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SHALL WE CHANGE OUR CHURCH NAME?—AN ALTERNATIVE.

REV. OSCAR M. ADDISON.

As I understand the only reason offered for the change of name is a desire to be relieved of the odium of being a sectional church, as indicated by our suffix, "South." I am led to ask if those who object to our present name will like us any better when they find it changed? On the contrary, will not the odium attaching to the M. E. Church, South, be transferred to the improved name, should we adopt it? And will not the endless explanation, necessary to make the people understand who we are under the new name and why we changed it, only emphasize the fact that in spite of the change we are only, after all, the old M. E. Church, South?

To those feeling the disgrace of living in a sectional church, I propose a measure of relief. The plan may not rid us of the taint of sectionalism, but will lighten its burden by dividing it with our Northern brethren, to whom it as much belongs as to ourselves. It is simply to enforce the claims of justice and the award of law by imposing the suffix "North" to the name of the "so-called" M. E. Church.

Accepting the plan of separation as a warrant for the existence of two new and separate Methodist Churches in the place of the one old one, the highest judicature known to the law declared them jointly the legal successors of the M. E. Church, by the act of separation, extinct; and each one of the two divisions to be the peer and equal of the other in all the benefits accruing from their former connection with the old church, dissolved by the separation. It was this decision and the principle on which it rests that secured to the Church, South, her portion of the common church fund of the old organization denied her by her Northern sister. The application of this principle as much restricted the appropriation of the name of the original church by the Northern division as it did the appropriation and use of the share of the common church fund, decreed by the court to be the Church, South; and we are forced to the inevitable conclusion that the M. E. Church, North, is as justly the title of the Northern division as M. E. Church, South, is that of the Southern division.

It is a fact of history and a record of law that the separation of the church was on a sectional or geographical basis, and while the Church, South, readily assumed her distinctive sectional designation, she had a right to expect like fair dealing on the part of the Church, North. Instead of an honorable compliance, the latter attempted to repudiate the plan of separation, and usurping the name and the effects of the mother church, stigmatizing her twin sister of the South as illegitimate, withheld her patrimony.

A peaceful division, as provided for in the plan of separation by the General Conference of 1844, could not, by an ingenuity, be truthfully construed into a schism or secession; neither could either section of the divided church claim priority of existence, or consider themselves the original body, or of right appropriate to themselves its name. The decision of the Supreme Court of the United States, which settled the property question between the two churches, is so plain and emphatic on this point that I cannot forbear quoting the paragraph:

"But we do not agree that this division was made without the proper authority. On the contrary we entertain no doubt but that the General Conference of 1844 was competent to make it, and that each division of the church, under the separate organization, is just as legitimate, and can claim as high a sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded that church in 1784 has divided it, and established two separate and independent organizations, occupying the place of the old one."

Here, under the highest sanction of the law, we have it judicially affirmed that the plan of separation ended the existence of the M. E. Church, and that in its stead arose "two separate and independent organizations occupying the place of the old one." The original church thus ceasing to be, and neither of the two divisions taking its place, having singly and alone interests and privileges not common to the other; it was an unwarranted assumption on the part of this Northern division to set up the claim of being the mother church, and to appropriate her name. Such a flagrant violation of right would at once have been detected and denounced by our Northern brethren had the South, as fully entitled to do so, set up the same claim.

These facts show the manifest injustice of the Southern Church alone being

subjected to the odium and disadvantage of a sectional name, when both North and South alike were involved in the circumstances occasioning it, and under equal obligation to share it. It was against a long continued protest of Southern Methodists that the name of the original church was used by Northern Methodists. It was the common practice of Southern men, in the controversy that followed the separation, to write of the other division as the "M. E. Church, North," yet the terms of the separation being observed by them in the matter of non-interference in the South, their unfounded pretension of being our mother, instead of our sister, was gradually disregarded as a matter which under the circumstances could never put us to a disadvantage. Since, however, the South has been overrun by the Northern Church, in violation of the plan of separation, our sectional name is thought by some to be prejudicial to our interests, and to meet the difficulty they propose a change. A more equitable and legitimate mode of relief would be found in having our Northern brethren assume their real name—M. E. Church, North. It is of right and justice belongs to them, and from the time of separation they should have borne it. The case being properly presented to them, should their sense of justice and propriety not induce them voluntarily to assume it? An appeal to the courts, once necessary to secure our rights, might prevail in abating their claims, and lead them to share with us the odium of a sectional church title.

I write with no unkindness to our Northern brethren, neither do I wish to renew the strife between us, well might happily ended, but as in the discussion now pending in the church papers on the proposition to change our church name, the true principle underlying the question, so far as I have seen, remaining untouched, I have tried briefly to point it out. One writer on the question, referring to the plan of separation, declares it null and void. The part of the "plan" for which I contend, as confirmed by the decision of the Supreme Court of the United States, never can be "null and void." Annull the plan of separation and the M. E. Church is not divided.

RETIREMENT, TEXAS.

A DEFENSE OF THE POSITION OF THE METHODIST CHURCH ON THE MODE OF BAPTISM.

REV. JOHN R. ALLEN.

Changes have been called for in our baptismal rubric that, small as they appear, amount to an entire change of base by our beloved church upon the subject of the mode of baptism. Believing that the present position of our church is a most fortunate, a providential one, I beg leave to offer some "reasons for the faith that is in me." Let us start out with a clear understanding as to

WHAT THAT POSITION IS.

The Methodist Church teaches of baptism, as to its nature, that "it is a sign of regeneration, or the new birth;" as to its subjects, they are believing adults and infants; as to its mode, that it is a matter of indifference, and that the choice of the mode is with the applicant. This position as to mode is found in just one phrase in the rubric, and that in a parenthesis, "If he desire it, shall immerse him in water," but we now have an episcopal decision that this phrase is law. Our preachers are united in support of our doctrine as to the nature and subjects of baptism, but quite a number of them, brethren whom we esteem and respect, are dissatisfied with the law on the mode.

THE HISTORY OF THE CASE.

Our position upon this subject was inherited from those churches through whom we trace our ecclesiastical descent. It is a position which we occupy in common with the great mass of the Christian church. Mr. Wesley and his coadjutors came, like Paul, not baptizing, but preaching the gospel. He paid scarcely any attention to the subject of baptism, except as to the dogma of baptismal regeneration. Hence we simply inherited the position of the Church of England with baptismal regeneration eliminated. I believe the thing was of God, and that provisionally we have been placed in the strongest possible position upon this whole subject of baptism. The developments of the past hundred years have all tended to strengthen that position. A remarkable instance of this is the recently discovered "Teaching of the Apostles."

THE MOST ANCIENT UNINSPIRED Christian writing extant, accepted as genuine by nearly all the leading scholars of the day, Greek, Catholic, Protestant and infidel, and which carries us back to within fifteen or twenty years of the time when John's gospel was written. Here we find in Chap. VII. "Teaching of the Apostles," these words: "Now concerning baptism, baptize thus: Having first sought all these things, baptize ye into the name of the Father, and the Son, and of the Holy Ghost in living water. And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm (water). But if thou hast neither, pour (water) thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost."

Now, whatever else these words do or do not teach, they are certainly clear as to INDIFFERENCE TO MODE.

That, then, we find to be the position of the church just a few years after the death of the apostles. In speaking of this chapter, Dr. Phillip Schaff says: "We have therefore a right to infer that at the end of the first century there was no rigid uniformity in regard to the mode of baptism, and no scruple about the validity of aspersion or pouring, provided only that the head was baptized into the true name with the intention of baptizing."

The new thing we learn is this, that in the past Apostolic age a degree of freedom prevailed on the mode of baptism which was afterwards somewhat restricted. From this fact we may reason (*a fortiori*) that the same freedom existed already in the Apostolic age. (Italics mine). It cannot be supposed that the twelve Apostles were less liberal than the writer of the *Didache*, who wrote as it were in their name." 77 Ap. p. 33. Here, then, in the time of the *Didache*, we have almost an exact duplicate of the position of Methodism, except that the church then seemed to prefer immersion but allowed aspersion, while we prefer aspersion but allow immersion.

We greatly weaken our position when we attack the

VALIDITY OF IMMERSION.

