

have not space to explain fully these religions.

Before the gospel reached China the people were bound by Satan in darkness and sin. Now God is pleased to bestow grace through the Missionary Society. So many missionaries are sent to China to preach the gospel of Christ, which teaches men to do good and shun evil, and save them from the power of sin and Satan. There is no other method by which men can shun evil and follow the good. 1st. Trusting in the power of the Holy Ghost. 2nd. Trusting in the preached Word. As the Scripture saith, Rom. x:14, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" We see, therefore, that preachers of the gospel are very necessary in China.

I think it will not do to have a scarcity of preachers any more than a scarcity of water and fire. If men have not enough water and fire, they cannot live; if in the church there is a scarcity of preachers, how can the souls of men be saved?

China is a great country, with a numerous population, and the preachers of the gospel few; so many people have not yet heard the message of salvation. There are many whose souls are starving, and the bread of life has not been given to them; they have not yet received the gospel of Christ. There are many dwelling in darkness on whom the light of the gospel has not yet dawned. There are many blind whose eyes Christ has not opened. There are many like wandering sheep without a shepherd.

When I behold the sad condition of my countrymen, my heart is sorrowful, and I gladly and earnestly go to preach the joyful tidings of salvation. When so many people are willing to hear and be saved it is lamentable that the laborers are so few, as Christ hath said, Matt. ix:35, "The harvest truly is plenteous, but the laborers are few." There are many Christians in China who would gladly preach the gospel, but they are unable to support themselves.

Let me earnestly entreat Christians of every name to increase their offerings, that more laborers may be sent forth, and many souls brought into the kingdom of God. May you remember the church in China in your prayers, that the gospel may prevail, not only here, but throughout the whole earth. If there are none to preach, how shall the gospel spread? Christ commanded his disciples saying: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Therefore we know that the work of the ministry is important, not only in China, but in all the earth.—*Ung Seog Chwang* (a student in the Biblical Institute at Foochow, China) in *Gospel in All Lands*.

#### A DESCRIPTION OF A CHINESE CHURCH.

When Bishop Wilson passed through Kansas City on his way to China in 1886, L. R. Moore, of that city, gave him \$5,000 to be used for the China mission as he should judge fit. The Bishop thought best to use the money for the erection of a church on our Mission Home property in Shanghai. The house was completed and dedicated on Sunday, Feb. 15th, the Chinese New Year. The house was filled on the occasion, and it was a glad day for our mission. Miss Laura Haygood, in a letter to the Wesleyan Christian Advocate, thus describes the church:

The general style is Gothic. It is built of gray brick, with facings and trimmings of red brick. In the interior, which is finished without plastering, the colors are reversed, the light red brick facing the inner walls, with the gray outlining windows, doors and arches. The outer dimensions of the church are eighty-one by sixty-one feet. The main entrance is through a large door in the southeast corner of the church, opening into a vestibule ten by ten feet, above which rises, in graceful proportions, to the height of eighty-eight feet the tower, from which we hope there will soon issue and for long years to come the music of a church bell. Above the door is a block of granite, bearing the inscription in Chinese characters.

YASU KIANG, KAW LI WE DONG.

Shi li 1887; wifen Tony li kwang Hwei li mifen, kien th.

The auditorium has four hundred sittings. The nave is fifty seven feet four inches by thirty-four feet, and the transepts twenty by twenty feet. In the rear of the church are four admirably arranged Sunday-school class-rooms, two of them thirteen by thirteen feet, and two of them thirteen by thirteen feet. Besides their primary use as class-rooms, they will be of service for prayer-meetings and other church meetings.

Above the pulpit is a tablet of exquisite Chinese workmanship, with the inscription in beautiful characters, "In the beginning was the Word." On either side of the chancel, and at other suitable places in the church are other tablets with appropriate Chinese inscriptions.

All the wood-work of the church, including pews and floor, is finished with a dark varnish, much used in the East, which admits of a beautiful polish and lasts for years.

Texas Christian Advocate.

Old and Young.

"KISSED HIS MOTHER"

Christian Intelligence.

She sat on the porch in the sunshine As I went down the street— A woman whose hair was silver, But whose face was blossom sweet,

Making me think of a garden, When, in spite of the frost and snow Of bleak November weather, Late, fragrant lilies blow.

I heard a footstep behind me, And the sound of a merry laugh, And I knew the heart it came from Would be like a comforting staff

In the time and the hour of trouble, Hopeful and brave and strong, One of the hearts to lean on, When we think all things go wrong.

I turned at the click of the gate-latch, And met his manly look; A face like his gives me pleasure, Like the page of a pleasant book.

It told of a steadfast purpose, Of a brave and daring will; A face with a promise in it, That, God grant, the years fulfill.

He went up the pathway singing, I saw the woman's eyes Grow bright with a wordless welcome, As sunshine warms the skies.

"Back again, sweetheart mother," He cried, and bent to kiss The loving face that was uplifted For what some mothers miss.

That boy will do to depend on; I hold that this is true— From lads in love with their mothers Our bravest heroes grew.

Earth's grandest hearts have been loving hearts Since time the earth began; And the boy who kisses his mother Is every inch a man.

CHILDREN'S DAY.

May, the flower month of the year, is at hand, to baptize the new life of nature with its fresh bloom and fragrance.

In harmony with this, childhood should be consecrated to religion with new fervor and devotion, and not with the dried leaves and dead branches of the old year.

Responding to the command of the Lord: "Suffer little children to come unto me," we seek to bring them to Him, not only in baptism and Sunday schools, but also in a special celebration.

Two objects are to be kept before us. The first effort is to turn the minds of the young from the frivolities of sports and picnics to the blessedness of early piety.

In May we are to call them from the fields and dowers to the delightful worship of her sanctuary. By giving them a day in which they are to take the principal part in worship, they may be effectually impressed with the importance of personal piety.

Pastors may be aided by the printed programs of our Publishing House, but pastoral individuality should interline and supplement to secure the best results.

Let not stiffness of form crush out life and fervor. The second object is to take collections in all the churches. The fund thus raised is to be appropriated to the Sunday-school cause.

One-tenth of the amount is to be sent to the Parent Board, at Nashville, the balance to the Conference Treasurer. Collections in the Northwest Texas Conference may be sent in full to Rev. C. S. Field, Alsado, Parker county, Texas, and he will forward the tenth to Nashville.

den," was recited by Misses Maudartindale and Minnie Hulce, followed a recitation by Maggie King, "Karie Way of Working," and "The Lightness Keeper," by Henry Tucker. Assay by Emily King, subject, "Christ is indeed," was followed by the 18th hymn, "Old Ship of Zion." It was followed by a beautiful little dial in verse, recited by five little girls, Miss Minnie and Donie Martindale, Gr and Laura Chaddock, and Illa Nash. contribution of \$2 50 was collected. rayer by Miss Rowena Tyson closed th meeting. I will close for the present asking the prayers of the readers of THE ADVOCATE for this society.

EMILY M. INC. Corresponding Secy. CUERO, TEXAS.

AN HONEST POLITICIAN AND HOW IT HAPPENED.

Samuel's Call and Answer.

