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UNDER the caption, "Newspapers and News," the Fort Worth Gazette says:

In a recent address before the Wisconsin editors, Charles A. Dana of the New York Sun, said: "The newspaper must furnish the information the people desire, or it will be a failure. The first thing looked for was news, and by that word the speaker meant anything which would interest the people. In this connection he said that whatever Divine Providence permitted to occur he was not proud to report." No intelligent man, whether "newspaper man" or not, will deny the correctness of the distinguished editor as to the necessity for "printing the news." Indeed, that is the essential mission of a newspaper, the "news" being as much the stock in trade of a newspaper as molasses or calico or bedsteads is of the merchant. The newspaper that does not supply the demand for news can no more succeed than can the merchant whose stock is not what people require. Every man will assent to what Mr. Dana says about the inevitable failure of a newspaper that does not keep up with the procession and give the public what is required, but as to printing all that "Divine Providence permits to occur" opinions vary. The first demand on a newspaper is for "news," but there are other obligations, one of which is to avoid sensationalism that panders purely to depraved tastes, or that may cause wreck and ruin. The suppression of some things which "Divine Providence" (or the devil) "permits to occur," is a matter of delicate judgment, as publication is often the best for all concerned. And while the Gazette must admit the financial success of many newspapers that suppress nothing that is "permitted to occur," it should be noted that such journals are also first-class newspapers in every other respect, and that newspapers whose chief if not sole feature is sensationalism, always die young.

Merchants who permit their stocks to run down may depend upon it that their customers will grow smaller in number and wealthier in purse; and so with the newspaper. But as the good merchant seeks to maintain and increase his stock of good goods, so the newspaper seeks to maintain and increase its stock of good news—and all that is "permitted to occur" is not good news.

We have noted with pleasure a disposition on the part of the Fort Worth Gazette to contend for clean journalism. We are heartily glad that in the above clipping it refuses to endorse Mr. Dana's defense of indecency in print. We are gratified, also, that the Gazette has caught a glimpse of a theology to which the editor of the New York Sun is surely a stranger; else he would not have so shamelessly claimed a divine permission of crime as a justification of sensational journalism. The Gazette, in parenthesis, intimates that perhaps sin is of the devil, and not of God. What a pity that in his varied reading, Mr. Dana has not included Bledsoe's Theology. He may not have had time to devote to such literature, but he certainly is without excuse for charging God with folly, when such a vindication of divine justice is in print and well known among those who study the problem of evil.

A flat denial of the postulate that God permits sin, is found in the first chapter of this great book, and the position is undoubtedly sustained. Then away goes Mr. Dana's defense of fifth in print. God does not permit sin any more than the laws of Texas permit murder. He positively and emphatically prohibits it. He prohibits it in every statute on his books. He assures us, lie that commiteth sin is of the devil; just as the Gazette so cogently suggests in brackets. He cites every sinner to the judgment bar, where he must suffer the penal sanctions of the law he has transgressed. He declares in his Word that his wrath is revealed from heaven against all ungodliness and unrighteousness of men. In view of these facts, it is positively disgraceful that the editor of one of the leading journals of these United States should, in a meeting of the representative men of the press, proclaim his own loss of all sense of shame, and try to defend his degradation by repeating the long-exploited fallacy that God permits crime; thus covertly insinuating that the disgraceful doings of the murderer, the courtizan, the thief in whatever form, have God's approval.

The jute combination, trust, corner, or whatever it may be called, is another example of the robbery of a large section of the country's population to gratify the money greed of a few men who were able to enter the combination. It is said that this combination now has almost the entire control of the cotton bagging industry. The annual amount of bagging manufactured in this country is about 50,000,000 yards. The trust has raised the price so as to make a clear profit of 4 cents per yard. This will give the combination a gain of something over \$2,000,000, which amount must be paid by the cotton raisers. If jute manufacturers were making a reasonable amount of profits in their business, the combination of a few men to increase the price merely for gain without bestowing any additional necessary labor on the production, it can be regarded only in the light of an indirect robbery. We maintain that any combination, whether in corners, trusts, corporations, or even governments, formed to increase the gains of one class at the expense of others on any other basis than the legitimate requirements of honest business, is unjust, and robs the sufferers of the legitimate fruits of their labor.

A CORRESPONDENT of a leading secular paper furnishes a sketch of a notorious character who was killed in a saloon, and dressed it in dime-novel attractiveness. He gives the details of the killing by his subject of seven men, painting him as a hero in each rencontre, and the feeble efforts to punish him by law as the rankest persecution, and closes by de-

claring him as among the bravest of men, the best of fibers, a thorough gentleman in his "natural moments," with the "heart of a woman for suffering humanity." By "natural moments" the correspondent explains that he means when it is hero was not "under the baneful influence of whiskey." It is this sort of stuff, furnished the press by the sophistries of prurient and diseased imaginations, that makes our young men look upon characters of this kind as heroes, and gives them the historical reward of glorious martyr rather than the just one of common murderers. It is to be regretted that the secular press encourages so corrupt a class of contributions.

INCREASE OF CRIME.—No. 3.

REV. C. H. BUCHANAN.

Now, dear readers, let us draw our chairs up close together and have a friendly talk about one of the most momentous subjects known to the people of the United States. Wrapped up in it is the success or destruction of our homes, and therefore our country's life. Destroy home and its happiness and forthwith you set up a hell upon earth! That there are thousands of wretched homes in our land no one will deny. That the possibility of a separation of man and wife is sometimes a great boon will also be readily admitted. But the question that forces itself vehemently upon us is: Does not the rapid increase of divorces indicate something fearful not far in the distance ahead? Let us notice this increase in divorces. In doing so we will take a few of the States, selecting at random, and compare the reports of 1850 with the reports of 1880, showing the per cent. of increase in population and the increase in divorce cases, as compared period with period:

STATE.	POP. IN 1850.	DIVORCES IN 1850.	POP. IN 1880.	DIVORCES IN 1880.
Vermont.....	58 per cent.	110	110	110
N. Hampshire..	91	216	216	216
Massachusetts..	104	173	173	173
R. Island.....	46	67	67	67
Ohio.....	61	328	328	328

One county in Illinois in one year reported recently 533. In 1880 San Francisco furnished 333 divorces. In 1883 New Jersey furnished one divorce to every fifty weddings. New York city the same year reported one divorce to every thirty marriages, while in twenty-nine counties combined in Colorado there were the same year one divorce to every 7.4 marriages. Denver, Colorado, takes the lead in one divorce to every 3.9 marriages. In Cook county, (Chicago) Illinois, there has never been more than one divorce to seventeen marriages. In 1882 the ratio in the State of Michigan, in St. Louis and Louisville, Ky., and quite a number of other Southern cities, there has never been more than one divorce to thirteen weddings.

One of Texas' best counties gives the following:

YEAR.	MARRIAGES.	DIVORCES.
1867.....	188	2
1868.....	245	1
1869.....	340	0
1870.....	329	0
1871.....	317	0
1872.....	326	7
1873.....	328	4
1874.....	371	4
1875.....	395	9
1876.....	371	5
1877.....	330	10
1878.....	373	9
1879.....	386	18
1880.....	367	15
1881.....	331	16
1882.....	330	23
1883.....	329	34
1884.....	322	14
1885.....	309	18
1886.....	310	15

It must be noted that a large majority of these divorces were negroes, perhaps nine-tenths of them.

These statistics reveal of course only the worst cases of domestic infelicity. In many a wretched home—and they are not huts or hovels either—there dwells the fiendish monster, while the very fires of hell burn upon the hearthstone. Many a family would go into dissolution were they not mysteriously bound together by nature's strongest bond—children. I am of opinion that this state of things is not spontaneous, but has its natural source, and is of lawful growth. While the divorce is simply the expression of an internal evil that has been long fermenting, still this very fermentation has its cause somewhere. One thing is sure, if this fermentation is allowed to continue, it will eventually blow this nation into atoms. If Denver city now divorces one in every three and nine-tenths of her marriages, what will be the condition of such a Sodom in a few decades more?

THE CAUSES.
When we begin to look about us for the causes of this evil their hideous heads appear so thick that one feels almost tempted to quit the field for safety's sake, but we will muster up courage and elbow our way through!

1. Some men of national fame seem to think that much of this evil is caused and encouraged by our laws upon the subject. No man who will think for a moment will deny that upon many a vital subject we have worse than no law at all; and this is one of those subjects. "Any one almost, who has a few dollars, can get a divorce these days," is the popular verdict heard on every hand. Yet a more stringent law would doubtless diminish the number of divorces. Let it be next to impossible to separate man and wife by law, and marriage would be

no longer looked upon as a matter of little importance or moment. Let the contracting parties feel that this business is for "better or for worse," for life, and few couples would marry with little or no acquaintance with each other. Let the girl who accepts the proposals of a man feel that if she makes a mistake, and is marrying a tyrant, it means life-time slavery, she will pause and think many times before closing that contract. Then marriage will no longer be a frolic and in fun, but will be felt to be the most momentous act of a lifetime. Then girls would no longer marry sots with the hope of "reforming" them.

2. Perhaps much of the evil can be accounted for by our modern industrial systems and the nomadic habits thereby encouraged. We saw that with the exception of Texas, the most divorces occurred in the West. Here the effect of the industrial system is mostly felt. Since the multiplication of railroads and the "drumming" system, great numbers of the best business men have been virtually divorced from their homes by life they are called to follow. To make "good business men" the family must be forgotten and forsaken, so far as the husband is individually concerned. If his employers say "to Canada," to Canada he must go. If to the Pacific coast, thither he goes on a few hours' notice. Many a buoyant and loyal heart has succumbed to this strain that, under more favorable circumstances, would have been "true as steel." Being so much from home, men grow indifferent, then forgetful; then neglect begins to be felt at home, and thus the fatal spark is kindled. With tearful eyes, staid and faithful husbands have rehearsed this story to the writer.

"The modern industrial system, is, moreover, strongly individualized. It knows little of the family in making its demands. It deals mostly with the individual." The railroads claim to prefer married to single men because the former are more settled, yet I suppose there never was an industry among nations of peace that had so great a tendency to unsettle a man. The old domestic industry had the tendency to encourage a fondness for home and a large family. The modern industry feels the family to be a grievance, and discourages them. "Large numbers of men find themselves handicapped in the industrial race if they enter it with a large family." We may produce a nation that will lead the world in its industrial enterprises, in its commerce, but if we do so at the expense and destruction of the family, fearful will be the cost!

TREASURES IN HEAVEN.—WORKS OF SUPEREROGATION.

JEAN PAUL.

1. Giving to the Lord's cause must be encouraged not for the sake of the gift, but to account of the giver. Pecuniary aid to a person or enterprise intensifies our affectionate interest in the same.

2. Men may give without being impelled by religious motives; but giving to religious objects tends to making the giver religious.

3. Winding sheets have no pockets. We take nothing out of this world. Extravagant sons-in-law will know how to make use of our worldly estate.

4. "Their works do follow them." The consciousness of having been for Christ's sake a benefactor to the human race, having fed the hungry, raised the fallen, consoled the disconsolate, dried the tears of the distressed—this consciousness will constitute a capital whose interest will be sources of happiness throughout eternity.

5. Moody was not wrong when he insisted that, while with the right we handed out tracts to the unconverted, the left should be employed in distributing loaves of bread among the hungry. In our large cities more should be done for the poor. It is satanic to speak of the poor as "white trash." The Lord, our Savior, is their friend. Southern Methodism, with its imposing array of numbers, wealth and influence, owns not one "home" for the aged and infirm.