Nor are we as Methodists specially called upon to disprove its claims as a Scriptural mode, but only that it is the only one. Our Baptist friends attempt a very difficult thing when they try to prove that immersion is the exclusive Scriptural mode of baptism, but it is equally hard to prove that aspersion is the exclusive Scriptural mode. Upon the hypothesis that the New Testament teaches and makes obligatory upon the church one definite and unalterable way of administering baptism, there are almost insuperable obstacles in determining what that mode is. Upon the hypothesis that the application of water "in the true name" is demanded in the New Testament, but the mode of doing so is not rigidly fixed, it is easy to prove from Mark vii: 4, "baptism of cups and pots and brazen vessels," and parallel passages that *baptizo* can be stretched so as to "include the idea of washing and aspersion" in Hellenistic Greek. But the very moment that we grant that mode is important, and that the New Testament requires one mode to the exclusion of all others, then if aspersion is that mode it is singular that a word is used that has to be stretched even in Hellenistic Greek to take on that meaning at all. When the instances found in the New Testament and the propositions used are examined, some seem to point one way and some another. I do not want

AN EASIER PROPOSITION

than to prove from propnetic "sprinklings," from "baptize" with the Holy Ghost, and from instances like the jailer that aspersion for baptism is allowed in the Bible. But when I attempt to prove that immersion cannot be justified in the Scriptures, I find that I have a much more difficult contract on my hands. The Methodist position of either mode is the only one that can be established by the history of the church, or successfully defended from the Bible. It alone is in accord with that genius of Christianity which in matters of form and ceremony allows freedom and adaptation to varied conditions. This, too, history shows to have been the practice of the church in every age. Now granted that we are to allow both modes,

WHO IS TO CHOOSE BETWEEN THEM?

The law of the church gives that choice to the candidate, and granting that the mode is a debatable question, the law is exactly right. If there were no law to settle the right of choice, while our doctrine of validity remained the same, it might result in innumerable conflicts of obstinate wills, introducing discord into the church of Christ. If the choice were put in the hands of the preacher, on one charge we might have an exclusive sprinkler, on another an exclusive pourer, and on still another an exclusive immersionist; and these brethren of diverse doctrines and practices would succeed each other on the same charge, and we would truly have "confusion worse confounded."

COUNTRY COLLEGES.

It is natural that the attention of the public should be directed oftener to the great colleges and universities than to those less conspicuous institutions which Dr. Holmes has good-naturedly nicknamed "fresh-water colleges." Harvard and Yale, Columbia and Princeton, Johns Hopkins, the University of Michigan, and Cornell, by their age, wealth, scope, and historic associations, easily fill the imagination and invite discussion, while smaller colleges are known intimately only by their several alumni.

We have no fault to find with this state of things. It would be idle to expect the public to turn aside from the more brilliant spectacle, and interest itself in the quieter forms of collegiate life; the city, with its tumult, will always attract the eye more readily than the village; and the doings of a great university have

a wider significance than the little round of a country college. Yet the vast majority of Americans do not live in cities, and the graduates of the country colleges far outnumber the graduates of the famous universities. To disregard or slight these characteristic American institutions would be to neglect one of the great forces in the national life.

There is, no doubt, a determination of students to the large colleges, just as there is a counter-current setting toward the country, so there is a steady tendency of young men from city as well as from country to the small colleges, which forbids us to suppose that their day has gone by, and that we are to see a concentration of student life at the few great centers. It is safe to say that, in the augmentation of the universities, the small colleges have not been weakened, though they have not shown the same rapidity of development.

One reason for the apparent slowness of growth in the country colleges is in the fact that they have been more conservative than the large colleges, and have shown their improvement not so much in radical changes of policy as in the noiseless advance toward a better condition. New buildings have been put up from time to time, new professorships established, better endowments secured, a higher order of teachers engaged, a more thorough equipment in the several departments obtained. There has been no sudden efflorescence, nor any violent revolution. We speak especially of the New England colleges which have grown, *pari passu*, with the general growth of the community. They have retained the college idea which had its distinct expression in New England and thence has extended West, and they have modified that idea slowly and cautiously.

What is this college idea? It might be difficult to give an answer which would be accepted in detail by all who have a right to an opinion on the subject, but in general terms most would agree upon some such formula as this: The college is an institution where young men, who have already received instruction in the groundwork of the humanities and science, are engaged for four years in study which is to mature their minds, so that at the end of the term they shall be prepared to take up the specific study of some one of the leading professions. As time has gone on, the meaning of the terms humanities and science has expanded, and the relation of the two great subjects of study toward each other has changed; the number of leading professions also has increased; and these facts have modified the earlier conception of the college, but the modification, as we said before, has been slow, and has not materially or radically changed the college idea. Whether the student shall learn a little less Greek or a little more biology, whether the proportion of ministers to doctors and lawyers shall be smaller, and whether the number of men who elect to be neither ministers, lawyers, nor doctors, but chemists, teachers, engineers, journalists, shall annually increase, all this does not essentially disturb the college idea and its practical expression.

The saving power which keeps the college idea vital and flourishing is in the fundamental method of its use. The classes are small, the men are all working together upon the same lines, their instructors are professors rather than tutors, and there is in general a solidarity about the institution which makes each member a conscious part of a clearly defined whole. For four years, the most maturing years of life, a young man is set to work in a curriculum which is no haphazard collection of studies, but the evolution of scholarship; he is saved from the vagaries of a merely impulsive, uncalculating fancy; he is saved also from the narrow views of a student life which aims only at some specific field of work. The influences of college thus concentrate his intellectual faculties, and his educational course is less experimental. Experiment is postponed until the student, trained to think, is in a mental position where he can safely follow the bent of his nature.

Now, the very external limitations of this scheme have for Americans to-day a great value. The tendency of our life is always to a larger freedom, and this freedom is of priceless worth, but for this very reason we are bound to look more carefully to those metes and bounds which define freedom from mere caprice. The man's life is an epitome of the nation's life, and that freedom of maturity is most noble which follows upon the self-restraint of youth. The self-restraint, we say; but this is not obtained by giving the reins into the hands of the young; it is by such wise counsel and limitations as protect them when they are learning the power of right conduct. The leaders of American life will be found to come very largely from the ranks of college graduates, and the best preparation for leadership is in being led one's self by a strong and masterly hand. The control over study and inclination exercised by a sinewy system logically compact can scarcely be overestimated.

In somewhat the same line of thought we may claim a virtue for the relative

seclusion enforced by the country college. The college itself is a relic of the monastic system, and although, as now seen in America, it is but a faint shadow of its medieval progenitor, it retains something of the power over youth which the monastery held over its inmates. The regular hours, the tyranny of the bell, the separation of the community, the interior life so different from that of the troubled world without, the common purpose and the common ideals, all these tend to make college life a period of withdrawal from that world into which the student is soon to plunge. Many a collegian, in after years, looks back upon the privacy of his four years with a half wonder at his own ingenuousness, his ignorance of worldly ways. Now, this seclusion is far more complete in the country college than in the university. The tendency of great institutions, as well as their historical growth, in this country, compel neighborhood to great cities, if not actual occupation of them. The student entering Harvard finds himself in a wider social life than the college alone affords, and his four years are often passed in so intimate an association with city life that the boundaries of the college are scarcely apparent. They offer slight barriers to his passage in and out. It is not so with the student in the country college. He is remote from cities, and outside the college walls he finds, it may be, wild nature. Which is better by way of surrounding? We answer unhesitatingly, for most students, Nature. Hawthorne, picking huckleberries "with his friend Bridge outside of Bowdoin, was better off than the young Harvard student taking the last horse-car from Boston, after a first night of a new ballet. If we have been drawn insensibly into a comparative study of these institutions, it has been out of no hostility to the great colleges, nor do we for a moment question the immense advantages which they offer. What we have wished is to state some of those enduring virtues of the country college which make it respected by thoughtful men, and lead them to see in its scheme of education and in its silent influence certain sound and healthful qualities which may lead one to regard with pleasure the steady increase in stability of these institutions. The charge so frequently brought against the minor colleges of the country, that they are weak and might better combine to form a strong institution, is not unanswerable. It would be easy to show that the despised country college is a true center of enlightenment to a district which might otherwise be doomed to intellectual and spiritual darkness.—*Christian Union*.

THE INDIAN PROBLEM.