In that first childlike response "Speak Lord, for thy servant hears," was contained the secret of his strength. When in each successive step of his growth the call waxed louder & louder to duties more and more arduous, he could look back without interruption to the first time when it brole the midnight slumbers; when under a fatherly counsel of Eli he had obeyed its summons and found its judgment fulfilled.

He could still, as he stood here the people at Gilgal, appeal to the unbroken purity of his long eventful life. "Behold, I am old and grayed, and I have walked before you from my childhood until this day. Behold, here I am; witness against me before the Lord!"

No ox or ass had he taken from their stalls; no bribe to obtain judgment— not even so much as a sanel. It is this appeal and the universal response of the people that has caused cotius to give him the name of the Jewish Aristides. DEN STANLEY.

THE HEATHEN DOM OF FASHION.

A beautiful woman lay on a bed of sickness in an elegant residence on one of the finest and most fashionable of Boston's broad avenues. She was surrounded by every luxury, and attended by kind friends anxious to anticipate every wish, and to relieve the monotony of her weary, painful days in every possible manner.

One afternoon she opened her eyes, and said, in a low, weak voice: "Read to me, please. Oh, dear, how I wish there was something new in matter and manner in the literary world! I am so tired of everything!"

Her sister went to the next room for a book of poems, and while she was gone the professional nurse, who sat beside her bed, took from the pocket of her plain drab wrapper a small Bible, opened it, and began reading in a subdued voice: "And sending the multitude, he went up into a mountain; and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying, 'The sick woman listened attentively until the nurse paused with the words: 'And the people were astonished at his doctrine, for he taught as one having authority, and not as the scribes.'"

"That is beautiful," she said; "that will create a sensation! Who wrote it? Where did you get it?"

"Why," said the nurse, in astonishment looking with surprise at her patient, and thinking at first she was wandering in her mind; "it's the Bible! Christ's sermon on the mount, you know."

"That in the Bible! Anything so beautiful and so good as that in the Bible?"

"What did you suppose was in the Bible if not something good?" asked the nurse, seriously, yet smiling, in spite of herself, at the patient's tone of surprise and incredulity.

"Oh, I don't know. I never thought much about it. I never opened a bible in my life. It was a matter of pride with my father to never have a Bible in the house. How did this one come here? Oh! it is yours—your pocket Bible. It is strange you should have surprised me into listening to a chapter, and that I should have been so charmed, and not know to what I was listening."

"You have certainly heard the Bible read in church?" asked the nurse in surprise.

"Not I; I have never been to church. We have always made Sunday a holiday. Papa got into that way in Paris. We have been to all popular places of amusement, of course, but never to church. I have never thought about the Bible. I did not suppose it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

A few hours later her disease took a fatal turn. The physician came, and told her that her time on earth was short. She would never see another sunrise. "It cannot be possible," she said; "I never supposed it possible for death to come to me. What was the prayer you read, nurse?" "Our Father, who art in heaven." Say it with me, husband," and he did so.

she prized to the little despised book and die with the cry upon her lips, "I wish I had known it before."

THE AGE OF OLD MEN.

The late Emperor William of Germany furnishes only another illustration of the fact that this is the age of old men. Statistics show that the longevity of the civilized races is advancing. This seems notably the case with the most servicable and eminent. The age of old men is rapidly lengthening in modern times. In no generation since the patriarchs have old men exercised a greater influence than at the present time.

Emperor William bore the full responsibilities of his office until he was ninety-one. Leopold von Ranke, Germany's greatest recent historian, also continued his labors until he was ninety-one. Our great and beloved Bancroft is still actively writing at eighty-seven. M. Thiers, the great historian of France, accepted the presidency and shaped the destinies of the French Republic after he was seventy-two years old, and produced his last great literary work when he was seventy-five. Gen. Grant had not the slightest dream of literary fame at sixty-two. Then during confinement to the house by an accident, and because of the popular book thus far published in America—a book destined to serve as a model of personal and historical narrative for generations. Bismarck was the weight of the German Empire at seventy-three. Disraeli was prime minister at seventy-six; and Gladstone at seventy-nine walks with the erect body and elastic step of youth, and has the mental freshness to undertake a political reform upon which the world gazes with admiration. Alcott has just left us at eighty-eight. Longfellow and Emerson were spared to a goodly age. Whittier at eighty and Holmes at seventy-eight, Browning at seventy-six and Tennyson in his seventy-ninth year, are to day the chief literary masters of our English tongue.

Bryant continued his literary labors until he was eighty-four, and Carlyle until he was eighty-six. Sir Moses Montefiore wrote a book after he was ninety-two, and rounded out a full century of life. All honor to the venerable men who are revealing to us fresh possibilities of human achievement beyond the traditional three-score years and ten! We must advance the period of possible usefulness at least a score of years beyond the ordinary conception.

WHAT WE LIVE FOR. Many nations of antiquity had their ideal of manhood no higher than that of physical perfection. Hence the Spartan school aimed simply to make soldiers of their children, so they developed the muscle, the animal courage, the power of physical endurance. The ideal of a perfect man among them was a huge Sampson, a clumsy Goliath, a Hercules wielding a war club. The ideal of perfect manhood among the Greeks, in the days of Plato, was intellectual brilliancy. It was mental culture separated from moral excellence. Greece never had conscience enough to hold her people together in any national government. They had philosophy but no morality. They were refined intellectually, but rude and coarse morally. The Romans were inferior to the Greeks in classical culture, but far above them in patriotic virtue.

In making a powerful government, in training her citizens to conquer the surrounding nations, in military glory, the Romans excelled. The model man among them was the conquering man. In these modern times there will be found other ideals of manhood.

POWER OF EXAMPLE. A gentleman once said to his pastor: "How can I best train up my boy in the way he should go?" "By going that way yourself," replied the minister. This recalls a story told by Dr. Thompson, author of "The Land and the Book." He had climbed nearly to the top of a mountain, lifting his foot carefully along over the projecting rocks, when faintly from below he heard a silver voice call out: "Take the safe path, father, I am coming after you." The boy was planting his little feet in the footsteps of the father. If the father was on a safe road, the son would be; on the other hand, if the father had stepped on a crumbling precipice and gone down to a destructive gulf below, the son would have followed him to the same place of ruin.

When fathers take the storm-swept road of intemperance the boys are apt to follow in their blood-stained footsteps. If the mother be worldly, fond of glittering style, loving the enchanting hall of the intoxicating dance, her daughters will follow on and be willing imitators. When men climb the steep sides of the towering Alps they tie themselves together, and if the leader stumbles and falls, they all are liable to go to the bottom. So families are tied together.

THE LOVE AND RESPECT OF CHILDREN. Good Housekeeping. If mothers could only realize what a critical period their children are passing through from the third to the sixth year, they would exercise more than ordinary care during that time. Not only physically, but mentally and morally are they undergoing a change; a change for better or worse, according to the care and attention they receive from their mothers and fathers. A father is no more exempt from certain duties toward his offspring than the mother. He should always bear in mind that his assistance in the

control of the children is of more value to his tired wife than the presentation to her of a costly gift.