6. When the contributions to the Lord's cause fail to satisfy reasonable demand, it is puerile in the preacher to become lovelessly censorious, applying the lash of reprimand or irony. Nothing unties the purse-strings more satisfactorily than a true revival of religion.

1. The Pappal doctrine of supererogation is a cunningly devised fable. According to this doctrine the labors of love and above duty constitute a deposit of surplus whose disposal God deigned to consign to the church. Thus the church is prepared to supply the deficiencies of moral bankrupts.

2. Supererogation constitutes the basis of that other monstrosity, the doctrine of indulgence. Upon payment of stipulated sums of money and complying with other conditions, such as praying and fasting, the church grants to the payee of the overplus of works of righteousness held on deposit to the amount of the just claims of divine law, absolving him of all guilt and assuring him of fitness for heaven.

3. According to supererogation the martyrdom of a saint places to the credit of the church a human life; the celibacy of priests and nuns, the virginity of thousands; donations of estates, countless wealth. A vast deposit! If now the murderer whoremonger and thief comply with the conditions of the church, among which the payment of a stipulated sum of money is not the least, that church declares the hands of the murderer cleansed of blood; virginity restored to the lewd; honesty to the dishonest.

4. Works of supererogation are impossible. When we have done all those things which we are commanded, we are but unprofitable servants. Have done no more than our duty.

5. Granting that an overplus of good works was possible, the transfer of the supposed merit to delinquents by the church is a delusion. Jesus only pays the sinner's debt. If we fail to secure him by our surty we will find ourselves, by and by, in the predicament of the foolish virgins.

6. The doctrine of supererogation, together with that of indulgences, has given to the Pappal Church that marvelous influence over the illiterate masses. As the custodian of the boundless deposit of overplus of works of righteousness, the church is looked upon as a convenient savior. If the sinner fails in life to obtain forgiveness of his transgressions, the church, as a *denier ressort*, can settle the matter at death or after death. In case of the settlement after the death of the sinner, the devout widow seldom fails to pay in current coin the exorbitant claims of the church.

NEW ORLEANS, LA.

EDUCATION—ESPECIALLY MINISTERIAL EDUCATION.

One of our old Bishops was heard to say: "Some presiding elders (some, mark you, not all of them) are the greatest enemies we have to ministerial education."

That is a hard saying; but hear. A young man truly called to the ministry, and wishing to become a thoroughly furnished workman, one that needeth not to be ashamed, is arranging to go to college. "O no use of that! I joined conferences with less learning than you've got. Come, I've a nice little circuit, a snug station—just suits you." And the young man's purpose is broken off. In a year or two some kind sister takes pity on him and marries him. The burden of a family follows. By and by the man, whom the strongest appointments would have been seeking, is struggling to barely live. He is useful, but finds—alas! too late—that his field of usefulness is limited—self-limited. Who can measure the penalty he pays and the church pays for following bad advice? One of the best school-masters in America, and who donates tuition to consecrated youths looking to the ministry, and has the best men he can get to address his boys and preach to them, is a little uneasy when he sees certain "elders" mixing with his pupils. He has caught one or two of them in the act of trying to pull out the most promising young preacher from his school. "O quit this foolishness and go to saving souls. Here's a circuit to be supplied, and you wasting your time with *riches*!" Other presiding elders can tell you a secret on their colleague who is so forward to give bad advice. The cabinet has met, and they are consulting about the best distribution of the laborers. The name of a young preacher is called who has enjoyed opportunities for education, and has improved them. "Bishop," cries out the anti-college presiding elder, "I must have him. A railroad town in my district needs just such a man. It has doubled population in a year—merchants and capitalists moving in and building large houses and schools. The fact is, Bishop, the Presbyterians and Baptists are placing educated preachers there, and unless we can compete with them on that line, Methodism will be crowded out." And this is the same presiding elder who dissuaded another young preacher from completing his mental outfit and training. Some people expect a college to do everything. It must transform a mediocre into a genius, and make every stammering tongue eloquent. They are doomed to disappointment. Any farmer will tell you that cultivation makes ground more fruitful; it bears better crops; but must the hoe and the plow be pronounced useless because they do not turn poor upland into a rich river bottom? Culture sometimes deepens and enriches the soil; it always pays, it often works wonders, but it can not change the order of nature. Instead of faulting education because this or that educated preacher is not equal to one who has never been to college, it were better to inquire what the latter would have been with an education, and what the former would have been without it. Mental training makes the most of an ordinary mind, and it makes the most of an extraordinary mind. Both gain with it and both lose without it; but the results in both cases must be conditioned by natural gifts. "Who," exclaims Solomon, "who can make that straight which God has made crooked?" To quote the wise man again: "Though thou shouldst bray a fool in a mortar among wheat with a pes-

tle, yet will not his foolishness depart from him." But the failure is not to be charged against the logical pestle or the theological mortar. Far be the day when a diploma, either academic or theological, shall be required of every one who is moved by the Holy Ghost to preach the gospel. I would oppose that to the death. Reason and history are against it. Many a man may be and has been useful in calling sinners to repentance and in building up believers who goes on short notice, and works with such instruments as are at hand. Though not learned, he is by natural parts or by zeal and experience ahead of the mass of people who have not had better opportunities than himself. It will be found on inquiry into the history of the best of such cases that they availed themselves of every means within reach for improvement. A young preacher was being pressed for admission into the conference, notwithstanding his defective preparation. His warm advocate averred that he was equal in that respect to Bishop Marvin when he was admitted on trial. The Bishop was present, though not presiding, and interposed: "Brother, please never cite my poor case in defense of ignorance or indolence. I was always a student." The Methodist Church needs and must have a due proportion of thoroughly educated ministers. She has already fixed a minimum of literary qualification below which none may fall, and we must do what we can to raise the largest number to the maximum. One man's age, family, or social environment forbid him; while another has the opportunity, the possibility of the higher education. The openings of providence in this direction are the indications of duty. To the young man of to-day a call to preach is generally a call to get ready. There is no reflection on our Maker here.

At an official meeting in a Southern city the proposition was up of having the church—a fine building—insured. A member strenuously objected. "No; that is distrusting Providence." The presiding elder put an end to this fanaticism by one remark: "Brother, Providence has provided insurance companies." Three or four years afterward a flame broke out in the neighborhood. The firemen were slow in getting their hose in position; the steeple began to smoke, the costly house was burned down, and we had funds to rebuild. On last analysis of some cases indolence, and not zeal, will be found at the bottom of this entrance into the field of action without equipment. Studying is downright hard work. Brain-sweating and mental agonizing are a weariness to the flesh. In the midst, or at the near prospect of them, the brother flinches. The average congregation is less exacting than the faculty, and he is taken with a longing for "saving souls." Alas! how he deceives himself as to the motive which prematurely impels him into the wide fields of itinerancy! A quarterly conference west of the Mississippi had before it a candidate for recommendation to the annual conference. After his examination, and while he was out, the inquiry arose whether the young man could not be kept at school awhile with advantage to himself and the church. A generous layman, impressed with his spirit and the signs of undeveloped natural ability, offered to be at the charge of a preparatory school and of putting him through Central College. Then it came out that the young man did not desire an education! Hear Solomon again (Prov. xvii: 16 and *passim*). Where is the young man like Samuel Wesley? Samuel, father of John, packed up his books and clothing one fine morning, took the bundle on his back and footed it to Oxford. George Whitefield, on learning that it was possible for him to go through the University, prepared himself and entered as a *scrivator* student, and went gloriously through, making his living by waiting on the fellows and students. Our Northern and Eastern hotels and watering places show scores of students to-day, standing high in their classes, and working their way through college by acting as hotel waiters during vacation. May it not be so that some of our young men—aye, our young preachers too—are waiting to have too many difficulties removed? Riding on Pullman cars, dressing well, and eating high was not the route Sam and George traveled at Oxford. And was it not worth while for them to get through? The church and the world have been the better for their going through.

ONESIPHORUS.

ONE MONTH IN NEW MEXICO.

REV. J. H. COLLARD.

Were it not for the fact that my promise is out, and the further fact that brethren are writing me all the time, urging me to continue and asking for information, I would not write another line on this subject. I have not the time.

B. B. Seegins is preacher in charge on the Bonito Mission. I assisted him in a meeting at Parsons City. What about the meeting? Why, it was just like all revival meetings, of course. Religion is just the same everywhere. A revival is a revival in the city or in a desert, in

Texas or New Mexico. Every meeting has its own characteristics, however, and as this was a mining town, the testimonies were expressed in the miner's vernacular. One convert said: "Boys, you don't know how much you are losing. Before I was converted I was afraid of the 'blast'; now I don't think about it far away down in the bottom of the shaft. I have Jesus with me all the time." To hold a "claim," they have to do their "assessment" work, (one hundred dollars worth of work annually). A lady, shouting, said: "Thank God, when we get to heaven we won't have to do our 'assessment.'" Jesus has done the assessment, and the streets are all paved with gold! Before the meeting closed many were converted, and the honest miners in the district had promised to lead new lives. Now, let me advise Mission and Church Extension Boards: Let us have the old plan in our mission work. Send a man to a missionary field to get the people converted. Education will follow; church houses will follow. A converted man is the only basis of a true civilization. One genuine conversion will do more towards building a house than five hundred dollars expended by the Church Extension Board. We are putting the cart before the horse. We build churches in order to have revivals, when we should be holding revivals in order to the building of houses. You can do more towards building a church during or at the close of a widespread revival than by a year's preaching, begging, and grumbling, and whining, with a thousand dollars from the Extension Board thrown in. The answer is that you have no house in which to hold your meeting. Hold it in a private house, as we did at Parsons, until the people became so enthused that they quit their mines and in a few hours fitted up a vacant house.

Our fathers were converted, many of them, under brush arbors, and filled with the spirit of a united Christian liberality, went out to erect churches at once in which to worship God. Have the revivals, and the churches will be built. I don't know how it is in royal Japan and China, but the pine leaves of New Mexico will furnish the arbor, and inexhaustible supplies of other wood or even coal can be used to keep the people warm while they worship. If it be objected that many of our missionaries go to fields where they have but one member with which to begin a meeting or a subscription, the answer is at hand. Have the revival, and at its close you will have more than one member, and wealthy worldlings, seeing the good effects of the meeting upon the employes and the community at large, will give their aid as your most liberal supporters. At Las Cruces, through the energy of Judge Boon, nineteen members of the Church, South, had been found, yet they were waiting for the Church Extension Board to help before they would send a preacher. Send a preacher to Las Cruces. Send a revivalist. Let him organize the nineteen into a church; put them to praying; pray himself. Let him claim the promised presence of the Holy Spirit. Let them with "one accord in one place" call for the old baptism of power. Let them honor the Holy Spirit's agency by eschewing all formality, and God will honor them. The power will come down; the people be saved and your church house built. Then the Church Extension Board can help, for it will have an organization that will know how to utilize the help it affords.

Las Cruces! One of the prettiest little cities in New Mexico, the principal town between El Paso and Santa Fe, on the A. T. & S. F. railway, lying like a kiss on the fair face of the Mesilla Valley, overhung by the rainbow-colored peaks of the Organ mountains, with as fine a climate as San Diego, California, with the Rio Grande and its vast system of irrigation on the west, and the inexhaustible copper, lead and silver fields crowding it on the east! Such a town with such possibilities, and no Methodist church! A Catholic church and convent, a Presbyterian Spanish-American congregation, nineteen Southern Methodists found, but no preacher and no church! "Waiting for the Board to act!" One presiding elder's district surrounds it, and another follows the railway right through it, but the policy of those in authority has hitherto prevented either of these from occupying the place. When I was there, Judge Boone had secured a donation from Dr. Morton in order to build. Let a missionary, "full of the Holy Ghost," be sent there, and with such help at his back, Las Cruces will be saved to the church. The West Texas Conference now has control of it, and the brave men who have conquered its borders may be expected to meet the demands of the place. And they will do it. A conference that could have the faith to send Brother Monk, four years ago, to Lincoln county, with but one man to begin with, and that man holding his membership one hundred and sixty miles away at El Paso; a conference that could do that and realize its hope in the organization of four good missions as the result of that one man's labors, can be looked to to save Las Cruces to the church. While

(Continued on eighth page.)