The solution of the Indian problem is simple, though radical. The ends to be secured are the disruption of the tribes, the abolition of the reservations, the dispersion of the Indians, and their subjection to the conditions, the requirements and the advantages of civilization. The means to this end would be a law (1) making Indian citizens, but making the right of suffrage dependent on some educational qualification; (2) giving them a brief term, say three years, to select lands in severity; (3) assigning lands, at the expiration of that time, to all who had not elected to take their lands voluntarily; (4) purchasing all that remained at an appraised valuation, and holding the proceeds in trust for schools, implements, and other means of civilization; (5) and then opening the continent from ocean to ocean to actual settlers and advancing civilization. Five years should suffice for this, under a commission appointed for the purpose. If there are any Indians too savage to be scattered among the whites, they should be put to work on small holdings, and under military control. This is substantially General Crook's solution; it is one which ought to unite East and West in its support; and, if executed, it would in five years merge the remains of the Indian problem in the general tramp problem; nor would it materially swell the great army of tramps.—*Christian Union*.

A SHORTER COLLEGE TERM.

Professor W. W. Smith, of Randolph-Macon College, is opposed to the shorter college term advocated by Dr. Haygood. He makes the following objections: "1. Not necessary in our climate, Virginia. 2. Students forget and lose so much by long and frequent interruption of study. 3. Few can and do use the scraps of vacation to any pecuniary advantage. 4. A student would have to attend more sessions to accomplish same result, and railroad fare, moving, fixing room, etc., amount to two months' board usually. 5. Lost time in starting and stopping college machinery—organizing classes, examinations."

The money aspects of the Prohibition question are now urged as a reason for continuing the liquor traffic. Revenue will be cut off. Everyone familiar with this subject knows that the revenue from license bears no appreciable ratio to the expense of convicting and punishing criminals, and caring for paupers made such by intemperance.

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sneezing, no dozing or stuffing, but, just as a snaky
snake, will swallow a man, so the Pillow will swallow
the disease.

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restorative agent, and will reach the
inflamed inner coating
of the nose, throat and lungs,
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It is a constitutional and
local cure of the disease. Unlike any other treatment
ever known, it cures and cures rapidly, leaving
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Texas Christian Advocate.

HOW SHALL WE REACH THE MASSES?

That "the gospel is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek," no one who believes the Bible to be true can for a moment doubt.

That "the gospel is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek," no one who believes the Bible to be true can for a moment doubt.

Scattered throughout the entire land and country, "in the city full, and in the desert wastes," in thickly settled neighborhoods, and in communities sparsely settled, in towns and villages, there are large numbers of people who are not reached by the saving influence of the gospel of Christ.

That something ought to be done, and done quickly, no one who loves God and humanity can for a moment doubt.

Another means of reaching the people is the circulation of the literature of the church. There is no telling the incalculable amount of good that may be accomplished by putting good books into the hands of the people, and getting them to read and inform themselves.

Thousands of people will not read religious books if they are circulated by Methodist preachers or laymen. They are so full of prejudice, and even animosity, that they are unapproachable and impervious to the truth when delivered either orally or otherwise by the Methodist Church; and this is one cause of our failure to reach and save the masses.

Another reason why so many absent themselves from the house of God is the distinction that is made between the rich and the poor. Many poor people feel that the better classes of men, that is, those who have wealth, regard themselves far superior to them, and they do not like to go where they will feel that they are looked upon as inferior creatures, and consequently they remain away from the house of God, and either spend their time at home doing nothing, or go visiting among their poor neighbors, where they will be among their equals, or as it often is, they go and attend to some business which they did not want to take time to transact during the week-days.

Now this distinction between the rich and the poor is wrong—it is decidedly sinful in the sight of God. God has made the poor as well as the rich, and this social ostracism of the poor man, because he is poor, is reprehensible in the highest degree.

For a rich lady to gather up her silken robes about her because she is afraid they will come in contact with the apparel of the homely servant girl, or the wife, or daughter of the honest, hard working tiller of the soil, is a sin in the sight of heaven. Many of the poorer people might be reached by the gospel if the wealthier owners of large farms, many of whom are members of the church themselves, would deal with them fairly and honestly in their business affairs, and then show them that they care for their souls' salvation and desire them to be religious.

But it is a fact that many of their little, uncomfortable tenement houses for years, and get the benefit of their labor, without sufficient remuneration, and never say a word to them about their personal salvation.

No wonder, then, that these poor people are indifferent about religion, and that their children are growing up without the knowledge of God and the Bible. But, then, the wealthy are not altogether to blame for this state of affairs. There is much deep-seated corruption and innate depravity among the poor people, and they have been so long pursuing a vicious course that they have become hardened in sin and fixed in their habits of vice, and they "will not come to the light lest their deeds be reproved."

Word of God being quick and powerful—sharper than a two-edged sword—they know that they will feel condemned under the faithful preaching of that Word, and hence they stay away from the house of God, and plunge deeper and deeper into sin and wickedness.

Then again, there is a kind of false pride among some poor people. Because they can not dress as well as their neighbors they will not attend church, and remain away on that account. Should these lines fall into the hands of any of this class, let me say to you, dear friends, that you have immortal souls to be saved or lost. Do not stay away from church on account of your poverty. God looks at the heart and not the outward man.

But by the use of economy and industry any man or woman can have good clothes to wear to church in this heaven-favored land, and no one need to think that God will excuse them on account of their penury.

It pleases God by the foolishness of preaching, to save them that believe," but you can not be saved if we can not reach you with the gospel, and it is the duty of all, whether rich or poor, to attend the house of God, "and worship him in spirit and in truth."

The writer of these lines is a poor man, and has been all his life, and knows how to sympathize profoundly with poor people, but he believes that the poorest of the poor can provide themselves with raiment suitable to wear to church if they will only try. "Where there's a will there's a way."

A very successful way to reach the masses is for the people who profess to be religious to "walk worthy of the Lord unto all pleasing," and show the world that there is a grand reality in the religion they profess. Dr. Schaff, in his history of the Christian Church, says: "The transforming spiritual power of Christianity appears first in the lives of individuals. The apostles and primitive Christians rose to a morality and piety far above that of the heroes of heathen virtue, and even that of the Jewish saints. Their daily walk was a living union with Christ, ever seeking the glory of God and the salvation of men."

A greater than Dr. Schaff has said of "Ye are the salt of the earth, but if the salt have lost his savor wherewith shall it be salted, it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—Matt. 5:13-16.

Oh, for this transforming spiritual power, this resplendent shining light of primitive Christianity that melt the cold icebergs of sin and break down the powers of darkness! If we had this, then this problem of reaching the masses would be solved.

W. W. HORNOR.

ANNONA, TEXAS.

WACO FEMALE COLLEGE COMMENCEMENT.

That we are largely influenced by our surroundings no one will deny. Especially is this true during the early years of life. More especially true during school life. This is evidenced in the fact that out of sixty thousand Protestant children in Catholic schools in the United States, forty thousand came home thoroughly Catholic, superficially educated, and saddened for life to think that their parents, whom they once loved and trusted, are heretics unworthy their confidence and love.

Here let me say that it has always looked a little inconsistent to me for Methodists, Presbyterians, Baptists, etc., to give fifty cents or a dollar a year to send missionaries to convert Catholics to Christianity, and in the same year give the Catholics three to five hundred dollars to convert their daughters to Catholicism. This by the way, I have just returned from the commencement of Waco Female College, where I saw a demonstration of the proposition with which I started out. The President of Waco Female College is a Christian gentleman, and one who believes that perfect symmetry of female character can only be attained by a systematic development of the moral as well as the intellectual faculties. It is no part of the work of this school to influence pupils in regard to denominational differences, but to cultivate the heart with the intellect, and give to the life of each student a highly cultivated intellectuality, sweetened by a dignified and holy trust in God. So charmingly sweet has been the religion of the Bible been made in the pupils by Prof. Rounsavall and his faculty, that the valetudinarian, a Jewess, had her eyes studied with gems from the New Testament and urged her companions of whom she was taking her leave to "let their light so shine before men that their good works might be seen and glorify their Father in heaven." She told them of Bunyan's Faithful and other characters showing that Christianity had so been presented as to give it a fascinating charm even to one who had been taught to despise its founder.