It is the time that children begin to notice papa's and mamma's bearing toward one another; let this always be one of courtesy and respect. Nothing so quickly destroys respect for parents as constant bickering in the presence of their children. The first thing a child should be taught is respect for his parents and elders; affection comes naturally with most children, and is the most valuable aid in gaining control of their actions; next to that is respect, without which very little can be accomplished for the child's welfare.

Parents should respect very soon upon hearing them disagree; using bitter, cutting words to each other. This is inflicting the first actual pain these baby hearts have been called upon to bear. In the presence of this the child experiences conflicting emotions, which ends in pity for one parent and contempt for the other. O, parent, pause; consider before you lose this hold on the little being who has heretofore considered you perfect! Let there be unanimity of purpose, in act, word and deed before these little creatures, who are susceptible to every new impression, if you preserve their love and respect.

LEARNING NOT TO SMOKE. The Hon. Canacey M. Dewey is quoted as saying: "I have smoked ever since I was twenty, but of late years the habit has grown upon me until I average about twenty cigars a day. I noticed that I was nervous and low-spirited and my excellent digestion was going back on me, but I called it malaria for a while and then talked about nervous prostration and brain trouble, but I knew in my inner consciousness that the real trouble was nicotine. First I tried to cut down the number of cigars and then to smoke milder sorts, but while I would smoke less one day I'd drop the next back into my old habits, till finally matters grew so bad I was forced to look them straight in the face and decide whether I was going to permit any habit of the sort to wreck my health, impair my usefulness and destroy my life. Of course, I decided I wouldn't, and as I could not control the habit, I simply abandoned it. Bit at times when I sit after dinner in a room filled with the smoke of good cigars, the old longing comes upon me almost irresistibly, and I have my battle to fight all over again."

DAYS WITHOUT NIGHTS. Nothing strikes a stranger more forcibly if he visits Sweden at the seasons of the year when the days are the longest, than the absence of night. At midnight it is in England half an hour before sundown.

The sun in June goes down in Stockholm a little before ten o'clock. There is a great illumination all night as the sun passes around the earth toward the north pole, and the refraction of the rays is such that you can see to read at midnight without any artificial light.

There is a mountain at the head of the Gulf of Bothnia, where, June 21, the sun does not appear to go down at all. It occurs only one night. The sun reaches the horizon; you can see the whole face of it, and in five minutes more it begins to rise. Birds and animals take their accustomed rest at the usual hours whether the sun goes down or not.

A BISHOP DRUMMER. A Philadelphia drummer saw a man in a railroad car whom he thought he knew, and, slapping him on the back, asked him how he was. The man looked up, and the drummer saw that he was a stranger. He apologized, saying that he thought he was a friend of his. What followed is thus told by a Jersey newspaper: "I hope I am a friend of yours," the man said, and they got to talking, and the commercial man, seeing the gentleman's grip-sack, thought he must be a commercial man also, and asked him what house he represented. 'I represent,' said the gentleman, 'the largest house in the world.' 'Well,' said the traveling man, 'if you represent the largest house in the world you certainly have a snap. What house is it?' 'The Lord's house,' said the gentleman; 'my name is Bishop John Scarborough of the Protestant Episcopal Church.'

DYSPEPSIA.

It is that misery experienced when we suddenly become aware that we possess a diseased arrangement called a stomach. The stomach is the reservoir from which every fibre and tissue must be nourished, and any trouble with it is soon felt throughout the whole system. Among a dozen dyspepsics no two will have the same predominant symptoms. Dyspepsics of active mental power and a bilious temperament are subject to SICK HEADACHES; those, fleshy and phlegmatic have CONSTIPATION, while the thin and nervous are abandoned to GLOOMY PREDISPOSITIONS. Some dyspepsics are wonderfully forgetful; others have great irritability of temper.

Whatever form Dyspepsia may take, one thing is certain. The underlying cause is in the LIVER, and one thing more is equally certain, no one will remain a dyspeptic who will

It will correct Acidity of the Stomach, Expel foul gases, Alleviate Irritation, Assist Digestion, and, at the same time

START THE LIVER TO WORKING, WHEN ALL OTHER TROUBLES SOON DISAPPEAR.

"My wife was a confirmed dyspeptic. Some three years ago by the advice of Dr. Steiner of Augusta, she was induced to try Simmons' Liver Regulator. I feel grateful for the relief it has given her, and may all who read this and are afflicted in any way, whether chronic or otherwise, use Simmons' Liver Regulator, and I feel confident health will be restored to all who will be advised."—WM. M. KERSH, Fort Valley, Ga.

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Correspondence.

LETTER FROM THE POST OAKS.

Would it be exactly right for the ADVOCATE'S friends to enter forget this quiet, suburban world of ours, which lies so remote from the great centers of business and social activity?

What trains of loving thought and tender memories may sometimes arise from the most trivial occurrence—the bare mention of a name, one note of song, or a flower's perfume. For instance, on every recurring Monday night, as we inmates of our little wild home scan the well filled columns of our beloved ADVOCATE, familiar names of absent friends catch our eyes at every turn.

Two of the most prominent men in Laredo said to me last month that the school is a grand success. Under the presidency of Mrs. S. S. Park, who has been instrumental in raising so much money for the school, the new building has recently been erected.

The following letter from Dr. I. G. John, Missionary Secretary, takes strong ground in favor of the organization of Sunday-schools into missionary societies that take the liberty of giving it to the readers of the ADVOCATE.

Dr. John's letter. \* \* \* If, as Dr. John alleges, "the organization of the Sunday-schools into missionary societies is one of the movements essential to the success of our mission work," our duty as a church is plain. We certainly cannot afford to deprive our mission work of such an important element of success any longer.

What, then, we inquire, is the duty of the hour? Manifestly to go forward. Who shall marshal the forces of Christ's kingdom for this onward movement? Undoubtedly the call is to the captains of the host.

If there is an uncertain sounding of the trumpets, who shall go forth to battle? A great danger is before us. The kingdom of Christ in Japan. Her people are kindly disposed toward missionaries sent among them; may more, they are stretching out their hands to receive the gospel.

With such pressing demands for the gospel waited to us by every ship returning from the East, we are called upon to send our schools of every conference of the M. E. Church, South, to send at least one missionary each.

Such a reinforcement to the little band of workers there would insure God's blessing soon conquer that island empire for Christ, and so make it a base line from which to project the light of the gospel to other nations.

Nannie Holding, I would refrain from occupying any further space in your valuable column, but there are many, even in your highly favored land of liberal education, who entertain erroneous views in regard to the importance of schools in our mission fields.

It is said that a notable minister once replied to the question: "In what would you invest means to make it the most remunerative?" "I would invest my means in men," meaning by that, in the education of men for life work.

The only objection that can be brought against this school is that it is a superior influence casts a shadow upon other schools that are doing like work.

CHILDREN'S WORK FOR CHILDREN. The following letter from Dr. I. G. John, Missionary Secretary, takes strong ground in favor of the organization of Sunday-schools into missionary societies that take the liberty of giving it to the readers of the ADVOCATE.

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patent, viz: The Board is dependent on them for the information, which is essential to an enlightened action in the formation of missions and the amount of appropriation necessary for the land of liberal education, who entertain erroneous views in regard to the importance of schools in our mission fields.