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About the Lesson.

LESSON SURROUNDINGS.

The full significance of the present lesson cannot be understood unless it be regarded as the culmination of all that preceded in the Book of Leviticus. In chapters 1-15 we find three distinct parts...

The first part of the Book of Leviticus (to which the last lesson belonged) treats of five kinds of offerings: the burnt offering (Lev. i.), the meal offering (Lev. ii.), the peace (or thank) offering (Lev. iii.), the sin offering (Lev. iv.), and the trespass (or guilt) offering (Lev. v. vi. 7).

The second part (Lev. 8-10) describes the consecration of Aaron and his sons, tells of the presumption of Nadab and Abihu, with the punishment inflicted upon them, and of the stern repression of signs of mourning in the bereaved family.

The third part shows great sanitary wisdom, which is made to serve the purpose of religious education. The physical uncleanness against which Leviticus 11-15 guards, was related actually as well as figuratively to the moral defilement from which God's people must be freed.

The place of the lesson was the camp at the foot of Mount Sinai. The time was shortly after the death of Nadab and Abihu, which seems to have occurred on the eighth day of the first month of the second year (comp. Exod. xl:17; Lev. ix: 1; x:1) - Sunday-School Times.

TEACHING POINTS.

Most of the Mosaic institutions were jubilant feasts. God's service is a delight. But sin brings sorrow. There was one fast: one bitter day for atoning the soul for sins. The high priest must enter the most holy place with an offering for himself—imperfect priesthood—and then make an atonement for the sins of the people. No provision was made for its being omitted on any year. Alas that there should be no occasion expected!

Common priests burned incense every day at the altar without the veil. Only once a year, and only after the most careful preparation, goes the high priest into the holiest. If he fall in his preparation, he is liable to die. To ask a confirmatory sign of only Gabriel's message in the holy place, outside the holiest, is to get dumbness for a sign.

The high priest went into the holiest with a cord attached, that his body might be drawn out if he were slain. Only one high priest needed to seek no expiation for himself. He is not a pope. God charges his angels with folly. We are to have confidence toward God, but not familiarity. We have boldness to enter into the holiest by the blood of Jesus. (Heb. x:19-27.)

We can enter every day, Aaron only once a year. The great lesson is, that the separation of sin from the soul is most difficult. The assayer who would separate the pure metal from the dross, must carefully follow most minute directions. Some ores are so refractory that we send them ten thousand miles to be treated. Minute and delicate are the directions of Him who would separate sin from the soul. There is but one way. Without the shedding of blood there is no remission.—Bishop H. W. Warren, D.D., LL. D., in Sunday-School Times.

WITHIN THE VEIL.

This inner shrine—the throne-room and presence chamber of the Eternal—was trod by mortal foot but once a year, on that great Day of Atonement, when, protected by sacrificial blood, the high priest entered to present the propitiation for the people, and returned to show that God was still good to Israel.—Hamilton. On this day alone, of the year, was the holy of holies, the symbol of heaven, opened for the entrance of the high priest. Yet the leading thought presented by the ritual for the day was not the opening of heaven with all its glories, but rather the solemn warning that "there shall in no wise enter into it anything that defileth." It is the old, old lesson pressed home once again, and more solemnly than ever, that "without holiness no man can see the Lord."

It will be time enough by and by to unfold the glories of the future, to tell of the golden city with its gates of pearl, its blessed company and joy unspeakable; but first there must be borne deep into the soul this abiding conviction, that before we are prepared even to see the kingdom we must be saved from sin.

It is not happiness first, but holiness. And it is only after holiness to the Lord has taken strong and abiding possession of the soul that happiness from the Lord comes down on joyous wing from out the open heaven. Marvel not, then, that on the day on which the "holiest of all" was opened, the people were called to fasting and humiliation on account of their sins; nor wonder that, for the purpose of entering within the veil, the high priest was directed to put on not his robes "of glory and beauty," but plain linen garments, all of white, so that the thought of holiness should stand before the mind's eye of the people quite alone. Still further, the festal-offerings were excluded: no bread-offering, no joy offering to day; only the sin-offering and the burnt-offering, the great essentials.

And even the burnt-offering sinks into an entirely secondary position, that the attention may be concentrated from beginning to end on the sin-offering, and on the great fact of atonement, which gave significance to the ritual and name to the day.—J. M. Gibson, in Butler's Bible Work.

A CAUTION CONCERNING A FAMILIAR COMPARISON.

Many important mistakes have arisen from considering the interposition of Christ under the motion of paying a debt. The blood of Christ is indeed the price of our redemption, or that for the sake of which we are delivered from the curse of the law, but this metaphorical language, as well as that of head and members, may be carried too far, and may lead us into many errors. In cases of debt and credit among men, where a surety undertakes to represent the debtor, from the moment his undertaking is accepted the debtor is free, and may claim his liberty, not as a matter of favor, at least on the part of the creditor, but of strict justice.

Or should the undertaking be unknown to him for a time, yet as soon as he knows it he may demand his discharge, and, it may be, think himself hardly treated by being kept in bondage so long after his debt had been actually paid. But who in their sober senses will impute this to be analogous to the redemption of sinners by Jesus Christ? Sin is a debt only in a metaphorical sense; properly speaking it is a crime, and satisfaction for it requires to be made, not on pecuniary, but on moral principles.

The reason for this difference is easily perceived. Debts are transferable, but crimes are not. A third person may cancel the one, but he can only obliterate the effects of the other; the desert of the criminal remains. The debtor is accountable to his creditor as a private individual, who has power to accept of a surety, or, if he please, to remit the whole without any satisfaction. In the one case he would be just, in the other merciful; but no place is afforded by either of them for the combination of justice and mercy in the same proceeding. The criminal on the one hand, is amenable to the magistrate, or to the head of a family, as a public person, and who, especially if the offence be capital, cannot remit the punishment without invading law and justice, nor, in the ordinary discharge of his office, admit of a third person to stand in his place. In extraordinary cases, however, extraordinary expedients are resorted to. A satisfaction may be made to law and justice, as to the spirit of them, while the letter is dispensed with. The well-known story of Zaleucus, the Grecian law-giver, who consented to lose one of his eyes, to spare one of his son's eyes, who, by transgressing the law, subjected himself to the loss of both, is an example. Here, as far as it went, justice and mercy were combined in the same act, and had the satisfaction been much fuller than it was, so full that the authority of the law instead of being weakened should have been abundantly magnified and honored, still it had been perfectly consistent with free forgiveness.

I do not mean to say that cases of this sort afford a competent representation of redemption by Christ. That is a work which not only ranks with extraordinary interpositions, but which has no parallel; it is a work of God, which leaves all the petty concerns of mortals infinitely behind it. All that comparisons can do is to give us some idea of the principle on which it proceeds.—Andrew Fuller.

WAS MADE FOR ALL MEN.

As the sun is the general giver of light to the whole world, although there be many who do receive no light at all of it; or as there was among the Jews, upon the year of jubilee, a general delivery of all bondmen, although many abode still in their bondage, and refused the grace of their delivery: even so the redemption of mankind by Christ is available for all, although reprobate and wicked men, for want of the grace of God, do not receive the same; yet there is no reason that it should lose its title and glory of universal redemption because of the children of perdition, seeing that it is ready for all men and all be called into it.—Cædrey.

One who has lived to the age of three-score and ten, when he calls the roll of those who commenced life with him, and whom he knew in his younger days, finds that almost all of them are gone. Only here and there does he hear any response to his call. How short is each human life! We surely have no time to waste in folly.

Better to be deprived for too anxious apprehensions, than ruined by too confident security.

Old and Young.

TRIFLES.

Rosaline E. Jones, in Boston Transcript.

Only a cluster of daisies, And dear little daisies were they; They won a smile for the giver— A sunbeam to brighten the day.

Only a smile at the crossing; But it beamed from the smiler's face And shone on my shadowy pathway, And lent to the day a grace

That marks it a day worth recalling In reverie's dream-country sweet, Where Fancy with Fancy keeps trysting In the soul's solitary retreat.

Only a hand clasp at parting— A moment with palm to palm pressed, A moment's celestial communing Ere the spirit relinquished her quest.

Alas! that beautiful fraction Of time hurried into the past, Fleet-winged, but its sweet benediction Will linger with me till the last.

Only a bird-song at twilight— A love-lay half lost in a plaint; But its measures were hauntingly lovely, Though its melodies rippled so faint

That I scarce knew when the song ended And when the silence began, Or whether I heard it, or dreamed it, The song and my dreaming were one.

For the song had awakened an idyl, A bit of romance sweeter still Than ever was wrought in a story, Or wreathed by a poet's sweet skill.

'Tis the trivial things are our masters— The little sweet things that beguile The days of their tedious, the trifles, A song, or a daisy, or smile.

HOW TO RID A HOUSE OF MOSQUITOES.

Wide Awake.

When Gen. Fremont was making a survey of the Northwest Territories in 1839, and was in what is now Dakota, he says his camp was so infested with mosquitos that they had to eat their food behind long green veils draped around the brims of their hats.

Veils by day and a smudge by night are the usual defenses of the wilderness from these pests. But the dweller in houses commonly puts a barrier of window-screens and bed-canopies between himself and them, and so takes his air strained. There is a better way, however, and one so effectual that though the windows and doors be left wide open and screens they will not enter.

A dozen years ago, perhaps, I read a newspaper paragraph to the effect that if Dalmatian insect power were burned in a room the mosquitos would leave it, and though windows remained open they would not return. I read the paragraph and forgot it, as others did, doubtless, for I saw nothing more about it and I never heard of anybody trying it.

In the summer of 1881 I chanced to be with a friend on board a schooner which lay off Philadelphia on the Delaware side. The time was September and the mosquitos swarmed. They took possession of the Lucy Graham fore and aft. The captain and mate gave up to us their bed-screens. We objected to the sacrifice and were casting about for some other possible defense when I flashed before my mind the newspaper paragraph before mentioned. "Have you Dalmatian insect powder?" I asked of the captain. "We have." "Then I shall burn some in your cabin; the mosquitos will flee. You can sleep with open windows and they will not return."

He smiled as one who should say: "You can burn pounds if you like. We will not dispute your statement; but we do not believe it." We burned the powder, the mosquitos fled, and did not return.

For some years I had no occasion to repeat the experiment; but in 1886 I found myself in a green and bowery spot in New Hampshire, full of all fresh delights, but, alas! full also of mosquitos. They came like an army with banners.