Waco Female College, under the skillful management of Prof. R. O. Rounsavall and his accomplished wife, has had a prosperous year, and the thousands of people who attended the commencement are witnesses in the thoroughness of its work. So thoroughly has this college impressed itself upon the people of Waco that crowds went away every night unable to get standing room during commencement. In fancy work, art and music, this college has no superior in the State. In fact every department, from the kindergarten to the graduating class, is equal to the best. A diploma from this college means that the lady holding it is a scholar, an artist, a musician. It means that the lady holding it has had every advantage in intellectual, artistic and moral culture that is necessary to thoroughly prepare her for life's duties. We are glad to note that the people of Waco are taking steps to enlarge, repair and beautify the college buildings and grounds before the opening of the next session. We like this idea of cultivating the heart as well as the mind.

W. J. PHILLIPS.

BRYAN, TEXAS.

CAVERT DISTRICT CONFERENCE.

The Calvert district conference was held this year in Calvert, June 25, 26 and 27, Rev. Fred Allen, presiding elder, in the chair. Rev. G. S. Sandel, of Centreville circuit, preached the opening sermon. Rev. Seth Ward, of Calvert, was elected secretary, and C. M. Richardson, of Leon county, assistant secretary. About all of the pastors in the district and a majority of the delegates were in attendance. After the appointment of the usual committees, the pastors of the various charges were very critically interrogated by our faithful and efficient presiding elder concerning the spiritual, educational, financial and other interests of the church on their respective works, which examination developed a healthy and very hopeful state of affairs in some departments, though in others some things to be regretted. In the reports of the committees the following are the most important facts:

The Committee on Sunday-schools and Education reported thirty Sunday-schools in the district, with an aggregate average attendance of 1020 scholars. All of the schools were reported as being in good condition, and the interest in the

Sunday-school work generally increasing. In the same report was read a very encouraging communication from Southwestern University concerning its prosperous condition. The committee incorporated in their report the following resolution:

"Resolved, That we give our hearty co-operation to this joint school of the five Texas Conferences, and will exert ourselves to raise the full amount assessed our district."

The Committee on the Spiritual State of the Church reported a manifest improvement—comparing reports of this year with last—showing additions to the church 135 during the present year; good attendance upon public worship, and good deal of interest in prayer-meetings.

The Committee on Finance reported only about one-sixth of the assessments paid; but that the brethren and stewards seemed to be hopeful that the claims would be fully met.

The Committee on Temperance reported a decided advance in the temperance cause all over the district. Five organizations in the bounds of same; and that a general disposition in favor of local option was exhibited throughout the district; not only among Christians and temperate people, but that habitual drunkards were also falling into line on that side. The committee urged upon the preachers, whenever occasion offers, to talk and preach upon the subject of temperance, until local option should prevail all over the district. They closed their report by offering a resolution urging upon the brethren, so far as is consistent, to do all they could to get our people to organize temperance societies over the district.

The Committee on Church Literature reported a lack of interest on the part of the Methodist people in taking the literature of the church, and especially from the present financial pressure, a large per cent. decrease in the circulation of the TEXAS CHRISTIAN ADVOCATE. The committee supplemented their report with the following resolutions:

1. Resolved, That as a general introduction of our literature is very conspicuously neglected, and as such, is a most important factor in the education of the people, let us renew our diligence as pastors in presenting before our charges the necessity and benefits of using in their families the various publications of our Publishing House.

2. That we particularly strive to place the TEXAS CHRISTIAN ADVOCATE, so ably edited by the Rev. G. W. Briggs, into the homes of all our people, in addition to several other resolutions urging greater attention to the subject of the introduction of Sunday-school literature and the Woman's Missionary Advocate.

Dr. Dunlap, of Georgia, agent for Paine Institute, favored the conference with a visit, delivered a very able and earnest address in the interest of the institution, and succeeded in raising about twenty dollars in cash and four or five in subscription for its benefit. The next district conference is to be held at Marlinton, the lay delegates elected to the annual conference were, James Graves, Jesse Seruggs, M. N. Sheridan and C. M. Richardson. Alternates, —Lloyd and Dr. J. M. Willis.

C. M. RICHARDSON, Assistant Sec.

AUSTIN DISTRICT CONFERENCE.

Austin district conference held its session for the current year, 1885, at LaGrange, June 25-29. In the absence of a bishop, Rev. C. H. Brooks presided with ability and interest. Good attendance of clerical and very good attendance of lay delegates. Several pastors were absent on account of sickness. The work of the church in all its departments was canvassed thoroughly. Five regular and two special committees were appointed. Their reports embrace facts that in the main are very encouraging.

A healthy spiritual condition pervades the church. The progress of the church is not spasmodic; it develops not as plants in a hot-house, but in its war with sin, where there is contest for every inch of territory, a mighty current of religious power electrifies and intensifies all, shooting its roots deep into the soil of human hearts, and with every contest adding new spoils to its achievements.

"Jesus shall reign where'er the sun Does his successive journey run." Great stress was laid upon the social meetings of the church. Their prevalence or absence are excellent tests by which the vitality of the church may be determined. It will be a sad day in church history when their place is supplanted by "sociables, cantatas, suppers, concerts," etc. Then may the church be as a bride, but not "array in fine linen clean and white."

The spirit and attitude of the church upon temperance work was gratifying. The church needs no new law, no work of supererogation in the organization of temperance societies. The church is against the baneful traffic which curses humanity, impairs the mind and damns the soul. And if true to our principles, we cannot exercise our franchise for those who are directly or indirectly engaged in spreading the curse. Broken, bleeding hearts, starving orphans, mothers worse than widows, appeal to us in strongest human arguments to exercise all our powers to rid the earth of this immeasurable curse.

The domestic mission work, exhibiting the work of the church among the poor at home, was an interesting feature of the occasion. The achievements along this line were gratifying indeed. With deep gratitude to our Heavenly Father we behold the divine hand in this, and earnestly pray for a continuance of his favor. The committee, with sorrow, observed that the hand of the church was stayed both in foreign and domestic fields for want of means to prosecute the work. Men are crying for the Bread of Life; we in our stinginess withhold the blessing. Men are dying all around us; we have a specific for all the diseases of sin, but will not send it to them. O God, have mercy! Lay not this sin to our charge. May we be satisfied with nothing short of the performance of our whole duty, that at last upon none of thy servants, neither rich nor poor, may rest this awful sentence, "that in proportion as you have failed of your duty and withheld the life-giving word from others, shall your condemnation be."

The Committee on Sunday-schools presented a very encouraging report, exhibiting an increase in membership and number of schools. But one written or printed communication was before the conference. Therefore, in the absence of any report or even greetings from our publishing interests, the Committee on Books and Periodical could only present such facts as were culled from the reports of preachers. However, resolutions of endorsement and pledging patronage were passed, relative to our publishing interests at Nashville and the TEXAS CHRISTIAN ADVOCATE.

The communication bearing the greetings and reporting the continued prosperity of Southwestern University was received with joy. We believe that in the person of Dr. Heidt, the newly-elected Regent to succeed our lamented Dr. Mood, those characteristics, both educational and spiritual, obtain that eminently qualify him for the responsible position to which he is called. We wait, eagerly looking for that happy day when a copious endowment fund and sufficient buildings shall be provided that will enable the church to measure up to this, one of her chief departments of work—Christian education. We heartily recommend it to the patronage of all, believing it to be equal if not superior to any that could be obtained.

Steps were taken to relieve the district parsonage of the debt hanging over it. An assessment of the first cost (\$1100) was made against the several charges of the district, and the amount opposite each requested to be raised before Nov. 1st, 1885. The responsibility of raising these amounts was placed upon the laymen, as exhibited by the following table:

Table with columns: Charge, Amount Ass'd., Collector. Includes entries for Austin sta., Austin m. s., Manchaca m. s., Webberville cir., Plain cir., Bastrop, Cedar Creek cir., Winchester cir., West Point, Columbus and Weimar, Schulenburg cir., LaGrange, and Rev. C. G. Davis.

The mission cause was long discussed, and some changes suggested to be made in the missions in this district in the next conference year. Corpus Christi was chosen as the place for holding the next district conference. Conference adjourned after a season of mutual spiritual enjoyment.

J. THOS. MURRISH, Secretary.

HUNTSVILLE DISTRICT CONFERENCE.

The Huntsville District Conference met in Huntsville on the 24th of June. H. V. Philpott, D. D., presiding. C. C. Armstrong was elected secretary. There were present ten preachers and six laymen, members of the conference—in all present, sixteen members. The roll contains eighty names, so there were but one-fifth of the members of the conference present.

The usual committees were appointed and all the interests of the district looked after. The reports of the various committees showed the work on the district to be in good condition; the pastors are at work and are making some progress.