Does the fact of a brother being appointed to the place him under the ban of suspicion and a disqualification for a place on the board? The presiding elders knowing these facts wisely nominated themselves as a committee to investigate the matter.

The writer has filed—after a fashion—every place known, but the present arrangement is the most trying work he ever did in district work. Further, that a good circuit—such as the Rusk circuit, Bro. S's present charge—is a great blessing to the district.

This will relieve them at least of an unpleasant pressure, and give their successors a clear and unclouded field.

"ADAM CREATED AND REDEEMED." An article having this caption, which appeared in your issue of March 23, interested me, but it was not satisfactory.

"PREACHERS' SALARIES." In the last issue of this journal (April 12th) there is an article under the above heading and over the signature of J. T. Smith, which, in my judgment, is liable to criticism, and ought not to pass unchallenged.

My esteemed brother alleges that "there has been dissatisfaction among certain members of the East Texas Conference in regard to the appropriations made to the presiding elders of the various districts."

There are two things in Bro. Smith's article deserving notice, one of them unjust to a deserving class of our preachers—the presiding elders. After a lengthy and only in this sense he says: "For years it has been the custom of our conference to make the presiding elders a committee to nominate the conference boards, and they, in turn, so far as I remember, nominated themselves."

But they "nominated themselves," Who elected them? The conference by a unanimous vote. Did my highly esteemed brother want to be elected? So then they did not elect themselves.

I quote my definition from the highest authority. Our writer says: "By the mutual act of God the Creator, and man the creature, man became a living soul."

Do you ask, "What is the use, for the hundredth time, to discuss this threadbare subject?" We answer: Because the ninety-ninth time has failed to satisfy some very learned and pious people that there was an essential difference between baptism and immersion.

So in our present understanding we do not propose anything new of very entertaining or astounding in learned definitions of Greek words.

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Are you a trouble to yourself and an annoyance to others? Is there a heaviness in your head, a taint in your breath, an obstruction in your throat? Briefly—

HAVE YOU CATARRH? It Can be Cured! Whether you believe it or not, send for a pamphlet describing DR. STARKEY & PALLEN'S TREATMENT BY NOT A DRUG. INHALATION.

In this country there is no disease that is so nearly universal as Catarrh. Of its cause, nature, or remedy, its victims are usually very ignorant, so a little enlightenment on the subject will prove a blessing to the many sufferers from this evil.

So in our present understanding we do not propose anything new of very entertaining or astounding in learned definitions of Greek words. One of these words is baptism, which is defined as "putting a person under the water."

It will be interesting to the afflicted to peruse the new brochure, a book of 200 pages, full of the account of Dr. Starkey & Palen's Compound Oxygen, and the testimony of wonderful cures in Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Hay Fever, Headache, Debility, Rheumatism, Neuritis, and all Chronic and Acute Diseases.

HAWKES' CRYSTALIZED LENSES. Persons suffering from weak eyes strain from nervous derangement or over-study, or from youth or middle age, will find great relief by using Hawkes' Crystalized Lenses.

WATERBURY'S Compound Oxygen. The Central School at Waco was awarded the Diploma over all others at the late Dallas Fair for the best method, largest and best business catalogue.

HENRY LINDENMEYER, Paper Ware House. NO. 15 & 17 BREKMAN ST. BRANCH STORE 57 EAST HOUSTON ST. P. O. BOX 2865. NEW YORK.

very agony of drinking; or, if you please, in the agony of dying, for when drinking or dying, he was also being baptized with blood, and not in blood. Now, if any immersionist can conceive and bring forth immersion out of these utterances of Christ, then the being born will be a child of his own, and of no kinship to the great teacher. And if this supposed child of immersion could not be born or made to appear in these teachings or words of Christ, as quoted above, how is it possible then for the same words (baptized and baptism) when uttered by John and others, to be used to teach immersion? The case is a manifest one that demands that Christ's use of the baptismal terms be the highest authority in all cases where they are found in Scripture, for by the standards of authority which "optional prejudice" must yield. We have the utmost respect for all who, by education and by a miles prejudice, are induced to believe that they are to be excused from following them in preference to the great teacher. So you need not ask me if I have ever read or heard what Dr. S. says, and so you need not ask me "baptizo" and its cognate, for I will hear no one who speaks not as Christ has spoken; for I must admit that I am somewhat prejudiced against Dr. S's teaching upon the subject. Baptism and baptized are Scriptural and Christlike, while immersion is unscriptural and hence not Christlike. To the laws and to the testimony we appeal, and by these we are sustained or fall. And we deny that any one's salvation can possibly hinge upon his being baptized with water, or his not being baptized before he can know his gospel obligations, so as intelligently to meet them. If baptism in Greek demands that the believing multitude shall be immersed in water, how then are the ignorant to know that fact. The case is a hopeless one for the unlearned, if he must know for himself that he should be immersed, and that his common English Bible says him no such thing. J. P. PHILPOTT, MEXIA, TEXAS.

Texas Christian Advocate

W. W. PINSON, EDITOR. ASSOCIATE EDITORS: R. S. FINLEY, D. D., East Texas Conference; S. J. HAWKINS, North Texas Conference; H. S. THRELL, D. D., West Texas Conference; H. S. SMITH, Texas Conference; HORACE BISHOP, Northwest Texas Conference.

SHAW & BLAYLOCK, PUBLISHERS. REV. W. W. PINSON.

The Board of Publication met according to announcement of President McLean, in this city, on Wednesday, the 25th ult., and after two days of careful deliberation adjourned, having completed their work.

They elected as editor of the TEXAS CHRISTIAN ADVOCATE Rev. W. W. Pinson, of the Texas Conference.

Bro. Pinson joined the Tennessee Conference in 1878, and served the different churches to which he was assigned by the appointing power until he was transferred by Bishop Wilson, in 1885, to the Texas Conference and stationed at Austin. He was, when elected, in his third pastoral year at this point.

As a pastor, preacher and man he was very highly esteemed by Tennessee Methodists, who consented with great reluctance to his transfer by the Bishop from a pastoral charge which he had served one year with the greatest acceptability.

His pastorate at Austin has been of the most successful character.

He brings to the editorial conduct of the paper the confidence of the Board and of his brethren of the five Texas Conferences, sprightliness and force as a writer, admirable taste as a literary man, and a delightful Christian experience.

As a man, Bro. Pinson has the happy gift—it is not an art—of impressing every one with his sincerity. One knows he is a true man.

The ADVOCATE has met him and is charmed with him.

FROM THE PRESIDENT OF THE BOARD OF PUBLICATION.

Now that the Board of Publication have met, and after due and prayerful deliberation chosen an editor, the hope is fondly entertained that their choice will become the choice of the church, and that renewed effort will be made to forward the cause of the ADVOCATE. The new editor is in the vigor of manhood, and at an age when we may expect the greatest activity and assiduity. Though but a few years among us, he came well recommended, and by a successful pastorate in one of the most prominent positions of our State, he has sustained his reputation for efficiency and usefulness, which is an earnest of success in his new position. With an active brain and body, good training at the Webb school, thorough experience in the ministry, and withal a man of piety and consecration, we may reasonably expect, under the divine blessing and support of the church, a career of usefulness in the chair editorial. To the readers of the ADVOCATE we commend the editor elect, Rev. W. W. Pinson, bespeaking their prayers, courtesy and support.