We are told that the mind never forgets; that everything we ever heard of is stored away in compartments of the brain, like papers in pigeon-holes, ready for use when the time comes. I believe it. For out again from some place where it had lain dormant all this time popped that newspaper paragraph. And that night I burned the powder—a tea-spoonful in an iron spoon, lighted with a match and left to smoulder. The effect was magical. Not a mosquito lifted his wing that night within the four walls of my room, and I slept soundly. Perhaps it was not the smouldering powder that drove them off, you say. Perhaps it was only some mysterious withdrawal of their forces for a season. How was it, then, that on going down to breakfast the next morning I was greeted with a piteous story from the other members of our party of a night spent in fighting mosquitos, the greatest sufferer of all being the little fellow, whose freshly-cropped head offered such a seductive field to their operation? The next night the powder was burned in every bedroom, and never was wall of the Middle Ages more impregnable to a besieging force than was the invisible barrier it raised against the mosquitos raging without. A thing must be put to many tests, it is said, before its virtue can be considered established, and I give the result of another experiment. In May, 1887, I went on a visit to a certain dear old town in the Old Colony. It was apple-blossom time, and the song of the linnet, the robin, and the bobolink were heard in its fields. But into this paradise the mosquitos had entered, numberless, and almost as big as bumblebees! On one side of the great open wood-house, in the house where I visited, is a raised platform, whereon stands a cooking-stove used only in summer. This room cannot be screened, and

over its windows swarmed the mosquitos. I told the story of the insect powder, and the mistress promptly said she would try it at once; a hot fire was burning in the stove, and she would scatter some on its covers. "But," I remonstrated, fearing for the complete success of the trial under such conditions, "it will have no effect in this big, open place." But it did! In five minutes the mosquitos were so stupefied we could poke them about with our fingers, and they quickly disappeared. The experiment was afterward repeated with flies, and with equal success.

"I WANT MY COW."

Selected.

I am not quite sure of dates, but it was late in the fall, I think, of 1777, that a foraging party from the British camp in Philadelphia made a descent upon the farm of Major Rudolph, south of that city, at Darby. Having supplied themselves with provender, they were about to begin their return march, when one of the soldiers happened to discover a valuable cow, which at that moment unfortunately made her appearance in the lane leading to the barn-yard; and poor Sukey was immediately confiscated for the use of the company.

Now, this unfortunate cow happened to be the pride of the farm, and was claimed as the exclusive property of Miss Anne Rudolph—the daughter of the house—aged twelve years. Of course, no other animal on the estate was so important as this particular cow, and her confiscation by the soldiers could not be tolerated for a moment. So Miss Anne made an impetuous dash for her recovery, but finding the men deaf to her entreaties and the sergeant proof against the storms of her indignation, the high-spirited child rushed over to the stables, saddled her pony, and was soon galloping off toward the city, determined to appeal to the commander-in-chief of the British army, if nothing less would save the life of her favorite.

Meanwhile poor Sukey trudged along, her reluctant steps quickened now and then by a gentle prick with the point of a bayonet in her well-rounded side.

To reach the city before the foraging party was the one thought of the child, as her pony went pounding along the old Chester road at a pace that soon brought her within the British lines. She was halted at the first outpost by the guard, and the occasion of her hot haste was demanded. The child replied: "I must see the general immediately."

"But the general cannot be disturbed for every trifle. Tell me your business, and if important, it will be reported to him."

"It is of great importance, and I cannot stop to talk to you. Please let me go my pony, and tell me where to find the general."

"But, my little girl, I cannot let you pass until you tell me whence you come and what your business is within these lines."

"I come from Darby, and my business is to see the general immediately. No one else can tell him what I have to say."

The excitement of the child, together with her persistence, had its influence upon the officer. General Washington was in the neighborhood, with his ragged regiments, patiently watching the opportunity to strike another blow for the liberty of the colonies. The officer well knew that valuable information of the movements of the rebels frequently reached the British commander through families residing in the country, and still, in secret, friendly to the crown. Here might be such a case, and this consideration determined the soldier to send the child forward to head quarters.

So, summoning an orderly, he directed him to escort the girl to the general.

It was late in the afternoon by this time, and Cornwallis was at dinner with a number of British officers, when "A little girl from the country with a message for the general," was announced.

"Let her come in at once," said the general, and a few minutes later Miss Anne Rudolph entered the great tent.

For a moment the girl hesitated, overcome, perhaps, by the unexpected brilliancy of the scene. Then the spirit of her "Rudolph" ancestors asserted its if

and to her Cornwallis, in full dinner costume, surrounded by his brilliant companions, represented only the power that could save her favorite from the butcher's knife.

"Well, my little girl, I am General Cornwallis," said that gentleman, kindly. "What have you to say to me?"

"I want my cow."

Profound silence reigned for a moment; then came a simultaneous burst of uproarious laughter from all the gentlemen around the table. The girl's face reddened, but she held her ground, and her set features and flashing eyes convinced the general that the child before him was one of no ordinary spirit.

A few words of encouragement pleasantly spoken quickly restored the equanimity of the girl. Then, with ready tact, the general soon drew from her a concise narration of her grievance.

"Why did not your father attend to this for you?" he asked.

"My father is not at home, now."

"And have you no brothers for such an errand, instead of coming yourself into a British camp?"

"Both of my brothers are away. But, Gen. Cornwallis," cried she, impatiently, "while you keep me here talking they will kill my cow!"

"So—your brothers also are away from home. Now, tell me, child, where can they be found?"

"My oldest brother, Capt. John Rudolph, is with Gen. Gates."

"And your other brother, where is he?" inquired the general.

"Capt. Michael Rudolph is with Harry Lee."

The girl's eyes fairly blazed as she spoke the name of gallant "Light-horse Harry Lee." Then she exclaimed, "But, general, my cow!"

"Ah, ha! one brother with Gates and one with Lee. Now," said the general, severely, "where is your father?"

"He was with Gen. Washington," frankly answered the little maiden; "but he is a prisoner now."

"So, so. Father and brothers all in the Continental army! I think, then, you must be a little rebel."

"Yes, sir, if you please—I am a little rebel. But I want my cow."

"Well, you are a brave, straightforward little girl, and you shall have your cow, and something more, too." Then, stooping forward, he detached from his garters a pair of brilliant knee-buckles, which he laid in the child's hands.

"Take these," he said "and keep them as a souvenir of this interview, and believe that Lord Cornwallis can appreciate courage and truth, even in a young rebel."

Then, calling an orderly, he instructed him to go with the child through the camp in search of the cow, and, when he should find the animal, to detail a man to drive her home again. So Miss Anne returned in triumph with her cow. And those sparkling knee buckles are still treasured by her descendants as a memento of Cornwallis and the revolution.

The Pit sburg Dispatch says, the man who can plow a field may not be able to shine in society, but a city wouldn't be able to shine long without him.

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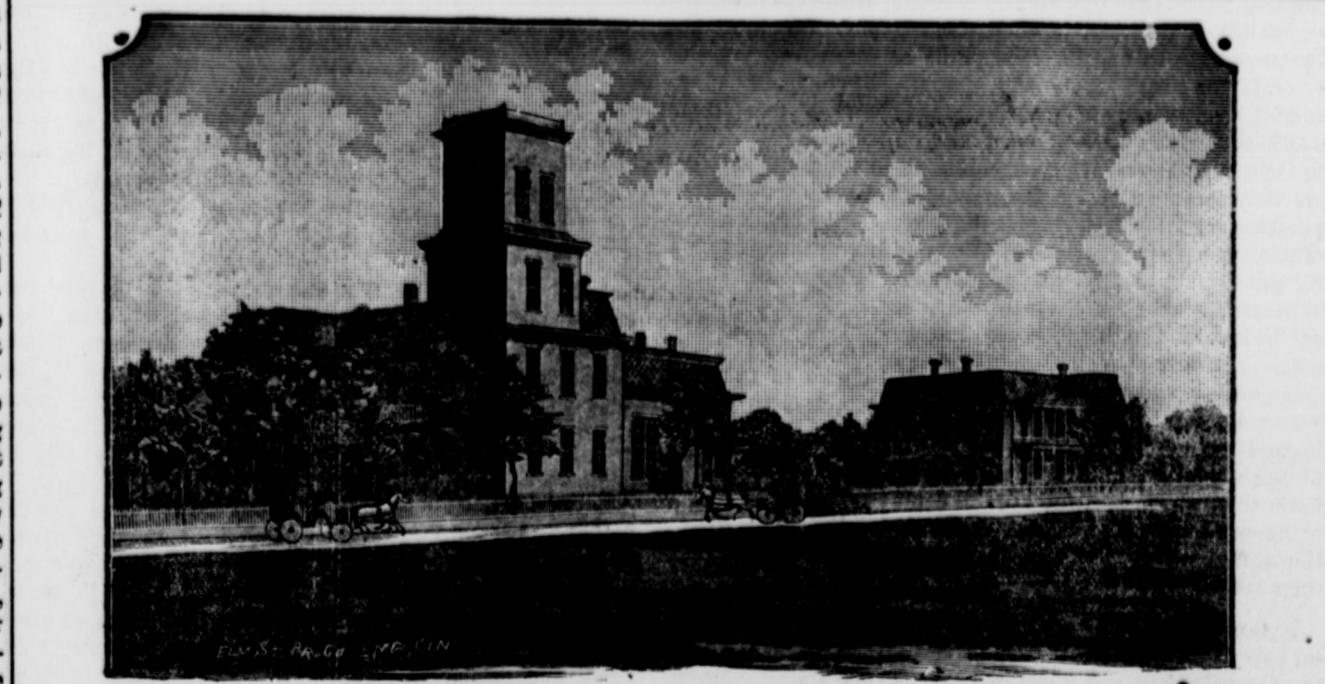
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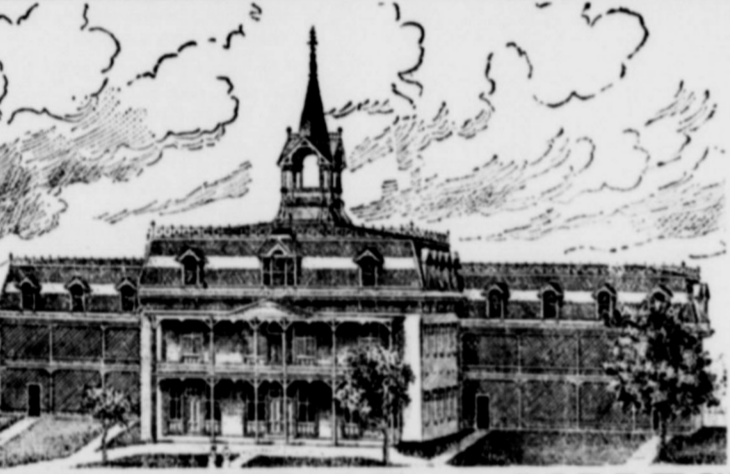
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District Conferences.

BEAUMONT DISTRICT. The Beaumont District Conference for the year 1888, convened in the Methodist church in Jasper July 19, at 9 o'clock, a.m.

Speaking of the conference work, Bro. Tarbox says: "We were all encouraged and animated after a careful inquiry into the condition of the various fields occupied by us."

In accordance with directions given in the Discipline, prominence was given to religious exercises, such as preaching, prayer-meetings, love-feasts and the administration of the sacrament of the Lord's Supper.

The presiding elder inquired closely into all the interests of the church. The spiritual state of the church, Sabbath-schools, attendance upon the ordinances, and social meetings of the church, financial systems, with other topics, were discussed with much profit.

The citizens of Jasper sustained their reputation for hospitality. They entertained the conference in royal style. The district conference for 1889 will be held at Orange.

CALVERT DISTRICT. The sixth session of the Calvert District Conference of the Texas Annual Conference of the M. E. Church, South, convened at Bremond, July 26, 1888, and was opened with religious services by the presiding elder, Joseph B. Sears.

Bro. J. W. Wolling, who shared the labors and triumphs of the revival in Piracicaba, says: "The ladies of the college did noble work, and a number of the girls came forward to make profession."

"There is now before the Imperial Assembly a bill to grant perfect religious liberty. If it is passed, the way will be greatly widened for us to go up and possess the land for the Lord."

"I am writing current calamo, and find that I am not completely done. I think I must reserve a place in my next for a word or two concerning your comments on the Georgetown church."