The committee on missions recommended the establishment of four missions and that some now on the list of missions be raised to circuits.

I am disposed to keep the report of the committee on finance a secret—I think it will be better. The most hopeful of all our work is that of Sunday-schools. There is a marked advance in this work and the results are gratifying. On education, in connection with this report, there was some speech making of a high order, and resolutions commending the schools in the bounds of the conference were adopted. After much discussion of the subject, the conference resolved that the name of the church shall not be changed at the next General Conference.

The delegates to the next annual conference are J. W. Sandall, J. D. Thomas, F. W. McCurdy and Ben E. McCulloch. The next session of the conference is to be held at Navasota.

C. C. ARMSTRONG, Secretary.

A Prominent Minister Writes.

DR. H. MOZLEY:—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, during which time I used all known remedies, and exhausted the skill of many consulting physicians, and continued to grow worse. I have been cured by your Lemon Elixir, and am now a well man.

Elder M. E. Church, South, No. 28 Tattall street, Atlanta, Ga.

Hon. John I. Martin, office opposite Four Courts, St. Louis, Mo., writes: Lemon Elixir has no equal for the disease for which it is recommended. Myself and family have used it for two years and recommend it to our friends.

and they will bless you in after years for your faithfulness; and the probability is that in the great day you will be able to say, with great joy to the Master, "here are we and the children thou hast given us." May God give you the spirit of wisdom and love and a sound mind in this matter, and may you and yours be amongst the number of the elect whom the angels shall gather to share the triumphs of the Redeemer.

[Signed] A. C. BIGGS, P. E. J. THOS. MURRISH, Sec.

The spiritual state of the district as given in the various reports is not so satisfactory as would be desired. As yet only about twelve conversions on the district. Church property was generally in good condition, and on the increase. On the whole the district in this particular stands well. Finances are far behind. Not one-third paid on the claims of the presiding elder and preachers in charge; and except one or two charges almost nothing raised for connectional funds. Everything during the conference was in harmony, and the presiding elder won the love and honor of all present by his kindness and urbanity. All but one of the preachers in charge on the district were present, but there was a noted absence of nearly all the lay members. This fact was deplored, and a committee of laymen appointed who issued the following report, ordered to be printed in this synopsis in the ADVOCATE.

REPORT OF COMMITTEE ON NON-ATTENDANCE OF LAY MEMBERS AT OUR DISTRICT CONFERENCE.

Mr. President and Brethren—Your committee, to whom was referred the subject of recommending some means of securing the attendance of our lay members upon our annual meetings, would respectfully offer the following resolutions:

1. Resolved, That all pastors of this conference earnestly and faithfully explain to our delegates and members the obligation resting on them, as members of the Methodist Church, to attend these district conferences; especially impressing upon them the aid and assistance they can and will be to the ministry in the transacting of the business of the conference, and that the ministers need their assistance.

2. Resolved, That we, the laymen present, pledge ourselves to fulfill all trusts committed to us by the church of our choice in the future so far as possible, and especially do we pledge ourselves to attend our district conferences when elected as delegates, if at all practicable.

3. Resolved, That we, as a body, make all reasonable effort to induce our lay brethren, within the bounds of our district, to be more earnest and faithful—more prompt in attending to all the material interests of our church.

M. N. SHIVE, J. B. KING, G. H. HARVEY, Committee.

The mission cause was long discussed, and some changes suggested to be made in the missions in this district in the next conference year. Corpus Christi was chosen as the place for holding the next district conference. Conference adjourned after a season of mutual spiritual enjoyment.

J. THOS. MURRISH, Secretary.

CORPUS CHRISTI DISTRICT CONFERENCE.

The eighteenth session of the Corpus Christi District Conference was held at Goliad, commencing June 18th. Rev. A. C. Biggs, presiding elder, was present and filled the chair.

Conference organized on the first morning. Rev. J. T. Murrish being chosen secretary. The various disciplinary questions came before the conference in usual order, and minute inquiries were made concerning them of the various circuits and stations in the district.

Especially was the question as to Sunday-school interests inquired into, and various plans offered for inducing the attendance of the children at school and at public worship. The fact was deplored that often our children went from the Sabbath-school to the street or elsewhere, and never stayed at the Sunday preaching services. The following circular letter was issued by the conference and ordered to be read by each pastor to his congregations, and to be sent to the ADVOCATE for publication:

To the Members and Congregations of the M. E. Church, South, Corpus Christi District, West Texas Conference:

We, the president and members of the Corpus Christi District Conference, would respectfully and affectionately draw your attention to a matter that has been and still is one of deep concern to us. We refer to the growing pernicious practice of allowing children, at the close of the Sabbath-school, to wander away into the streets or elsewhere, and neglect the preaching service and worship of Almighty God. We cannot too strongly condemn this practice, for we fear that such negligence and folly on the part of parents in thus allowing their children thus to desecrate the Lord's day, and neglect His own appointed means of grace, will bring a harvest of sorrow to the parents and seriously imperil the souls of the children. We would earnestly urge upon the parents the desirability and imperative duty of seeing that the children are in attendance upon the public ordinances of the sanctuary. Train them to this practice and duty,

Rev. C. G. DAVIS, Secretary.



THE GREAT GERMAN REMEDY FOR PAIN. Rheumatism, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Swellings, Sprains, Bruises, AND ALL OTHER BODILY PAINS AND AFFECTIONS.

THE BEST & CHEAPEST. HILL'S HAIR & WHISKER DYE. Sold by all druggists at 50c.

HUMPHREYS' HOMEOPATHIC Veterinary Specifics. Cure Diseases of Horses, Cattle, Sheep, Dogs, Hogs, Fowls.

Used by U. S. Government.

CURES—Fever, Inflammation, Spinal A. A. Meningitis, Milk Fever, Hog Cholera, H. H. Strains, Lameness, Rheumatism, C. C. Distemper, Nasal Discharges, D. D. Bots or Grubs, Worms, E. E. Coughs, Pneumonia, F. F. Colic or Gripes, Biliary, G. G. Hiccoughing, Hemorrhages, H. H. Urinary and Kidney Diseases, I. I. Eruptive Diseases, Mange, J. K. Diseases of Digestion.

Price, Bottle (over 50 doses), .75 Stable Case, with Manual, (500 pages), 20 bottles of Medicine and Medicator, \$8.00

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Is pronounced by scores of physicians, and thousands of people who have used it, to be the best known remedy for Debility, Dyspepsia, Indigestion, Loss of Appetite, Loss of Flesh, Lung Complaints, Female Weakness, Gastric Irritability, Nervousness, Malarial Fever and many other diseases where tonics are required.

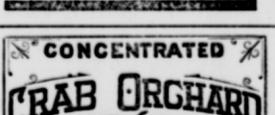
—differing essentially from all other Beef Foods and Tonics.

This great invigorant consists of the essence of the finest fresh beef—by Baron Von Liebig's process—together with iron, quinine, and tonic and heretofore known for their tonic and health-giving properties, and a special building material for both nerve and muscle. An analysis by the eminent chemist, ALTHUS HILL, B.A., F.R.S., F.L.S., of London, England; and also an endorsement by the celebrated physician, Professor SIR THOMAS WILSON, F.R.S., of London, are labeled on each bottle.

It has wrought such remarkable cures of the most inveterate and chronic cases, that it is truly called

Ready for Millions

REMEMBER THE NAME! GOLDEN'S Liquid Beef Tonic. Sold by leading wholesale druggists and retailed by druggists generally. Price, \$1 per bottle; 6 for \$5.



CONCENTRATED CRAB ORCHARD WATER. The Great Renovator.

USED, RECOMMENDED AND ENDORSED BY PHYSICIANS ALL OVER THE WORLD. THE ONLY REMEDY THAT ACTS ON ALL OF THE GREAT ORGANS OF THE HUMAN SYSTEM.

THE LIVER. THE KIDNEYS. THE STOMACH. THE BOWELS.

—SURE—SAFE—SWIFT— Possesses the Combined Medical Virtues of All the Famous Natural Waters.

CONSTIPATION, SICK-HEAD, HE, DYSPEPSIA are promptly cured by it. We control all the products of these famous springs—both Salts and Water. All genuine preparations bear the "Crab Apple" trademark on the labels. Get the genuine "Crab Apple" brand. Concentrated water, 25 cents; Genuine Salts, in sealed packages, at 10 cents and 25 cents each.