JOHN H. McLEAN, President Board of Publication.

THE ESPIRIT DE CORPS OF THE ITINERANCY.

The French phrase above has no corresponding English expression. A free rendering gives the "spirit of the corps." When used of a military body it signifies (for it is not used in a bad sense) the sentiment or spirit pervading, which renders defeat impossible. The most familiar and perhaps the most illustrious example of its effect is when Leonidas and his Spartan band, a mere handful, placed their bodies in the pass of Thermopylae and died there, to be ground to pulp under the heels of Xerxes' millions as they poured into Greece. Their dust was gathered by their countrymen, and over it these words were inscribed: "Go, stranger, and tell Sparta we obeyed her laws and lie here." Aristodemus alone saved his life by being too ill with blindness to make his way to his post. Such was the sentiment at Sparta that this lone survivor was executed, until at Platae, a year later, he died fighting valiantly for his country.

The spirit nearest akin to this in modern times is that which pervades the Methodist itinerancy—what we might say itinerancy—since in no proper sense has any other church a system like that of the Methodists.

They gather annually, do these itinerants, to their conferences, where each man has surrendered to the Bishop and his cabinet of presiding elders—the lawful appointing power—all right to choose in what relation and among what people he shall prosecute his work. His "appointment" falls from the Bishop's lips and he goes out to serve the same or a different people, as has been determined for him. He makes no appeal; he seldom murmurs. Tenderest ties of friend-

ship and love are torn asunder, and bleeding hearts shall no more beat in sweetest social and spiritual accord until in the city above. Wife and little ones are transported over miles of travel, often in winter, to be housed in poor quarters, while the itinerant pushes out among the people to carry the news of a Savior.

There is nothing to-day, in the history of any land, like the spirit which pervades this company of men of God.

Whence comes the spirit? God has called them, and they have heard his voice. Some there are among them who have no real call. This must be so in the very nature of the case. These make no surrender of prerogative, and are rarely contented. They talk of "rings" and "cliques," and threaten the disaster of their withdrawal. A Methodist preacher of very great eminence is quoted as having said that no man ever talked much of "rings" who had not at some period been ruined by attempting to organize one.

But the God-called, the spirit-chosen and heaven-inspired are to-day the wonder of the world.

A PURER LITERATURE.

Among the acts of the Board of Publication, which met in Dallas last week, not the least important nor significant item was the consideration of a resolution to appoint a committee who should investigate the advisability and feasibility of publishing a daily Christian Advocate.

Experienced publishers were before the Board, and the question was discussed with such exhaustiveness as the limited time would allow.

The committee will report at the annual meeting in October next. From the utterances upon this subject it was very apparent that the members of the Board are determined to take such steps as will place in our families a purer literature than the average daily secular newspaper. Apropos to this we clip the following from the Dallas correspondent Fort Worth Gazette:

DALLAS, TEXAS, April 27, 1888.

To the Editor of the Gazette: The Board of Publication of the Southern Methodist Church, in Texas, which closed its session here yesterday, did not confine itself to the election of a successor of the Rev. G. W. Briggs as editor of the TEXAS CHRISTIAN ADVOCATE. Among its most important transactions was the consideration of the Rev. Horace Bishop's proposition to raise a stock company, capitalized at half a million dollars, to engage in the publication of a clean daily paper in Texas. The discussion of the question took a very wide range, resulting finally in the appointment of a committee, one from each of the five Texas conferences to consider the subject in its fullest scope, consisting of the following gentlemen: Rev. Horace Bishop, chairman; Waco; Rev. S. J. Hawkins, Pittsburg; Rev. E. S. Finley, Tyler; Rev. B. Harris, San Antonio; Rev. J. F. Follin, Houston. While the agitation may not materialize in a new daily, yet there is no doubt that it will take form in some sort of action that will result in a black eye to such papers in Texas as have always arrayed themselves on the side of immorality in the discussion of all political questions. A phase of the discussion that seemed to meet favor was that this committee take the initiative in the calling of a convention in which should be represented all the different denominations, the farmers' organizations, and all other moral institutions and people, to consider the propriety of securing pledges from papers in different sections of the State, that their columns shall be kept clean; and to pledge the support of those elements in return to the extension of those papers that do not have sufficient respect for morality to make their papers fit for decent people to read.

It will no doubt be gratifying to the Gazette to know that during the discussion it was frequently alluded to as the cleanest secular daily in Texas, and one which had always shown a willingness to do the square thing by the people. One thing is evident, and that is, those religious folks are getting in big earnest in redeeming the journalism of the South from its boreal tinge of brazenness and obscenity. All right-thinking people will wish them God speed.

BASE BALL.

The following from the Alabama Advocate, under heading, "Is it a charitable institution?" will be suggestive to Texas readers, as the base ball craze is likewise greatly stilling this State: The base ball geentry of this city are now posing before the public as worthy objects of charity. The business men of Birmingham have been appealed to very pathetically to contribute fifteen hundred dollars to meet the remaining expenses for the season. The appeal is based on the obligations of the people to support this tramp institution as one of the best advertising mediums the city can possibly have. We would like to ask, what branch of business this roving band of base ball gamblers represent? In what way do those men contribute to the growth and prosperity of the city? Are our business men so plithoric in purse as to give fifteen hundred dollars to be spent in base ball gambling, and worse than wasted in the saloons of New Orleans and Charleston?

If the institution cannot pay its own way, and live off of the proceeds of its own earnings, good business sense would suggest that they had better suspend operations until the thing becomes more popular. A charitable institution indeed! Is it charity to pay a base ball president a \$3000 salary who is abundantly able to live by his own and more honorable employment? Is it a well-directed charity to pay a base ball pitcher a salary larger than the governor of the State receives, while at the same time these men are abundantly able to hold a plow, handle a pick or shove a wheelbarrow? It has not so occurred to us in our study of the principles and obligations involved in the word charity. It is money worse than wasted, because it supports in worse than mere idleness a class of men who ought to go to work for a living, and who, instead of being producers, are mere consumers upon the toil and sweat of other and better men. We advise the business men of this city to close their purses against all such appeals for help, and we further ask them where or in what way the business interests of this city have ever been promoted by a base ball club? If these gentlemen will confine their appeal to the bar-tender-

of the city there will be some consistency in it, as these men reap the largest profits from the base ball business.

EDITORIAL BREVITIES.

REV. W. W. PINSON, editor-elect of the TEXAS CHRISTIAN ADVOCATE, was telegraphed by members of the Board who were in the city to meet him if possible. He arrived on the Central train Friday morning. He returned to Austin Friday night. A telegram just received from him accepts the position, subject to the endorsement of the Bishop in charge of Austin station.

WHEN a telegram announcing his election as editor of the TEXAS CHRISTIAN ADVOCATE was handed to Bro. Pinson, at Calvert, where he was assisting his cousin, Bro. Chambliss, the pastor, in a revival meeting, it is hardly a figure of speech to say that "lightning struck him." If any man in Texas was unprepared for the stroke, it was Pinson.