"We had presented and read to us a report of the work of the Woman's Missionary Society by Mrs. B. A. Philpott, the Corresponding Secretary of this district, and our hearts were stirred with the facts of the report and the zeal of the noble worker that presented it."

The reports on the spiritual state of the church were presented by Bro. W. W. Graham, and show a decided improvement. The Sunday school report, while it showed that this branch of church work had not lost any ground, it noted but very little improvement, accounting for only one new school.

Bro. Geo. C. Stovall presented the report on finance, and its contents evince the fact that he was the right man in the right place. The report was full of wholesome suggestion that had for its base "system." O how much our church

needs system, or rather how much our church needs to be loyal and practice the system we set forth in our Discipline.

The other reports on missions, temperance, quarterly conference records, books, periodicals and education, presented respectively by Rev. J. H. Chambliss, Rev. J. R. Taylor, and H. M. Sears, were full of interesting thought, which indicated with what carefulness the several committees had done their work.

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Our correspondence from Brazil is full of encouragement. The revival spirit reported in the church at Piracicaba is extending over the whole mission.

Speaking of the conference work, Bro. Tarbox says: "We were all encouraged and animated after a careful inquiry into the condition of the various fields occupied by us."

Again Bro. Tarbox writes: "One of the most cheering features is the development of our native force. There are now three young preachers on trial in the conference, and three more will apply for admission on trial this year."

The prospects of the University for next session are bright, if the warm expressions of its friends and the requests for catalogues are considered. More than a thousand catalogues have been sent out, and the mails continue to bring piles of applications and inquiries.

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ing, found some difficulty in restoring order. Dr. Fitzgerald arose and begged indulgence for the preacher, saying, "It was not their fault. It was that Advocate which had created the disturbance. It had that in it which would charm any body of men from the most interesting work."

Seriously, allow me to express our gratitude for the pleasant commendation you have given of the University and Annex. We are not surprised, but are none the less delighted.

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personal friend of his. Since that time the College debt has been greatly reduced, and liberal donations have been made for the painting and repairing of the buildings. The interior of the beautiful brick institution has been calcosmied and painted throughout.

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Advertisement for Joseph Gillotts Steel Pens, featuring the text 'THE MOST PERFECT OF PENS' and 'GOLD MEDAL PARIS EXPOSITION 1878'.

Texas Christian Advocate.

JAS. CAMPBELL, Editor

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TO CORRESPONDENTS. Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas.

THE HUMILITY OF CHRIST THE TRUE DEFINITION OF CHRISTIAN HUMILITY.

The popular notion of humility will fall short of the true definition of Christian humility if tested by the humility of Jesus. The popular definition of humility, as we understand it, is scarcely more than a poor opinion of one's self.

REV. SAMUEL J. HAWKINS.

THE ADVOCATE, with its many readers, is bereaved in the death of one of its associate editors, and member of the Joint Board of Publication.

The Rev. Samuel J. Hawkins died at his home in Sulphur Springs, Texas, July 31. Brother Hawkins was born in Carroll county, Tennessee, August 21, 1830, and was converted in the same county in the summer of 1846, under the ministry of Rev. E. L. Ryland, of the M. E. Church, South, which church he joined at William's meeting-house, Lexington circuit, in July of the same summer.

THE CLASS LEADER.

The honorable church officer who bears the title at the top of this article, like the exporter, can almost be numbered with the things that were. And yet we think

there are few more important offices in the Methodist Church than that of the class-leader. In fact, after all that is said about the glory of the old-time class-meeting, we think the class-leader is more important than the class-meeting.

If the duty of the leader be merely to hold class-meetings, this would not be true; but the leader has other duties to perform, which we regard equally as important, and even more so, as holding meetings. The fact that holding meetings has been regarded almost as the sole duty of the leader is one reason the office has been allowed to fall into desuetude.

The appointment of one or two men in a large membership, who are willing to meet a few brethren and sisters on a Sunday afternoon, is about the most that has been expected or demanded along this line. The disciplinary idea is that the church shall be divided into small classes and a leader appointed for each class whose duty it shall be to have a sort of pastoral oversight over his class; to see each member of his class as frequently as possible; to see how his soul prospers, and to reprove in love any who walk disorderly, and to report those who will not be reprov'd to the preacher in charge.

It was equally zealous on a district and in a parsonage. "Truth is, his treasure is not here. His conversation was in heaven. Not long since he visited his relatives in Tennessee, most of whom are wealthy and all well-to-do. On his return, he spoke of his visit and his kinsfolk's wealth in contrast with his own small means, he said: "I viewed their broad acres and fine houses and I thought I was a poor man indeed."

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Sulphur Springs District, North Texas Conference, died at the district parsonage in Sulphur Springs, July 31, 1888.

Deceased was born in Carroll county, Tennessee, August 21, 1830. He entered the Methodist Conference in his nineteenth year, and from that time he was transferred to the Louisiana Conference, where he filled circuits and stations until 1861, when he transferred to Trinity (now North Texas) Conference in connection with which he sustained an unbroken relation of active membership until the sad day of his lamented death.

Bro. Hawkins was of a good family. His mother was a sister of the celebrated Thos. N. Kalston, whose "Elementary Divinity" as a theological text book has long held first rank in the course of study prescribed by the bishops of the Southern Methodist Church.

He was equally zealous on a district and in a parsonage. "Truth is, his treasure is not here. His conversation was in heaven. Not long since he visited his relatives in Tennessee, most of whom are wealthy and all well-to-do. On his return, he spoke of his visit and his kinsfolk's wealth in contrast with his own small means, he said: "I viewed their broad acres and fine houses and I thought I was a poor man indeed."

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We need a teacher to take charge of the school at Monterey. Bro. Corbin is pleading for a lady to take charge of the seminary at Nogales. I have failed thus far to supply either place. Where are the consecrated men and women of the church that for such work there seems to be no one to respond? Can not Texas furnish these teachers? It seems to us that Marshall, Texas, could furnish one or two young ladies for this work.

The Rev. C. H. Buchanan, in the last Nashville Advocate, thus notices some good advice from Dr. Heidt to the young ladies:

At the recent commencement exercises of the Southwestern University, Georgetown, Texas, Dr. J. W. Heidt, recent, in his baccalaureate to the graduates of the Young Ladies Annex, uttered words worthy to be traced in letters of pure gold. Among the many other noble utterances were these (I give them from memory): "Young ladies, some of these days you will have proposals for marriage. When you have a good opportunity, get married. But never marry a man against whom you have a radical objection. You may not like the color of his hair or his eyes, but that is a small matter. Never marry a man who drinks! [Applause.] Never marry a man who does not respect his mother and his sisters! [Applause.] Never marry an infidel, or a man who scoffs at religion [continued applause], or for whom you have no respect."

The weekly prayer-meeting has been called the thermometer of the church. When there is a large attendance at prayer meeting the degree of spiritual heat in the church is high. When but few attend prayer-meeting it is said to be correspondingly low. If prayer is the Christian's vital breath, the Christian's native air, we reasonably infer the house of prayer to be the common home of Christians. If it be true that the prayer-meeting is the spiritual gauge of the church, then the same may be said of each individual member. Judging by this rule, there is very little vitality in some of our churches. They are dead, dead, dead; this dead and plucked up by the roots. This is undoubtedly the only reasonable conclusion that can be drawn from the spiritual thermometer of many churches and a multitude of members. Surely there can be no excuse for the absence of a great number of members from this means of grace. The only remedy is to get religion.

BRO. LAFFERTY, of the Richmond Advocate, prints a paragraph to help out the Northern critics of the TEXAS ADVOCATE in regard to the latter's pro tem. deliverance anent "ballot or no ballot; count or no count." We thought Nashville had given Bro. Lafferty about all he could attend to in a controversial way.

A FEW MINUTES WITH THE PRESS. What the Papers Think and Say.

The Methodist Times, London, favors and hopes for a united Methodism. There is strength in union, but sometimes danger also: We report elsewhere a very important discussion in the Methodist Free Church Assembly on Methodist Union. We regard it as equally significant and interesting. It is evident that an overwhelming majority of that body are ready for union on honorable terms. A complete change of sentiment is coming over all the Methodist Churches, as that which has won for Canadian Methodist showers of divine blessings. We fully agree with Mr. Wintington that we are on the eve of "a crisis in the history of the churches of this country," and that we shall need all the resources of a united Methodism to surmount the difficulties and perils of the road. Shall we waste our time and strength in discussing matters of doubtful and microscopic importance when we are face to face with Ultramontanism and Atheism? God forbid.

The New York Advocate gives the following order of decline in Sabbath observance: The decline of Sabbath observance in this country is not only in the cities, but in the increase of travel, railway trains, steamers and stages; then excursions to suburbs, longer excursions to mountain regions and summer resorts, several hours' distant; next Sunday papers, with special trains to carry them through the country. Then Sunday amusements coming in, first as "sacred concerts" and then in the cities whose population is largely foreign, opening the theaters, minstrel shows, and other things of the kind. More recently political meetings are held, where platforms are read and expounded, and party organizations perfected.

The Northwestern Advocate thinks that Christian giving is the result of education: Some of the papers of other churches, while they rejoice in the increase of their membership, mourn that the increase of benevolence is not in the same scale. Failure to grow also that respect is tender for sorrow, but perhaps it is not just to look too early for that growth. When a half hundred thousand souls are brought into a church it requires time to educate them in benevolence and beneficence. Conversion is only one step in the education of a Christian. Edification is a gradual process. Line upon line and precept upon precept are necessary, and the best fruits of an extended revival are always in the future. Meantime, however, mature Christians ought to increase their gifts in gratitude to God for the harvest of souls given in answer to prayer. The church never has had more reason for gratitude in that the work of all the denominations is progressing grandly. No claim is further from the truth than that the "gospel is losing its hold on society. While error and sin are rampant, most attitudes are changing. Christ and the gospel never marched more rapidly than at the present hour.

How long ought a man to be educated in love to his wife before he is willing to supply her with the necessities of life? How long ought Christians to be educated in the love of Christ before they are willing to supply him with the necessary means to carry on his work in the world? The Michigan Advocate asks some questions about the manner in which church choirs are treated: The orchestra is considered as requisite a provision in modern interior church architecture as the pulpit platform. We arrange our church buildings for the use of vocal choirs to our singing. The members turn around and abuse the choirs unmercifully for doing or trying to do, the very work we expect from them. Is this consistent? Is it the true Christian spirit? If we

do not want choirs, let us not engage them; let us tear away the orchestras and have done with the whole business; but before we do this let us determine whether we are prepared to sing. Who will lead our singing? Will our worship be as inspiring without good music as with it? Will we have as good singing when the choirs are gone? Will we be more free from friction and jealousies? Will our religious exercises as a whole be less open to criticism?

The Episcopal Methodist does not believe in a spirituality too sublimated to condescend to material things: That sublime spirituality, which is so sublimated that it soars entirely above the material and lets other the drudgery of church work, is very much unlike the spirit manifested by Jesus Christ. The number of the church whose conscience is easy when his preacher leaves for conference without a part of his salary, through his neglect, may imagine that he is profoundly spiritual and has intense love for Jesus Christ and his church, but he is mistaken. Great spirituality and intense devotion to the Master do not bestow that kind of fruit. The steward who makes little effort to collect the money due his preacher and is not greatly troubled when his faithful pastor leaves without a large percentage of the amount assessed his church, is in a state of spiritual paralysis if not of death. He may not be able to see in his carelessness and negligence the evidence of a want of genuine piety, but every one else, who can put two and two together and make four, can see such. The preacher, who is satisfied to go to conference and report large deficiencies in his collections without having made a vigorous and persistent effort to make them full, furnishes evidence of a deficiency of spirituality no matter how many protracted meetings he may have held.