Crab Orchard Water Company Proprietors, SIMON N. JONES, Manager, Louisville, Ky.

AYER'S AGUE CURE

IS WARRANTED to cure Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, Dengue (or "Break-bone" Fever), Liver Complaint, and all diseases arising from Malarial poisons.

"Harpers, S. C., July 9, 1884. For eighteen months I suffered with Chills and Fever, having Chills every other day. After trying various remedies recommended to cure, I used a bottle of Ayer's Ague Cure, and have never since had a chill. EDWIN HARPER."

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

THE CHILDREN.

Little Sermons on Little Texts.

NUMBER THIRTY.

"Set Back."

That is what they used to call it when the writer of this little sermon was younger and smaller than he is now. Some people seem to think that little folks never have any trouble. They never made a greater mistake. Children have a great many troubles. All the little readers of the ADVOCATE remember well what troubles they have had over this very same thing, being "set back."

LETTER BOX.

MILL CREEK, June 15.—Bertie Burrell asked the question: Who cut off Saul's skirt? It was David. Father has taken the ADVOCATE for two years. We could not do without it now. I will close by asking: Who was Saul's father? IDA SMITH.

ALBANY, May 29.—My mother takes the ADVOCATE, and I like the children's page very much. I have not seen a letter from Albany, so I thought I would write one. How many times is mule mentioned in the Bible? I hope to see this in print. FRENCH SMITH.

LIBERTY HILL, June 8.—I am eleven years old. Papa takes the ADVOCATE and I like to read it. The shortest verse in the Bible is, "Jesus wept." It is found in John xi:35. Who was it that commanded the sun to stand still and it obeyed him? LULU BURKE.

PINE SPRINGS.—Papa takes the ADVOCATE. I like to read the little sermons. Brother T. T. Booth is our Sabbath-school here. I wish we did, for I love to go. Who plowed with twelve yoke of oxen? WILLIE LANGSTON.

DENTON CREEK, June 13.—I am eleven years of age. I go to school, study reading, spelling, geography and arithmetic. Papa takes the ADVOCATE. This is my first letter. I have three sisters and two brothers. I will ask a question: Where in the Bible is churning spoken of? ZADIEE BAKER.

CHALMERS SPRINGS, June 24.—I have never seen a letter from our church. What six things doth the Lord hate? What seven are an abomination unto him? We have fine springs of mineral waters here; a good community. Bro. Shook is our preacher. We all love him very much. RICHARD HOOD.

MANSFIELD, June 22.—I go to Sunday-school every Sunday. Miss Ella Hard is my teacher, and I must say that I love her a great deal. Bro. LeFevre is our pastor this year, and we like him. I will answer Katie Bell Clark's question: "A long life upon the earth." Exodus xx:12. Who was Tubal-cain's sister? MATTIE WILSON.

SIX SPRINGS, May 28.—I am nine years old. I do not go to day school, but I go to Sunday-school. Papa and mamma belong to the M. E. Church. I will answer Johnnie Lovess's question. The Hebrew children were cast in the fiery furnace. I will ask a question too. Why was cast into the den of lions? I will close. LULA A. WEBB.

BURKEVILLE, June 20.—I am fourteen years old. Our pastor is Rev. M. D. Long. We all like him well. The answer to Henry Borrell's question is: David. I will answer Katie Bell Clark's question: It will be found in Exodus, xx:12. The answer to Mattie Wilson's question will be found in Genesis, iv:19. NANCY A. BURNHAM.

KYLE, Hays County, June 16.—I am eleven years old. I go to Sunday-school when it is good weather. We live two miles from the little town of Kyle. It is quite small yet, but it is building up very fast. Esther is the book that has neither God nor Lord in it. Bro. Joyce is our preacher this year, and Bro. Horton is our presiding elder. I like them both. I think I have written enough, as this is my first. LEE COCKREHAM.

CLEBURNE, June 8.—Mamma takes the ADVOCATE and I always love to keep the letters from the little children. I go to Sunday-school every Sunday. Bro. Jones preaches for us every fourth Sunday and Bro. Sullivan every second Sunday and our new place of worship, Chappell Hill. We have no church, but expect to build one this year. Where did Saul die? Love to all the little readers. NELLIE COPELAND.

BURKEVILLE, June 14.—Seeing so many nice letters from the different parts of Texas, I thought I would write. Willie E. Dehay asked the question. Who was it that found Moses in the bulrushes? It was Pharaoh's daughter. I will answer some of Guss Thompson's questions. Isaiah, 37th chapter, 2 Kings, 19th chapter are alike, and the 9th verse of the 8th chapter of Esther is the longest verse in the Bible. We have two Sunday-schools here, Baptist and Methodist; the former in the morning, the latter in the evening. I am a member of the Methodist school and my father is the superintendent. J. A. BURNHAM.

KERENS, June 17.—I am fourteen years of age. I go to Sunday-school. We have a good Sunday-school in this community, and preaching four times a month. Rev. John S. Davis is our pastor. We all like him. I will answer Bessie Walkup's question: It will be found in Daniel, vi:7, 12. B. F. Calles asked: Whom did God shelter by a gourd vine? It was Jonah. Who was Moses' father-in-law? ROBERT JAMES DAVIS.

JEWELL, June 15.—As I have not seen a letter from here I thought I would write. We take the ADVOCATE and it is a welcome guest in our family. I am not going to school now, as our school is out. I will ask some questions. Where, and how many times does the word "Reverend" occur in the Bible? How many times does "Lord" and "And" occur? I will answer Gus Thompson's question. It is the 19th chapter of II Kings and the 37th chapter of Isaiah that are alike. FANNIE A. TOWLER.

ROUND MOUNTAIN, Comanche county, June 23.—I am eleven years old. I will answer Jimmie Waddell. Elisha looked back on the little children and cursed them in the name of the Lord. Where does the Bible speak of the man who had on every hand six fingers and on every foot six toes? We have a union Sunday-school. Mr. Wells is our superintendent. Bro. Long is our preacher, and we all like him. Papa takes the ADVOCATE, and I read the little letters. TOMMIE LANGSTON.

NELSONVILLE, June 21.—We have no Sunday-school at this place and have preaching only once a month. Our preacher's name is C. R. Shapard. We like him very much. We like to read the little sermons and the letters also. We will answer George W. Moore's question: "Who was commanded to sacrifice his son?" It was Abraham. It is found in Gen. xxii. Who burnt the house of God and broke down the wall of Jerusalem? GERTRUDE AND JOHN FOSTER.

LAMPASAS, May 14.—I will answer B. F. Calles's question: Whom did God shelter with a gourd? It was Jonah. Also Bessie Walkup's question: Why was Daniel cast into the lion's den? It was because he prayed to God instead of the king. Willie E. Dehay's: Who found Moses in the bulrushes? It was Pharaoh's daughter. I will ask some questions: How long did Jacob reign in Egypt? Where in the Bible did God say to Moses: "I am that I am"? I close with my best wishes for the ADVOCATE. JAMES E. McDONALD.

PLEASANTON, May 29.—My mother has taken the ADVOCATE for several years and I like to read it; we feel now that we could not do without it; I am fourteen years old; have one brother older than myself and two younger. We have a nice Sunday-school; Mr. John M. Smith is our superintendent. We also have a Baptist Sunday-school, Mr. A. G. Martin superintendent. I attend both. We have preaching here twice a month. Bro. M. Y. Seale is our pastor. I do not go to school. LENA A. HARDIN.

KROHNE, June 20.—As so many children are writing to the ADVOCATE I hope you will allow me a little space too. We have a very nice Sunday-school here at Lyons. Mr. Love is our superintendent and we have a children's missionary society also, which we all enjoy so much. We have about \$2.50 in the treasury and hope to raise a great deal more during the year. Miss Edna Gilliam is our president. Let me ask some questions. What man was it the Lord hated? What girl painted her face and looked out at the window to see a king? Whom did Solomon marry? WALTER E. EVANS.

RED BUD, Montague County, June 19.—As I have never seen a letter from this part of the country, I will try to write a little. Our preacher this year is Bro. Jackson, and he is loved very much by us all. I do not go to school now, but I hope to start soon. We have no Sunday-school here now, but there is preaching every Sunday. I will answer Guy L. Smith's question: "Grandmother" is found in II Timothy 1:5. Our protracted meeting will soon be here. It is the second Sunday in July. I love to read the sermons on little texts very well, and also the little letters. LULU BURROWS.