THE following members of the Board of Publication visited the ADVOCATE office during their recent meeting in this city: Revs. John H. McLean, John Adams, R. W. Thompson, J. G. Walker, H. Bishop, Samuel P. Wright, J. Fred Cox, S. J. Hawkins, W. F. Easterling, J. F. Follin, B. Harris, Revs. R. S. Finley, J. B. Dibrell, H. V. Philpott and N. F. Law were not present.

THE number of names which were discussed before the Board of Publication at its recent meeting, and the zeal with which respective claims were advocated by friends, indicate an abundance of editorial talent in the church in Texas.

REV. R. H. ADAIR, who has been making Dallas his home, returned to his farm in Johnson county on Monday. For the past two months Bro. Adair has rendered valuable services in the ADVOCATE office.

THE ADVOCATE was pleased to welcome to the sanctum the past week the following brethren: Revs. G. W. Owens, of Mastersville; D. J. Martin, of Plano; J. T. Brownling, of Marshall; J. E. Vinson, of Van Alstyne.

A CLEANER secular press or a remedy to prevent clean people from reading it, is the future motto of the Board of Publication.

BISHOP WILSON'S presence at the commencements of Southwestern University and Waco Female College, and at Georgetown, Waco, Fort Worth and Waxahachie district conferences, will give a character of interest to these occasions which will bring together large numbers of our people, who will enjoy the ministrations of this prince in our Israel.

IT were as easy to unsay things as it is to say them, Paul and James needed not to have given so many maxims upon the management of the tongue.

A CRUEL tongue is evidence of a cruel heart, for "out of the abundance of the heart the mouth speaketh."

FLORIDA is said to be "a sunny land, with blazing skies of blue and gold," with savannas green and magnolia's redolent bloom. The following is Dr. Lafferty's glowing account of his visit there: "The venerable editor of the St. Louis Advocate was a few days behind the editor of the 'Old Richmond' in Florida and beyond. We talked in our opinions on many things. In his last letter he says of the Palaski House, Savannah, 'The bills are high.' We will add that so were our rooms—in fact, at the top of the house, and up almost steps that would tax the nerve of a cool, swab-back bed, broken furniture, a cup of dead and tepid coffee, and some cold beef called supper (The cakes have gin out, salt), and a breakfast, was \$1.50! A few days afterwards Governor Dorsheimer, of New York, caught cold and died of pneumonia in the 'Palaski.' This writer shivered half the night. He longed for his Confederate fly-tent and the log fire; also he longed for the day."

ONE brother writing of his revival, which was a grand success, says: "The meeting lasted four and one-half weeks. The trouble with revivals often is, that we have not the grace of continuance. Short services, through several weeks of well directed efforts, will win in any field. Our observation is that all great memorable revivals have only been brought about by a quiet and yet settled determination to succeed."

OUR Church News, a monthly journal published in the interest of the Goidad station, says: "Methodism is evangelism. Methodist societies are evangelists. The presiding elders are traveling evangelists. They are good enough and enough." This hits the target.

A TIMELY WARNING.—The "bulldozer" is a monster, and ought not to be tolerated, and we trust the time will soon come when it will cease. It is a monstrous crime that every national campaign means terror to many citizens of the republic, and torture and death to non-residents. The country should be allowed to vote without fear of his employer or dread of a shot-gun. When the majority does not rule, we cease to be a republic, and when violence does rule we have despotism in its worst form. It will be well for us as a nation when we rise above considerations of mere partisan success, and take broad and statesman-like views of these questions. The recent attacks upon fraudulent election returns have been pretty thorough, and we trust the good result. Now let other forms of political unscrupulousness be put down, and let free citizens by free ballots elect our rulers and determine the national policy, by other course means pertain to the nation. Wise conservatism now will guard us against revolution hereafter.—W. G. Z. Adams.

Three of the signs of the times are: First, that the Western Advocate originated the above extract. Second, that the Pittsburg Christian Advocate copied it without note or comment. Third, that the word "South" is not to be found in it. We cannot think who he is "warning" against unless it is the New England manufacturer, who votes his employees.

The Holston Methodist has summed up his experience as follows: "An editor first examines the typography of an article, then the length; in the third place its depth. Contributors who are wise undertake to show mercy at these points. 'Here are some additional points for contributors: A little attention to spelling sometimes improves a good article. Punctuation may be a bad thing in the heat of the revival or in a political canvass, but it helps a good article. Attention to these points, with an occasional grammatical sentence, will preserve the proof-reader from the maledictions of the citizen who 'sets the type.'"

SUNDAY in London is becoming secularized at a rate that begins to attract attention. The Pall Mall Gazette summarizes the resorts for working men announced in a Sunday paper. The list includes seventy-three entertainments—readings, concerts, amateur dramatic performances and variety companies; thirty political lectures, twenty-two socialist lectures, eight thought lectures, a thirteen-ten scientific and temperance lectures, business lectures, and two "entertainment" lectures.

nish amusement mainly" of the music hall type, the performers being an intermediate class between amateurs and those who have attained the not very exalted eminence of the music-hall stage." The working-men's clubs by which Sunday amusements are provided are large organizations, owning buildings and evidently drawing support from a numerous constituency. The misuse of the Sabbath abroad, as referred to above by the Watchman, shows that we cannot look to the maintenance of Christian civilization abroad. The United States is the hope of the world, and to us and to our churches the world must look for its final deliverance from Sabbath desecration.

THE Western Christian Advocate speaks "not as a daily of the scribes." The scheme of a daily Christian Advocate may appear strange to some, but when a great paper like the Western mentions anything there is certainly a need somewhere: "When will 'family dailies' cease to advertise saloons, dinks, disreputable theaters, and other abominations? In certain daily recently the local column contained two items placed together, one mentioning a church service, the other calling attention to a new saloon just opened with elegant fixtures, etc., 'where the general proprietor would be glad to see his friends.' There was nothing to indicate that the editor made any discrimination between the two. Both were commended, but there were homes where that paper went like a contagious disease—homes where boys heard of that saloon then for the first time, and wanted to see it. The conscience of the daily press needs cultivation until no abomination will ever be commended. The day will come when a Christian daily will be published in every large city."

—Mr. Thomas Whitley, of England, whose son recently died in the missary work on the Congo, has paid the outfit and passage of a man to take his son's place. —Dr. Williams, after thirty-two years in China, thinks that half a century more of Christian Missions will evangelize, and even Christianize, the empire. —A new Missionary Society has been established in Germany, with headquarters in Berlin, for the purpose of carrying on missions in the East African colonies of the German Empire.

—The Mikado of Japan traces his descent back to the gods. He is the 121st in the line of succession. Shintoism, the national religion of Japan, is said to possess 8,000,000 gods and 136,000 temples. —The Japanese Gazette says that "Buddhism cannot long hold its ground, and Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western science cannot stand together. They are inconsistent the one with the other."

—The Macon, Ga., District Conference decided to hold, throughout the district during the month of May, missionary mass meetings. The presiding elder, with two others, were entrusted to seeing to this important matter. This insures success.