The Pacific Methodist wants a plan devised by which every itinerant can have a good wife. Perhaps our brother forgets that it is much more difficult to find the man that will take good advice than those who are able to give it: It would be a capital thing, somebody could devise a plan by which the itinerant could have an adviser in all of his work. He needs some one not only to advise him where to go, but what to do after he gets there. Many a man wastes his time preaching about matters that he does not understand and that will do nobody any good while the great mines of gospel wisdom are untouched by him. The Nashville Advocate thinks the time has come when ministers should exercise an unusual amount of the serpent-dove qualities: It behooves the ministers of Christ now to be as wise as serpents, as harmless as doves, and as firm as the hills. As freemen they will not submit to be disfranchised, but they will need the largest measure of wisdom and grace to so conduct themselves under existing conditions that the ministry be not blamed on their account. The Church of Christ, as such, recognizes no political party. Its ministers ought therefore to be able to recognize the proper limitations to their actions as the official exponents of its principles and guardians of its honor. Let southern Methodism be consistent, and stand now where it has always stood, independent of all parties, but the friend of all men.

The Holston Methodist has this to say about liberal giving: Liberal giving supports and nourishes personal piety. "The liberal soul shall be made rich in grace." If men were living for the grand purpose of converting the world, it would cut off the seductive temptations that endanger the souls of men in making money. It is the selfishness of hoarding, which constitutes the danger of wealth. The satanic bait is to lead men to lay up large accumulations for one's self. What was the trouble of the rich fool who was so suddenly and unexpectedly cut off? Why, he was congratulating himself on the expectation of a long life to be spent in splendor and luxury—all based upon the much goods laid up for himself. He was extremely selfish. Do you suppose his neighbors shed any tears over the grave of a selfish man? No, they said: "Thank God he is gone." "Of what use was anybody?" But the man who has been a blessing to others has the tears and praises of thousands when he dies. Whole generations bow themselves down in sorrow and mourn over his grave, thanking God that he ever lived.

PERSONALS. —Gen. Phil Sheridan is dead. —Major R. W. Jones, a Methodist layman, has been elected President of Emory and Henry College. —The Rev. John W. Boswell has entered upon his duties as assistant editor of the Nashville Advocate. —Dr. R. H. Mahon, of Brownsville station, Memphis Conference, is now in California visiting his aged father, who is an active member of the Pacific Conference. —Bishop Newman will deliver the address at the breaking of ground for the new college for the education of colored people at Sedalia, on Monday, Sept. 17. —Pandita Ramabal, who came to the United States for the purpose of getting ideas and means to establish a school for young Hindoo widows in India, has returned to her native land. —Editorial Committee, St. Louis Advocate: Our senior editor, Dr. M'Anally, has been serving the church in Missouri and the west as editor for nearly 40 years. His work is known of all. "His bow yet abides in strength," and we pray that his vigorous pen may continue power for years to come. —N. C. Presbyterian: Rev. John T. McBryde, formerly of this State, but now pastor of the church at Marshall, Texas, is rejoicing in large gatherings from his Sunday-school and without the result of the regular weekly services. Fifteen new members were received on a recent Sabbath. —St. Louis Advocate: Prof. N. R. Henry, late of the North Carolina University, has accepted the presidency of the Pueblo Collegiate Institute at Pueblo, Col. A good place to build up a flourishing and permanent institution and a good man to do it. We wish abundant success to both. —Central Advocate, St. Louis: Bishop Chas. H. Fowler is announced to sail from San Francisco on July 31 for China and Japan. This episcopal visit is of prime importance for the organization of the proposed Methodist Church of Japan will be under discussion. Bishop Wilson, of the M. E. Church, South, sails in the same steamer. —St. Louis Advocate: The same steamer was there (Little Springs camp meeting) on Friday and preached morning and night. He has been in an unusual good health, he is a marvel of physical endurance as well as in many other respects. We heard him preach twice. The sermons were after his usual and inimitable order. The meeting was to close on Monday. —Nashville Advocate: The Covington (Ga.) Enterprise contains the notice of the death of Mrs. Means, which will be read with interest by thousands of our readers who knew and loved her glorified husband: "Mrs. Sarah E. Means, an aged and honored lady, died at her home in Oxford on Saturday morning last, aged about eighty years, perhaps eighty-five years. She was the wife of the late venerable Dr. Alexander Means, and a better and a kinder-hearted lady never lived or died than was she."

—In a private letter Bishop Duncan says: "This month (July) there has been such sickness in my household. My father-in-law died on the 6th, and an aged cousin who has lived with us for nearly twenty years died on the 27th. My mother-in-law is with us. My wife is her only child, and she is in very feeble health and often in a critical condition. These things, with pressing official engagements, keep my hands and heart fully occupied. This fact I have had no rest since I was in Texas in March, yet I am quite well and thankful." The Bishop will have the sympathies of the readers of the ADVOCATE and when he has opportunity to write will be glad to hear from him through our columns.

SOUTHERN METHODIST NEWS. —A church is being erected at Coquille City, in the Columbia region. —Central Church, Memphis, is closed for repairs and improvements. The faithful pastor, Rev. R. W. Erwin, with his family, is visiting relatives in middle Tennessee. —F. M. Featherston in Pacific Methodist: The Mississippi conference as a whole is doing well; we are having gracious revivals in many parts of the conference. Last week I helped in a meeting at Wesson on the I. C. R. 3000 people were converted, and the meeting only lasted six days. —H. D. Tuttle, in Raleigh Advocate: Just say to your readers that Fifth Street Station, Wilmington, has "cleared the decks" of all conference collections for the year 1888. Our third quarterly meeting last evening. Collections for all purposes for 3rd quarter, \$1,461.73. Accessions during quarter 30. Baptisms 29. Methodism is on a glorious up-grade in this city. The harmony between all three of the churches is sweet music to our Methodist souls. Bro. W. C. Merritt and Chas. E. Carlstone were licensed as local preachers last evening. Bro. Guthrie, P. E. is in fine health and is doing a good work. —Jno. R. Allen, in Southwestern Methodist: But all this is telling you nothing about Texas. Methodism is on a building boom at Paris, one of our neepest cities. There are two churches under contract there now. The principal one will cost, lot and all, more than \$25,000, and will be very cheap at that. It will be handsomer than the church just being completed at Dallas, and will have much the advantage in situation. The other church property at Paris will cost \$25,000. This will be a new charge, and will start out nearly full grown.

THE HOME CONFERENCES. Personal. —The Rev. W. H. LeFevre, of Forney, was badly hurt by being thrown from a buggy. He is improving. —Rev. D. H. Dickey, preacher in charge at Burnet, has gone to spend a month's vacation in Tennessee, at his old home. —The Rev. Jno. Wallace, presiding elder of Abilene District, at the latest hearing, was on a camp-ground near Sipe Springs without pen or ink. —Our young friend, the Rev. J. T. Browning, of Marshall mission, was at last conversions watching at the bedside of a sick wife. Hope by this time he is relieved. —We were pleased this week to have calls from Revs. Ben H. Bounds, W. L. Clifton, A. H. Brewer, Julian Woodson, of the North Texas Conference and W. L. Nelms, of the Northwest Texas Conference. —Bro. W. R. D. Stockton, pastor of our church at Weatherford, made us a pleasant visit this week. Bro. Stockton is in feeble health, but thinks he is improving. He has the prayers of many good people. —Miss Fannie L. Armstrong, editor of the Woman's Journal, thinks Sister Xanthippe one of our best correspondents. She feels certain that Sister Xanthippe is a W. C. T. U. woman, and is anxious for her to continue her contributions to the ADVOCATE. —Sister Patience Morse, widow of the late Rev. Daniel Morse, of the East Texas Conference, died at Scottsville last week. Sister Morse follows close on after her sainted husband. A good woman, she was. We extend sympathy to the bereaved family and friends.

—A correspondent of the News, in reporting a district conference at Decatur, has this to say of Mrs. Kidd: "The feature of the speaking was the address of Mrs. Kidd, principal of the North Texas Female School at Sherman. The address of thirty minutes held the big audience spell-bound. She spoke with a full, clear, voluble, firm, emphatic, convincing and powerfully eloquent, yet womanly and modest, completely electrified the body of wide distribution. She spoke in behalf of her school at Sherman, and at the close of her speech \$700 was subscribed by the conference."

—G. W. Owens, Aug. 2: The total results of our camp-meeting at Maysville were fifty-two conversions, sixteen accessions to the church, and others will join, and the whole church much revived. Every family was reached by the revival influence.

—J. T. Smith, Aug. 3: We move smoothly on Rusk circuit. Have had one good meeting. Crop prospects fair. Will be good with a rain in a few days. Collections coming in. Will press ADVOCATE claims in latter part of the year.

—Geo. T. Nichols, Aug. 6: Our meeting at Pleasant Ridge, closed with third quarterly meeting August 5, Rev. W. L. Clifton, presiding elder, present. Bro. Keen and Thomas rendered good service during the meeting. Ten conversions and a general advance in the spirituality of the church.

—J. M. Bond, July 25: Just closed a meeting at Thomas Church resulting in fifteen conversions. I was assisted by Revs. J. W. Bond, of Southwest Missouri Conference, and H. H. Vaughan, of East Texas Conference. We had a good time. People were very busy threshing, and the harvest didn't wait.

—C. H. Smith, Aug. 1: We have had a gracious revival at Pine Springs, Larissa circuit, East Texas Conference. Seventeen professions and thirteen accessions to the M. E. Church, South. A great many were also at Springhill, on same circuit, four professions and four accessions. Bro. C. B. Smith, Griffin, Bracewell, local preachers, have efficient aid.

—H. W. Hawkins, August 1: We have just closed a protracted meeting at Marvin's Chapel. I have rarely seen more interest manifested in a meeting. A great many are in the altar. Twelve conversions and fifteen accessions to the church. We closed with a grand shout of glory to God. I have ten protracted meetings to hold yet.

—W. F. Graves, Aug. 4: We report as the result of our first protracted meeting for Garvin circuit, at Garvin, a most gracious revival with twenty-four conversions and seventeen accessions. Sinners tell from their seats, prostrated by the power of the Spirit. A very little emotional excitement, but it was a very solemn, spiritual meeting. The Lord be magnified.

—J. W. Horn, July 29: Our revival meeting, at Ebenezer Church, closed last night. Results: The church very greatly revived, fifteen or twenty reclaimed, and thirty-eight converted, ranging in age from fifteen to sixty years old, and twenty-one joined the church. Others may join yet. Bro. W. W. Weary (superannuated on this circuit) did very efficient work in the meeting.

—E. G. Roberts, July 31: We have had good meetings on Ben Franklin circuit. Visible results to date near eighty conversions and one hundred and thirty-one accessions. Thanks to Bro. Simpson, to our local preachers, official and lay members for such faithful work. To God be the glory. Two meetings to hold. Camp-meeting at Ben Franklin August 3.

—J. C. Calhoun: Glad to say our church at Edgewood, on Canton circuit, is now tastefully painted outside and inside, and will soon be entirely complete—only needing a few more benches and a pulpit. Our meeting there closed a week ago with ten conversions.

Texas Christian Advocate.

BOOK TABLE.

The July number of the Southern Methodist Review...

We have on our table the Sunday-school Normal Class Book No. 2...

SYSTEMATIC THEOLOGY, by Rev. Thos. O. Summers...

The Ladies' Problem. 'Tis plain, when you read in the papers their views...

The liver and kidneys must be kept in good condition...

"Maw, how I p-respire!" "Dear me, Clara, don't let me hear you use that vulgar expression again..."

DR. A. T. SHALLENSHEAR. Rochester, N. Y. The two boxes of Pills you sent me did everything for me...