SALTILLO, June 7.—I read the ADVOCATE and like the little sermons very much. I will answer some of the questions. One of the little readers asked: What verse in the Bible contains all the letters of the alphabet? The seventh chapter and twenty-first verse of Ezra contains all but one. It was Og, king of Bashan, who had an iron bedstead. The word "grandmother" is found in the first chapter and fifth verse of Second Timothy. Noah lived before and after the flood. The Bible contains 3,586,489 letters. Obad was David's grandfather. The Book of Ester contains neither the words "Lord" nor "God." How many times is the word "reverend" found in the Bible? XYLANDER CARSON.

BIG SPRINGS, June 14.—George Riggs, of the Indian Territory, asked: "Where is the word 'cucumber' found in the Bible?" It is found in Numbers xi:5. Verse Herod, of Grapeland, wanted to know who Dagan was, and what became of him when the ark of God was placed before him. Dagan was the god of the Philistines, Judges xvi:23, and when the ark of God was placed before him he fell upon his face to the earth. I Samuel v:3. Who wrote the book of Genesis? We have got a Methodist church started here which will be completed in about two weeks, at which time we expect our preacher, Brother John A. Wallace, and our presiding elder, Bro. J. T. L. Annis, to hold a protracted meeting. JOHNIE MAY PERVEY.

ANTREM, June 7.—I have not written anything for the ADVOCATE since Uncle Ike used to write for the children. I thought I would write to-day. I am fourteen years old. I am going to school. My teacher's name is Miss Sallie Hucks. I like her very much; she is a good teacher. I am studying dictionary, history, grammar, spelling, arithmetic and writing. I try to learn fast. We had preaching here every Sunday in last month. Bro. Spence is our preacher this year; we like him very much. I think he is a good preacher! We have had one quarterly meeting and Bro. John Adams was here and preached to us; four persons joined the church. We have a Sabbath-school also. I will answer Fannie Martin's question: The word Jehovah is found 6855 times in the Bible. The word Lord, or God, or Jesus is not found in the book of Esther. Success to the ADVOCATE. ANNIE E. HEWES.

SIPES SPRINGS, Comanche county, May 28.—Papa takes the ADVOCATE. I love to read the little sermons on little texts and the children's letters. This is my first attempt to write to the ADVOCATE. I am thirteen years old. I go to school and study spelling, grammar, arithmetic, fifth reader and geography. We go to Sunday-school and prayer-meeting. I belong to the Methodist Church, so, mamma and papa. Bro. Reeves is our pastor; we all like him. Bro. McFall is our superintendent; Mrs. Sutton is my Sabbath-school teacher. I will answer Frankie Harris's question. He asked, What book in the Bible has not the words Lord and God in it? It is Esther. I will also answer John H. Barber's question. It was Elisha that no children mocked. I will ask a question. Who was David's mother? I will close, hoping to see this published. NANNIE E. WEBB.

The Maple-Sugar War. HARRIET B. WATERMAN.

The first cause was Dr. Meintz, a distinguished German-wise man, who brought a letter of introduction to Mr. Graham, and visited several days at his house. As he poured maple syrup upon his cakes at breakfast he said, "This maple syrup, as you call it, seems to me the most singular product of your country. I do not at all comprehend the philosophy of its manufacture." "What do you mean?" asked Mr. Graham. "As I understand it," he answered, "your dealers boil the twigs and leaves of the maple tree, and this delicious syrup ensues. Now, I should expect from such a process, a liquid more of the nature of a tea than a syrup."

Then Mr. Graham laughed heartily, and explained the true way of making maple sugar and syrup. After Dr. Meintz had gone, little Ruth Graham came to her father, and said, "Papa, I do not understand about maple sugar either. I should not think sap would run out of a tree." "Don't you remember, daughter," he answered, "when you cut your arm, how the blood came out? The sap is to the tree what your blood is to you. I can show you the whole thing. There is a hard maple down at the end of the lot, and these cool nights and sunny days of spring are just right. Bring your tin pail, and I will tap it now."

So the tree was tapped, and the pail hung on the plug, and Ruth spent most of the day watching the falling drops. They came very slowly, she thought, but at night her father said, "In the morning, daughter, I think there will be enough of the sap to boil into a little cake of sugar." "But this morning there was a disappointment instead. The pail swung on the peg, but it was empty, and throughout the day, as surely as a few drops accumulated, and Ruth left her watch but for a little while, she would find upon her return that something or somebody had emptied the pail. It did not seem much like the wind or a dog; moreover, the second night a light snow fell, and footsteps in the morning proved that the animal world of some two-footed species, and worse shoes. "Archie Lang," said Ruth, without the least hesitation, all her disappointment turning to anger in a moment. Archie Lang was the terror of the neighborhood, the peculiar enemy of small girls, small boys, small cats, everything weaker than himself. He and Ruth were like rival generals, though she made all the declarations of war, and he did all the fighting. She was still looking sadly at her empty pail, when he passed by. "Where's your sugar?" he called. "Give us a cake, won't you?" "I hate you," answered Ruth, almost too angry to speak, "and if I had bushels of maple sugar you shouldn't have a bite—not a look at it."

It could not have been as a punishment for his sins, because Archie Lang had been as nice as an angel to her, and he was a lay of his life since his mother died, when he was five; but on this particular day, by somebody's blunder in the guiding of the sleds down the half-bare hill, he was thrown off, with a broken leg. So Ruth's pail was left for that day and night undisturbed, and in the morning the sap was pronounced sufficient for the boiling process. This was done over the kitchen fire and, after being tried a great many times in a pan of clean sugar, it was at last done, and poured into a tin patty-pan to cool, shortly reappearing as a brown, scalloped cake, "just like real boughten sugar," Ruth said. The whole family joined in a debate as to what should be done with it. The two aunts, who were making a visit, wanted to have it expressed to the grand-parents in New York, but they finally agreed with Mr. and Mrs. Graham that the maker ought to enjoy the fruit of her labor, and be allowed to eat her own sugar. Ruth herself at length spoke. "I've decided what to do with it," she said. "I'm going to give it to Archie Lang."

"Dear child!" said the aunts. But wiser mamma said, "Why, Ruth?" "Because he was so mean. I just hate him, and I'm going to pour some coals of fire on his head, and I hope they'll burn. I'm going to say to him, 'Archie, can't you be a good boy and not steal and lie? I managed to save, no thanks to you. Hope you'll find it sweet!' and, picking up her hat, Ruth walked out of the room. "Dear, dear!" said the aunts, together. "What an unforgiving spirit! You surely ought not to let her go, feeling so, Mary."

But Mrs. Graham had a curious way of letting her daughter, at times, follow her own devices, so she said nothing, and gave no sign of anxiety during the hot hour, unless she may have looked out of the window more than usual. When Ruth came in her cheeks were red, and, though that might have been owing to the wind, the shine in her eyes was almost tears. "Oh, mamma," she said, "I am so ashamed. I went over there, and the girl told me to go to the library—they have put a bed in there. I was mad, and did exactly as I said. I would, and he looked just as mortified as I hoped he would, and then I looked around. Such a place! I don't believe the first thing had been touched since he was brought there. I said: Archie Lang, why don't somebody pick up this room, and shut that blind, so you needn't wink, and shake up that hot pillow?" "He spoke in such a tired way, as if his leg was most killing him, as if suppose it was, all done up in a splint. Oh, how would rather stay down in the kitchen with Mar-ba, but if you will take that hair-brush off from the clock, I'll thank you ever so much, and if you'll take back your maple sugar I'll promise not to bother you even when I can."

"Well, I remember the things you did

when I was sick, and I did as many of them as I could. Do you believe, that I nurse had put the bell where he couldn't possibly reach it, and told him to ring if he wanted her?" "He looked ever so glad when I was through, and we ate the sugar, he half and I half, and I'm going to lend him my 'Little Men' to read. He heaped coals of fire on me, after all, when I thought how bad I would probably be without the very best mother in the world," and giving her a rapturous hug, Ruth started out again. "Dear child!" said both aunts together.

A Little Boy's Sermon.

L. M. P.

Two little boys were playing together. "Eddie," said Harry, "I'll be a minister and preach you a sermon." "All right," said Eddie, "I'll be the people."