—The fifth annual meeting of the International Missionary Union will be held at Bridgeport, N. J., July 3-12. All foreign missionaries are eligible to membership in the Union, and will receive free entertainment during the meeting. For information address Rev. J. T. Gracey, Buffalo, N. Y.; Rev. C. W. Park, Birmingham, Conn.; or Rev. Wm. H. Jelden, Bridgeport, N. J.

—It is appalling what enormous expense is the outcome of superstition and ignorance. We read the following statement in "Around the World Tour of Christian Missions": "The public and private annual expenses through China to keep quiet the spirits of the dead amount to the enormous sum of \$14,752,000. \* \* It is no uncommon thing to bury a deceased family to its amount of \$1,000 in order to relieve their relatives from 'Yung Kan,' the dark prison, lest in time he should break out himself and wreak terrible vengeance."

—At Alvin, Texas, April 18, 1888, Rev. J. W. Holt, of the Texas Conference, and Miss A. Kirkland, of Brazoria, Texas, were married. Rev. J. F. Follin officiating. The ADVOCATE wishes the young couple much joy.

—Whereas, the close of the current conference year will sever the present relation of the Rev. J. F. Follin with Galveston district, the law of the church necessitating a change from his present position, therefore, be it Resolved, 1. That we tender Bro. Follin the assurance of our appreciation of his faithful service in the cause of Christ, and of his constant kindness to us in our mutual service of God and the church. 2. That in parting from him as our presiding elder, we heartily commend him to all with whom he may hereafter be associated as an earnest Christian and a faithful servant of the church, and that we earnestly wish the blessings of God upon him, his family and his future labors. 3. That a copy of these resolutions be forwarded to the TEXAS ADVOCATE for publication.

J. D. SCOTT, SETH WARD, W. WOOTTON.

WEEK OF PRAYER AND SELF-DENIAL.

Kilgore. J. W. TINNIN: We raised during the week of prayer \$32.

Williamsburg. HENRY T. HILL: The self-denial fund for Boxville circuit is \$4.

Ledbetter. CHAS. A. HOOPER: Ledbetter mission raised for self-denial offering \$5.

Beaumont. DANIEL MOHMAN: We collected \$11.90 on Beaumont circuit for foreign missions.

Hamilton. W. J. LEMSON: The week of prayer and self-denial fund for Hamilton circuit is \$10.50.

Livingston. W. L. PATE: Contributions on my charge during the week of self-denial amounted to \$12.50.

Bremont and Reagan. GEO. C. STOVALL: Our free-will offering for Bremont and Reagan has now reached \$7.55.

Weimar. T. H. GRAVES: I report as the financial result of week of prayer and self-denial for Weimar charge \$18.35.

Itasca. S. B. ELLIS: Self-denial fund amounted to \$12 on the entire work. Good meeting yesterday. One conversion last night.

Cochran and Caruth. C. L. McWHIRTER: Our self-denial collection to date is \$35.10, and has been sent to the Treasurer of the Board of Missions.

Jasper. J. F. ANGERER: Our collection for the week of prayer and self-denial was \$15.00, which I have forwarded to Dr. Kelley.

Waco. W. G. CONNOR: \$28.50 have been forwarded to Dr. Kelley—our collection at Morrow Street during the week of prayer. This is the special self-denial donation.

Fort Worth. W. L. NELSON: Fort Worth station contributed \$75.50 on self-denial fund, which I have forwarded to the Missionary Treasurer.

Cameron. C. R. WRIGHT: I have sent to W. W. Pinson \$8.75, amount collected in my charge during the week of prayer and self-denial.

Waco Station. HORACE BISHOP: Week of prayer and self-denial—financial, \$104.25. Second, a movement to support a foreign missionary. Third, a large revival of missionary interest.

Paestine. J. S. MATHIS: Please add to my report for the week of prayer and self-denial \$5.00 more—Total \$52.00 instead of \$47.00. Everything is moving. We have not done much of which to boast; but how many are ahead of us?

Piano. D. J. MARTIN: We had a good week of prayer and self-denial at Plano. The service was well attended. A collection was taken every night. My plan was to have them come and their contributions voluntarily on the

table each night during the entire week. I felt assured that good was done in several ways. \$31.00 is the result of the service.

Edna. J. T. GRAHAM: Self-denial fund from Edna circuit, \$21.10. Edna Sunday-school contributed \$10.00 of this amount.

Mexia. GEO. S. WYATT: I have forwarded to Dr. D. C. Kelley a draft for \$35.35, the self-denial offering from the Mexia circuit.

Marysville. S. NELSON: Our self-denial collection amounted to \$8.55. Marysville and Elm lead the circuit, they having contributed nearly all of the above amount.

Brownwood. J. R. NELSON: Brownwood station, Northwest Texas Conference, week of prayer and self-denial partially observed. As one result have Dr. Kelley's receipt for \$35.00.

Whitney. H. B. HENRY: Whitney circuit reports \$25 raised and sent to Dr. Kelley as fund for week of prayer and self-denial. The charge is hopeful.

Dodge Circuit. J. WHITE DAVIS: Report Dodge circuit: \$6.00 for week of prayer and self-denial. We are moving onward and expect the Lord to be with us in great saving power this year. Brethren, pray for us.

Blossom Prairie. D. F. FULLER: The self-denial offering of Blossom Prairie station was \$17.40. Are getting along finely. Attendance at prayer-meeting will average above any I have known. Pray for us.

Pattison Circuit. W. WOOTTON: We raised \$42 in all on Pattison circuit for self-denial fund. I think our missionary zeal was enlivened. Some gave up coffee and tobacco for life; and, altogether, we think much good was accomplished. To God be all the glory.

Kineston Circuit. R. S. GORSLINE: We are moving up on the Kineston circuit. During the week of prayer and self-denial we held service at all the appointments, with the assistance of the local brethren. Our contributions were \$34, for which I send a receipt from the Treasurer.

Brenham. A. E. GOODWIN: The week of prayer and self-denial at Brenham resulted in a collection of \$23.85. The meeting was protracted about ten days, with good results. The Christian experience of many was greatly enlarged; several were added to the church, and many others were deeply impressed and are seriously considering the question of a Christian life.

THE HOME CONFERENCES.

Personal. —Rev. J. R. Nelson, of the Northwest Texas Conference, and Mrs. Inez Hilliard were united in marriage at Brownwood, Texas, April 25, 1888. Rev. J. H. Trimble officiating. The ADVOCATE extends congratulations.

—At Alvin, Texas, April 18, 1888, Rev. J. W. Holt, of the Texas Conference, and Miss A. Kirkland, of Brazoria, Texas, were married. Rev. J. F. Follin officiating. The ADVOCATE wishes the young couple much joy.

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J. D. SCOTT, SETH WARD, W. WOOTTON.

Marshall. —Jas. Campbell, April 25: Our meeting still continues. Seven or eight conversions to date, and church strengthened.

Mexia. —Geo. S. Wyatt, April 25: Work on our new church is progressing nicely. We will be ready for Bishop Wilson to dedicate it, if no providential hindrance, on the 9th of June.

Williamsburg. —Henry T. Hill: Collected for missions, \$32; subscribed for missions, \$42.00. We are pressing these claims first, but are not unmindful of the others. Let us have the daily.