He was doing very nicely in the parlor when a solemn voice came through the open window from the porch...

Many people refuse to take Cod Liver Oil on account of its unpleasant taste...

Young Mr. Washburn—May I have pleasure in acting as escort to Miss Breezy?

We have no hesitation in recommending Hall's Vegetable Sulfur Hair Restorer as a sure cure for dandruff...

Winter's Tonic Syrup for Chills and Fever is a certain cure and pleasant to take.

"I find, madam," said a young physician, "that your husband is suffering from overwork..."

Preston's pure and unequalled Fruit Syrup, for hotels, saloons, grocers and confectioners...

Bobby's mother had invited a few friends to tea, and Bobby was consequently instructed to be on his best behavior...

While living in Eastern Texas, my wife suffered with chills for eighteen months...

Very thankfully yours, P. ALO PINTO, TEX., L. P. VOSS.

"Is the editor-in-chief in?" asked a stranger, as he sauntered into the city reporter's room at eight o'clock in the morning...

My wife used only two bottles of Mother's Friend before her third confinement...

DOCK MILLS, Lincoln Parish, La. Write Bradford Reg. Co., Atlanta, Ga.

He was loath to go. "It isn't so awfully late yet, is it, Laura?" he asked anxiously...

Remember that Morley's T-X-S-Acne Tonic costs only 50 cents a bottle and is guaranteed to cure.

Col. Blood (grinding his teeth)—Major Gore has challenged me to fight a duel...

The Ladies' Friend, Pond's Extract. No household should be without it.

Your singing is delightful, Miss Ethel," said Mr. Bore. "It fairly carries me away."

He asked for Congress water, and as the boy started to draw it, he asked: "Is it fresh?"

PATENTS OBTAINED. Suits CONDUCTED. SWIGER, BROS., cor. Broadway and Olive Sts., Louisville, Mo. Established 1864.

Mr. Bullion—What induced you, Maria, to tell Lord Bromleigh that our pea-blow was cost ten dollars?

Our readers have doubtless often noticed that Hood's Sarsaparilla is well spoken of in the newspapers...

McSwilligan—Hello, Squidgie, cutting your grass, are you? "Well, yes; I tried it first with a sickle, but now, you will observe, I get a lawn mower, eh?"

"The Gods give no great good without labor," is an old proverb, and a true one; the hardest labor is not always that which is best paid for...

"Strange" and "queer" are synonyms; but "passing strange" and "passing queer" are not.

When lovely woman stoops to folly, And leans too late that men betray, She need not yield to melancholy...

In Ohio: Judge to small boy on witness stand—"Little boy, do you know where you'll go to if you swear to do what's not true?"

It should be borne in mind that Malaria, or Malarial fever, is the cause of bilious diseases, such as cholera and fever, etc.

En with scratches and bruises, And covered with loam, Though it's nearest the sun's glare, There's no base like home.

CHEAP LANDS. For sale in Tract, Archer, Jack and Young Counties in Tracts of 320 to 1000 acres...

MONEY TO LOAN. On improved farms and ranches at low rates and on time to suit...

Church Notices. 1888. 1889. 1890.

TEXAS CONFERENCE. Mexican Border Mission Conference, Del Rio, Tex., Aug. 15-19.

WESTERN CONFERENCE. Missouri Conference, Kansas, Aug. 25-29.

WESTERN CONFERENCE. Missouri Conference, Nevada, Oct. 3-7.

WESTERN CONFERENCE. Missouri Conference, Virginia, Nov. 7-11.

WESTERN CONFERENCE. Missouri Conference, North Carolina, Nov. 14-18.

WESTERN CONFERENCE. Missouri Conference, South Carolina, Nov. 21-25.

WESTERN CONFERENCE. Missouri Conference, Florida, Dec. 5-9.

WESTERN CONFERENCE. Missouri Conference, Georgia, Dec. 12-16.

WESTERN CONFERENCE. Missouri Conference, Alabama, Dec. 19-23.

WESTERN CONFERENCE. Missouri Conference, Louisiana, Dec. 26-30.

WESTERN CONFERENCE. Missouri Conference, Mississippi, Jan. 2-6.

WESTERN CONFERENCE. Missouri Conference, Arkansas, Jan. 9-13.

WESTERN CONFERENCE. Missouri Conference, Texas, Jan. 16-20.

WESTERN CONFERENCE. Missouri Conference, Oklahoma, Jan. 23-27.

WESTERN CONFERENCE. Missouri Conference, Indian Territory, Feb. 3-7.

AUSTIN DISTRICT—THIRD ROUND. Winchester cir. Aug. 11, 12. Hill cir. Aug. 11, 12.

BEAUMONT DISTRICT—THIRD ROUND. Spurger cir. Aug. 11, 12. Orange sta. Aug. 14-17.

BROWNWOOD DISTRICT—THIRD ROUND. Hancock cir. Aug. 11, 12. Cow House mis. Aug. 10.

WEATHERFORD DISTRICT—THIRD ROUND. Weatherford cir. Aug. 11, 12. Finis cir. Aug. 13.

JEFFERSON DISTRICT—THIRD ROUND. Glimer cir. Aug. 30 Sun in Aug. Pastor's plea ready to answer Aug. 26.

GEORGETOWN DISTRICT—THIRD ROUND. Holland cir. Aug. 11, 12. Georgetown sta. Aug. 26.

GAINESVILLE DISTRICT—THIRD ROUND. Boston cir. Aug. 24 Sun in Aug. Mt. Springs mis. Aug. 24 Sun in Aug.

SAN ANTONIO DISTRICT—THIRD ROUND. Fort Davis cir. Aug. 24 Sun in Aug. B. HARRIS, P. E.

TERRELL DISTRICT—THIRD ROUND. Sego mis. at Sego. Aug. 11, 12. Royce cir. at. Aug. 25, 26.

MARSHALL DISTRICT—THIRD ROUND. Church Hill cir. Aug. 11, 12. Henderson sta. Aug. 18.

GATSVILLE DISTRICT—THIRD ROUND. McGrover cir. at New Hope. Aug. 11, 12. Questions 14 and 15. E. A. BAILEY, P. E.

SHERMAN DISTRICT—THIRD ROUND. Howe cir. Aug. 11, 12. Gordonville cir. Aug. 17, 19.

SAN SADA DISTRICT—THIRD ROUND. Banco cir. Aug. 24 Sun in Aug. Round Mountain and Rockvale. Aug. 24 Sun in Aug.

PALESTINE DISTRICT—THIRD ROUND. Palestine sta. Aug. 11, 12. Kickapoo cir. at Campground. Aug. 15, 16.

HUNTSVILLE DISTRICT—THIRD ROUND. Bryan cir. Aug. 11, 12. Hookston cir. at Hookston. Aug. 18.

WACO DISTRICT—THIRD ROUND. Bosqueville, Campground. Aug. 11, 13. Dresden, Aug. 18, 19.

SAN ANTONIO DISTRICT—FOURTH ROUND. Cotulla and Pearsall, at Cotulla. Aug. 15 Sun in Sept.

SAN AUGUSTINE DISTRICT—THIRD ROUND. Shelby, Bevier at Campground. Aug. 11, 12. Center and Tennessee, at Newbern Campground.

WAXAHACHIE DISTRICT—THIRD ROUND. Hurlbina mis. Aug. 11, 12. L. A. ARMSTRONG, P. E.

BONHAM DISTRICT—THIRD ROUND. Dodd cir. at Dodd. Aug. 11, 12. Brookston cir. at Brookston. Aug. 18.

CHAPPELL HILL DISTRICT—THIRD ROUND. Rockville cir. Aug. 11, 12. Devils. Aug. 18, 19.

SAN ANGELO DISTRICT—THIRD ROUND. Bonito mis. Aug. 24 Sun in Aug. Pecos mis. Aug. 24 Sun in Aug.

PUBLISHER'S NOTICES. We have Pastors' Memorandum Books at 25 cents each.

Special Notices. J. H. GIBBS, M. D. practice limited to the treatment of the diseases of the EYE, EAR, NOSE AND THROAT.

BUCKEY BELL FOUNDRY. Bells of all sizes for Churches, Schools, Fire Alarms, etc.

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W. ELLIOTT, Sherman, Tex. We send our Catalogue to any address. It shows illustrations and prices of a large variety of Gold, Silver, and Nickel Watches, Gold Pens, Spectacles, etc.

WINSTON-SALEM, N. C. AT THE REQUEST OF A NUMBER OF PREACHERS WE HAVE GOTTEN UP A COLLECTION CARD...

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Gen. Phil. H. Sheridan Dead. Gen. P. H. Sheridan died at Nonquitt, Mass., Aug. 5, at 11:05 p. m. His death was caused by his old age. He had been ill for some time, but his death was unexpected by even his physicians.

Evan Jones Declines. Hon. Evan Jones declines to be the standard bearer for Governor, as nominated by the non-partisan convention. He endorses the movement, and will give his individual support, but declines to be best for the Farmers Alliance for him to accept.

Texas Fires. The residence of S. W. Ruggle burned at Hillsboro; loss, \$5000; insurance, \$1000. The residence of D. Bennett, at Whitney, and our adjoining residences burned. John Bartel's general merchandise store at Greenville, near Burton, burned down; loss, about \$7000.

Obituary. DIED.—J. E. Sears, of Waco. The wife of Dr. S. F. Wolf, at Marion, of heart disease. Mrs. Davis was found dead in bed at San Antonio. Miss Hattie B. Hammett died near Whitesboro. Col. N. J. Ross, at Greenville. Mrs. Mattie Watson, wife of business manager of the Post, at Houston. Miss Maud Sullivan, at Whitesboro. A young man named Layton, of Tennessee, died suddenly at McKinney, from effects of a congestive chill. Mrs. Dr. Frazer, at Baird. Robert Rogers, a veteran, at Abilene. Capt. J. B. Boyd, a pioneer, at Calvert. Rev. S. J. Hawkins, a prominent Methodist preacher, curator of the Southern University, and associate editor of the TEXAS CHRISTIAN ADVOCATE, died at Sulphur Springs. J. W. Kidd, last survivor of the Montgomery, (Ala.) company that fought in the century war, died at Sulphur Springs, aged 94. He was a member of the Grand Army of the Republic, and was one of the few survivors of the battle of Gettysburg.

It is cited as one of the favorable signs of Democratic success in New York. The old war between Tammany and the county Democracy organization is at an end. Since the death of John Kelley the late leader of the Tammany organization, known to everybody as Dick Croker, has restored the Tammany organization to old-time prestige and respectability. Kelley was a man of the world, having brought back to the fold the large numbers which the arrogance and obstinacy of John Kelley had estranged. Kelley was a man of the world, having brought back to the fold the large numbers which the arrogance and obstinacy of John Kelley had estranged.

Col. Geo. Gibson, of Eighth Infantry, and commanding at Fort Bliss, died suddenly at Las Vegas, N. M.

Texas Casualties. A colored farmer, Geo. Brown, started from Waco home at a brisk rate, when a sawing telephone wire caught him under the chin and cut his throat. But it is hoped not fatally. His horse ran from under him to his ranch. Geo. Merbether, Sr., a merchant of Marshall, was very seriously injured by a ladder falling and striking him on the head. R. W. Daves, clerk of Tyler, died with morphine. He had through drink lost his position. Willie, the three-year-old boy of Mr. Hinkle, of DeLeon, pulled a gun of the bed and it was accidentally discharged. The entire charge of bird shot lodged in the child's leg, and the nervous shock resulted in the child's death in a few hours.

W. J. Coffey, a farmer near Eastland, went sailing, and as he thought, got hold of a tremendous catch. In the excitement of the day, while making for shore he was bitten several times before he discovered that he had hold of a poisonous snake four inches in diameter. He is suffering greatly, but will recover. While Mrs. Daniels Jenkins, living near Hillsboro, was cooking, a can of kerosene exploded, and she was so badly burned that death resulted. Her residence and contents were also consumed.

The twelve-year-old son of West Allen, near McKinney, suddenly fell dead while at play. James Campbell, colored, dropped dead at Weimar from sunstroke just as he raised his ax to split a stick of wood. J. J. Keith, of Odessa, Mo., was killed by the cars at Columbus; he was foreman on the T. & I. Jack Malone, a plasterer late from Tyler, but whose home was Shreveport, was found dead in Longview.

Edward Garcia, of Brownsville, while dancing, suddenly fell from the arms of his partner, and died instantly. A Mrs. Zimmie resided in Dallas, to whom she came from San Antonio under name of Miss Lizzie Switzer.

Texas Crimes. J. M. Crow shot and killed H. G. Lemons at Hank Emmons near Rogers. He was troubled by the wives of Lemons and Crow caused the difficulty. Ida Briggs and Sallie Burns at Waco tried to commit suicide by taking morphine, but doctors pulled them through. Dick Norman shot and killed Orange Davenport near Ferris; both colored. Quince Wilkinson shot and killed W. C. Blake at Holland, in Bell county; they quarreled while gambling.

J. C. Lape, late express agent at Big Springs, has been arrested on a charge of robbing an express package. Geo. Ozlesby, ex-deputy sheriff, and a young man named Frank Henry, were arrested at Waco on a charge of robbery of one W. C. Grimes, recently from South Carolina. Ozlesby's standing and high connections make the case a sensational one.

J. M. Shamblin, a prominent planter of Fort Bend county, was shot and killed by some one unknown while sitting with his family at home. A notice posted on the house stated that this would serve as a warning to all Democrats who were holding meetings with the negroes and trying to get them to vote for the Republicans. The assassination has created the most intense excitement.

Rev. G. Harrison, living at a village in Grayson county, called Cannon, and a friend with his son-in-law, B. E. Parvin, in regard to property claimed by both, and became so desperate that he first killed Parvin by emptying a load of bullets into his body; then Parvin swallowed twenty grains of morphine, and afterwards blew his brains out with a pistol.

George M. Zeigler, of Galveston, was stabbed at Corpus Christi by an old man named Terney, because Zeigler would not marry Terney's daughter. He was recovered. Near San Augustine the boys of Sandy Murphy (white) and Geo. Burke (colored) fought. Subsequently Murphy chased Burke with a knife until the latter came across a fence pole with which he struck his pursuer a blow that caused his death.

Harriet Henry, a colored woman, was found dead in her bed near Mexia. Her son, Lee Tolbert, has been arrested on suspicion as her murderer. A man, woman and child were found dead on the bank of the river near Washita, 140 miles above Denison. They had been murdered and their camp robbed.

The mayor of Waco fined a woman \$100 for shooting at her husband (who was beating her)—"and missing him," as the mayor said.

Don't hawk, and blow and spit, but use Dr. Sage's Catarrh Remedy.

Miscellaneous. Bartley Campbell, play-writer and journalist, died in New York and was buried in Pittsburgh, Pa. James H. Johnson, a life-long friend of Henry Clay and executor under his will, died at Lexington, Ky., aged eighty-four. Dr. H. B. Morris died at LaGrange, Ky., July 31. Death was caused by paralysis. Dr. Robt. Morris was seventy years old and a native of Mississippi, though he had lived in Kentucky nearly all his life. He was the poet laureate of Masonry and the most distinguished Mason in America or the world. He was a Past Grand Master, and author of nearly one hundred Masonic songs and poems. In 1884 he was sent to the Holy Land by the Masons to explore its origin and spent eighteen months there. The Georgia Chautauqua Society invited Congressman Mills and Bynum to discuss the tariff, and charged 50 cents for people to hear them. Mr. Mills said if he had known that he was to have been used to replenish a treasury by discussing an economic measure which the people need to hear free, he would not have gone. Mr. Carlisle in consequence reconsidered his acceptance of an invitation and declined to go.

A Farmington (Ill.) telegram reports a tornado 300 yards wide that uprooted trees, orchards, destroyed houses, and left general devastation in its wake. A house at 107 Broadway, New York, burned, and thirteen people were consumed in sight of thousands of spectators. St. Louis millers are organizing a trust to advance prices in flour. A crank named Matthew Byrnes jumped from the Brooklyn bridge and was laid up in

the president and his private secretary devoured it next morning at breakfast, and would acknowledge the compliment of the sender in a few days—presumably after recovering from a 75-pound meal and two bottles of claret.

A Navajo county man, Mr. S. C. Seutebbers, raised a 75 pound meal. He did not send it to the president, but gave it to a Corsicana newspaper man, who devoured it without any claret.

There is a great deal of sickness in all parts of the State, as a result of former floods and present hot drouth. Doubtless the Sherman people are maturing a plan for a macadamized drive 100 feet wide between the two towns.

CAMP-MEETINGS. Seven Wells. There will be a camp-meeting at Seven Wells, near Abilene on the Texas and Pacific Railroad, beginning on the 16th of August. It will be in charge of the methodists and conducted by Rev. M. G. Jenkins. He has given the Wesleyan Missionary Conference a day for discussing their work. We hope this meeting will be a success and that many souls now in darkness may find the light.

Dickens Mission. There will be a camp-meeting held one mile south of Patton Springs, on Cottonwood, W. H. commencing Friday night before the fourth Sunday in August. Ministerial help will be thankfully received. It is very dry in this part of the country and on the plains; also grass is short and if it does not rain soon stock will suffer for water and grass.

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Weatherford District—Fourth Round. Farmers m. s. at 10:30 Sun in Sept. Seymour and Bonham m. s. at 10:30 Sun in Sept. Jacksonville m. s. at 10:30 Sun in Sept. Scotland m. s. at 10:30 Sun in Sept. Milam m. s. at 10:30 Sun in Sept. Graham m. s. at 10:30 Sun in Sept. Springtown m. s. at 10:30 Sun in Sept. Garvin m. s. at 10:30 Sun in Sept. Vernon m. s. at 10:30 Sun in Sept. O'Connell m. s. at 10:30 Sun in Sept. Molester m. s. at 10:30 Sun in Sept. Clearwater m. s. at 10:30 Sun in Sept. Whit m. s. at 10:30 Sun in Sept. Weatherford m. s. at 10:30 Sun in Sept. Bonham m. s. at 10:30 Sun in Sept.

Abilene District—Fourth Round. Buffalo Gap m. s. at 10:30 Sun in Sept. Lytle Gap m. s. at 10:30 Sun in Sept. Clearwater m. s. at 10:30 Sun in Sept. Satacaca church dedication. Sept 8. Dickens m. s. at 10:30 Sun in Sept. Anson m. s. at 10:30 Sun in Sept. Colorado m. s. at 10:30 Sun in Sept. Big Springs m. s. at 10:30 Sun in Sept. Ripps Springs m. s. at 10:30 Sun in Sept. Rising Star m. s. at 10:30 Sun in Sept. Belle Plaine and Baird m. s. at 10:30 Sun in Sept. Snyder m. s. at 10:30 Sun in Sept. Albany m. s. at 10:30 Sun in Sept. Albany m. s. at 10:30 Sun in Sept.

Waxahachie District—Fourth Round. Bristol m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept. Italy m. s. at 10:30 Sun in Sept.

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UNANSWERED LETTERS. Aug. 1.—H. E. Smith, sub. J. K. Lane, sub. D. P. Collins, sub. J. H. Stegall, change made. W. H. LeFevre, change made. J. L. Pierce, sub. J. P. Caldwell, sub. G. S. Sander, sub. H. S. Thrall, sub. W. H. LeFevre, sub. J. H. Stanley, sub. E. G. Roberts, sub. J. P. Carter, sub. R. N. Brown, sub. J. P. Mussett, sub. C. J. Oxley, sub. G. S. Brown, paper stopped. Aug. 2. S. A.—G. W. Graves, sub. E. H. Smith, sub. J. W. Flinn, sub. N. A. Keen, sub. will discontinue sub named. Jas. D. Odum, sub. L. G. Hocutt, sub. T. B. Graves, sub. John S. Gillett, has attention. M. G. Dunn, sub. W. H. Ardis, sub. T. C. Eason, sub. S. W. Thomas, sub. Aug. 6.—Chas. E. Lamb, has attention. D. J. Martin, sub. A. F. Cox, sub. B. F. Badgett, sub.

sub. B. T. James, sub. G. W. Langley, sub. W. W. Hopper, sub. T. O. Faver, sub. Aug. 7.—Geo. F. Wyatt, sub. S. J. Franks, sub. The household remedy, and no home can be complete without a bottle of Cheatham's Chili Tonic. Guaranteed to cure.

Let prayer be not only the key that opens the day, and the lock that shuts out the night, but let it be also, from morning to night, our staff and stay in all our labors, and enable us to cheerfully up into the mount of God. Prayer brings consolation to the languishing soul, drives away the devil, and is the great medium whereby all grace and peace is communicated to us.—Archbishop Leighton.

Plump and Rosy Babies. "Had it not been for Lactated Food our little baby must have died. She has been using it for three months, and is plump, healthy, rosy-cheeked baby."—Mrs. Mollie Lippin, Kokomo, Ind.

Sleep All Night, Happy All Day. "We tried other foods, but, finding none to agree with our little girl we used your Lactated Food. She began at once to gain flesh, and improved in health. Today she is as bright, lively, and hearty as any child can be, sleeping twelve hours at a stretch, and waking up laughing every morning."—Wm. & Frank, 1275 South St., Toronto, Ont.

Cutting Teeth Easily. "Lactated Food is an excellent food for teething children. My baby is using it, and is cutting her teeth without any trouble."—Mrs. M. O. Bond, Idaho, Mo.

Saved from Cholera Infantum. "Our baby had Cholera Infantum, and until we tried Lactated Food, we could find nothing to help our stomach. It retained your food without any trouble and soon recovered."—Mrs. E. W. Logan, West Monterey, Pa.

THE RESULT OF USING LACTATED FOOD. Most Nourishing and Economical of Foods. Infants and Invalids. Free on application. Easily prepared. At Dealers—25 cts. 50 cts. \$1. WELLS, RICHARDSON & CO., BURLINGTON, VT.

ELKHART CARRIAGE & HARNESS MANUFACTURING CO. No. 25. Double Harness \$25.00. No. 1. Farm Harness \$23.50. We make a full line of Harnesses from top to bottom, and have ONE PRICE ONLY. We ship anywhere, with a postage of 50 cents. We warrant every harness for 2 YEARS. Any one that can wear our harness for 2 years, we will give \$10.00. We also make a full line of Carriages, and have ONE PRICE ONLY. We ship anywhere, with a postage of 50 cents. We warrant every carriage for 2 YEARS. Any one that can wear our carriage for 2 years, we will give \$10.00. W. B. PRATT, Secretary, ELKHART, INDIANA.

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MALARIA INDICATOR AND LIVER REGULATOR. It has been used with most wonderful effect in Colds, Bilious Colic, Cholera, Bilious Fever, Malaria Fevers, Diarrhea, General Debility, Rheumatism, Loss of Appetite, Headache, &c. Manufactured only by the Medicine Co., Lake Charles, La. Sold in 50c. and 10c. packages by all leading druggists. This medicine costs less than one cent per average dose. It should be kept in every family. For a FREE TRIAL PACKAGE send a 2-cent stamp to MEDICINE CO., LAKE CHARLES, LA.

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