Harwood. —A. F. Cox, April 25: Crop prospects in this section fine; a good religious interest manifested; congregations large; collections for foreign missions during the week of prayer \$15.00.

Pilot Grove. —W. J. Hladsworth, April 25: We have secured a church house and a new parsonage lot in the town of Pilot Grove this year. Contemplate building a new parsonage. Have expended \$135 in repairing the old one. Through the efforts of Bro. Sanders and grounds (local preachers) \$7,100 was raised at Gray Hill, April 8, for foreign missions, to be credited to the ordered assessments.

Paestine Circuit. —E. T. Brasher, April 25: The second quarterly conference of Paestine circuit over. Good attendance of official members. Bro. Patterson, presiding elder, was on hand to all intents and purposes, and preached to the satisfaction of the people. He left a good impression. May the Lord bless the young brother and his dear family. He was quite unwell while with us. Finances well up. We had a good meeting. Must have a revival.

Wheatland. —C. G. Shutl, April 25: I am in favor of the daily ADVOCATE proposed by Brother Bishop. Yes, give us the daily by all means. For the benefit of all who wish to build Methodist churches in Texas, we would say they would do well to confer with Rev. G. W. Owens, Mastersville, Texas. He offers to ship lumber for churches strictly at cost in any part of Texas.

Kilgore. —W. A. Gilleland, April 24: Last Sunday night we closed a meeting of a week's duration at this place. Visible results: three professions, one accession, one baptism, ten or more persons seeking salvation, and some of the church revived. We are indebted to Bro. T. W. Boynton, a student of Southwestern University, for three sermons, and Bro. J. M. McCleskey, of Florence circuit, for one sermon. The writer did the rest of the preaching.

Waxahachie. —E. L. Armstrong, April 25: Please allow me space to ask my friend, "Jean Paul," of New Orleans, La., to arrange and publish in book or pamphlet form the exhaustive treatise on Roman Catholicism that have been appearing in the TEXAS ADVOCATE for the past four or five months. I feel assured that the work is demanded just such a work, and our people need the book.

Further, after carefully reading the first volume of "Summers' Systematic Theology," I recommend it to all young ministers as the best work, and the older ones may read it to profit. Prof. Tigert certainly deserves the gratitude of the whole Southern Church in preparing and sending forth this noble defense of arminian theology. If carefully

read, it no doubt will save our church no little strength, though that sometimes creeps in among us to our hurt. Many erroneous theories are demolished by the masterly strokes of our immortal Summers. Get the books and read them.

I have also read Gulliver's book, which he has "perpetrated" upon the reading public. It is a good remedy for the "blues or Monday." If you doubt it, have your doubts removed by going to the book.

To-day the news comes of the election of Rev. W. W. Pinson editor of the TEXAS ADVOCATE. We extend to him a hearty welcome, and pray for his success.

Waxahachie Circuit. —S. J. Franks, Midlothian, April 23: The Lord is reviving his work on Waxahachie circuit. We had a glorious day yesterday at Mt. Peak. Several penitents last night, and one young lady sweetly converted. One of our local preachers (Bro. Isam Burns) reports a bright conversion at his appointment at 11 o'clock yesterday. Praises the Lord. We are preaching a full and free salvation, and the people want it.

Belton. —H. A. Bourland, April 27: Belton has been blessed with a good meeting. It began with the "week of self-denial and prayer." Maj. Blanton assisted me part of the time. He is a zealous Christian man, and untiring in work. His message seems to be to the church. All of our conference collections, \$427 were raised, and something over \$9.75 self-denial. We have twenty-five additions; others who were converted will join our church. Some old members experienced for the first time the witness of the Spirit, and are now rejoicing in conscious salvation.

Fredonia Circuit. —M. J. Allen, April 18: Bro. Thomas entered his work the third Sunday in March. We were glad to see him. He has seven appointments. He preaches with power and demonstration of the Spirit. We are praying for a mighty outpouring of God's Spirit this year. We are having good meetings now, and hope they will continue. Our first quarterly meeting convenes at Brown school-house the 11th Sunday in April. Rev. M. A. Black is our presiding elder. We have several Sunday-schools. We have local preachers and several working members.

Yorktown Circuit. —N. W. Keith, April 24: The second quarterly conference for Yorktown circuit was held at Clear Creek church, April 21 and 22. Robert J. Deets, presiding elder, present in the spirit of the Master, presided with his usual dignity; preached two excellent sermons. Sunday services were held in the morning, preaching at 11 o'clock, followed by the communion service; mission collection taken; raised the amount in full asked for and thirty-five cents over; financial statement on the ground, enough for all and to spare; service in the evening, and we closed a very happy day.

Arlington. —J. M. Bond, April 24: On a boom at Kenedale, Thirteen joined last Sunday; one last night; congregation very large. We have a large house, but it will not hold the people—a not standing room. This is one of the best starts I've seen in ten years. Monday is the best time in the way of congregations, but Kenedale comes all the way to the front. Our leading citizens are taking the lead in the meeting. Rev. W. A. Derrick, from Round Rock, came yesterday to help me, and from what I could see last night, I think Arlington or Kenedale will want to swap preachers with Round Rock next year. Well, I guess I can stand it, if they can. I'll spread myself for the ADVOCATE this week. To God all the glory.

Marysville. —S. Nelson, April 24: Our second quarterly conference met at Bellecher school-house, on Elm, the 21st inst. Bro. M. C. Blackburn, our presiding elder, was promptly on the ground. The Sunday sermon was delivered from the last clause of the 16th verse, 1st chapter, Col. In his elaboration he "divided deep" to the mysteries and grandeur of the eternal Christ's mission and their effect, not only upon the denizens of this, but other spheres. Take it all in all, it was one of the grandest sermons I have ever heard. It was the Holy Ghost and of power. The good Lord put it into the hearts of Sisters Landers and Terry to present us with a fine suit of clothes last week, and Bro. Smith, with a pair of shoes to give us a \$4.50 pair of shoes. May God enable me to administer to their spiritual wants, even as they have ministered to our temporal ones. The Marysville circuit is one of the best in the district, and not only pay, but they pray for and labor with their preacher. May God's benediction rest on them.

Jacksonville Mission. —T. T. Booth: The Jacksonville mission is the small half of what was once known as the Jacksonville circuit. It is served this—the first year of its existence as a mission—by the present writer. We have here, Metho-dists, Baptists, Presbyterians and Lutherans. Some of these are good, some of these are bad and some indifferent. There are people here who would not consider anybody who professed Christ possessed Christ; if the spirit of covetousness did not reign supreme in so many. If mere prayers were sent to God and fewer to the angels, the church would live without sin, which is its duty as well as its privilege, then her prayers would not be hindered. Then she could behold the face of her God and sing and cry: "I will not let thee go until thou bless me." If more people would study the Bible and not only take but read the ADVOCATE; if more family altars were established, then would we be able to report progress in our Zion. The life of religion is prayer and the life of prayer is religion. Pray for the Spirit and pray in the Spirit. But I must stop or someone will accuse me of exhorting. We are not in the least discouraged. Brethren, please remember Jacksonville mission in your prayers.

The Daily Advocate