Harry began: "My text is a short and easy one: 'Be kind.' There are some texts in the Bible on purpose for little children, and this is one of them. There are a great many heads to my sermon."

"First, Be kind to papa, and don't make a noise when he has a headache. I don't believe, Eddie, you know what a headache is; but I do. I had one once, and did not want to hear any one speak a word; and if I heard a noise the pain was dreadful!"

"Second, Be kind to mamma, and don't make her tell you to do a thing more than once. Think how tired she must get saying, 'It is time for you to go to bed,' half a dozen times over."

"Third, Be kind to baby." "You have loved out, be kind to Harry," interrupted Eddie.

"Yes," said Harry, "but you will be kind to me if you are kind to all the others, because you will forget to be unkind. I was saying, Be kind to baby, and lend her your red soldier when she wants it."

"Fourth, Be kind to Jane, and don't kick and scream when she washes you." Here Eddie looked a little ashamed, and said: "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry. "Fifth, Be kind to Kitty. Do what will make her purr, not what will make her cry."

"O, Harry," cried Eddie, with tears in his eyes, "don't preach any more, 'cause I will always be kind now."

A Little Help.

It is so hard to know just what word to use to express what you mean. A teacher, who had prepared a grammar that was considered one of the best text-books ever written, once said to a pupil: "If you would study Webster's dictionary, and learn the real meaning of words, your grammar, or use of language, would be all right. The trouble is, you do not know the exact meaning of the words you use."

A writer who uses excellent English recently wrote to a daily paper in New York as follows: "Your article on the proper use of shall and will recalled to my mind a rhyme which was given in the grammar used in the National Schools in Ireland twenty-five years ago, as a rule to guide learners in the use of shall and will. For aught I know, it is still printed in the National School grammar. I think it covers the ground. It is as follows:

"In the first person simply shall foretells, In will a threat or else a promise dwells; Shall in the second and third does threaten, Will to imply foretells a future feat."

How much trouble a "You shall" has caused! And an "I will," when not accompanied by a high purpose and a clean conscience, has been followed by sorrow and pain always.

Encourage Others.

A dull boy in a certain school was frequently reproached by his teacher, and made little progress. One day he made a first attempt to write. The scrawl was so wretched it excited the laughter of the boys who sat near him. A gentleman, visiting the school, witnessing his distress said to him:

"Never mind, my lad, do not be discouraged and you will be a writer some day. I recollect when I first began being quite awkward as you, but I persevered, and will teach you what I can do."

He took his pen, and wrote his name in a large, legible hand. Years afterward, when the dull boy had become one of the most celebrated men of his day, he met again the man who had spoken to him those few encouraging words. He said to him:

"It is my firm conviction that I owe my success in life, under God's blessing, to those few words you spoke to me that day when I sat so discouraged trying to write."



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Listen to Your Wife. The Manchester GUARDIAN, June 18th, 1883, says: At one of the "Windows" Looking on the woodland ways! With clumps of rhododendrons and crocus masses of May blossoms!!! "There was an interesting group. It included one who had been a "Cotton Spinner" but was now so "Paralyzed"!! That he could only bear to lie in a reclining position. This refers to my case. I was Attacked twelve years ago with "Locomotor Ataxy." A paralytic disease of nerve fibre rarely ever cured and was for several years barely able to get about. And for the last five years not able to attend to my business, although Many things have been done for me. The last experiment being nerve stretching. Two years ago I was voted into the Home for Incurables! Near Manchester, in May, 1882. I am no "Advocate"; "For anything in the shape of patient's "Medicines?" And made many objections to my dear wife's constant urging to try Hop Bitters, but finally to pacify her—

Contented!! I had not quite finished the first bottle when I felt a change come over me. This was Saturday, November 3d. On Sunday morning I felt so strong I sat in my room companions "I was sure I could So started across the floor and back. I hardly knew how to contain myself. I was all over the house. I am gaining strength each day, and can walk quite safely without any "Stick" or Support. I am now at my own home, and hope soon to be able to earn my own living again. I have been a member of the Manchester "Royal Exchange" For nearly thirty years, and was most heartily congratulated on going into the room on Thursday last. Very gratefully yours, JOHN BLACKBURN, MANCHESTER, ENGL., Dec. 25th, 1884. Two years later an poetical well.

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Texas Christian Advocate.

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PROHIBITION AND POLITICS.

Some months ago one of the shrewdest statesmen of Texas said in substance to the present writer: "We cannot ignore the fact, Prohibition is coming to be the issue before the public mind. It is impossible to keep it out of politics. Local interests will decide the question locally for a time, but of the final result there can be no doubt. The greatest danger that threatens the cause is impatience to push extreme measures, and the consequent reaction that is sure to follow the enactment of laws for the execution of which the public conscience is not educated. But the effect of such reactions will be only temporary. I, as you know, am not a Prohibitionist, but I cannot shut my eyes to the fact that this movement is one of those ground-swells of public opinion which, right or wrong, is bound in the end to upset everything in its way." At the time of this conversation there was little to indicate that Prohibition would, at least in the near future, become a political question in Texas. It cannot be denied that Prohibitionists were averse to it. The presidential election had just been held, and the prohibition candidate was scarcely known in the State. The Democratic plank, with its no-sumptuary-law-plank, had been endorsed by an overwhelming majority. It was not that Prohibitionists were too obtuse to know the history and purpose of that plank; but in the presence of great national questions of administrative reform, they were unwilling to trust that issue to the front. Many of them felt the humiliation of their position, but were content to keep in political traces, hoping that the party with which they were in affinity would so far hold to its traditions as to submit the question of Prohibition to the highest tribunal of a Democratic government—the will of the people. It is true this hope had little to support it in the antecedents of the party in this State, but, hoping against hope, they went before our last legislature by tens of thousands, praying that the people might be permitted to decide at the polls whether or not they should longer suffer the untold evils resulting from the liquor traffic. The result of their prayer is well known to the reader. While, in consequence, many Prohibitionists have become impatient and are eager to thrust the question into our next State election, it is believed that a vast majority prefer keeping it out of politics as a party issue. They believe that they have nothing to lose by so doing, but everything to gain. They believe that the tenet of Prohibition is one of those vital, aggressive forces evolved by a broadening intelligence that cannot be turned back upon its source. They see that, like heaven, it is working a revolution that must, of necessity, be radical, and that time must be granted it to do its work healthfully and effectually. Having abiding faith in the cause, they can afford to await the necessary sequence of events; educating, meanwhile, the public conscience and securing such advantage in detail as "local option" may offer. But the tone of the press at present, especially of that portion of it opposed to Prohibition, indicates a purpose to bring the question into State politics. The ADVOCATE saw this trend some time ago, and prophesied that it would be done, not because it so desired; and the result was a feeble and harmless effort by a leading daily print to hold the editor of the ADVOCATE up to ridicule. The tone of leading papers in the State has been such for a few weeks past as to indicate the purpose of making the most conservative Prohibitionists feel ill at ease in their old party relations. No doubt the opponents of Prohibition would like to sting enough of its advocates out of party lines to divide and weaken their forces by the formation of a political party composed of the odds and ends of all parties. Let not Prohibitionists be caught in this trap. Let them not bolt their party. Let patience have its perfect work. Great moral and social revolutions move slowly. They must ripen. The Prohibition movement has not yet reached the stage of maturity, where, standing alone, it can safely go forth as a primary question of State policy. It has not yet crystallized into its final form as an ultimate principle in political economy. It talks too much yet about the duty of protecting the inebriate against himself, and too little about the crime against the body politic of the use and sale of intoxicants. The former will do for the rostrum of the temperance lecturer, but not for the Prohibition statesman. With the question in its religious phase the State can not, ought not to, meddle. As a question involving the duty of the State to protect her citizens in the pursuit of liberty, property and happiness, if it can be shown that the liquor traffic is hurtful to these, the State can not do otherwise than to suppress it. The sooner the question, as one of State policy, is gotten out of the region of sentiment and placed in the clear light of political economy, the better. It is only here that Prohibition, as a State measure, can grapple with the liquor question. Meantime let the pulpit and temperance societies pour light upon the question from their respective positions

as educating forces, creating a public opinion that will be a terror to the statesmanship that will lend itself to the liquor influence. Holding these views, the ADVOCATE doubts the policy of forming a Prohibition party. Still, we warn those who seem so ready to read Prohibitionists out of party brotherhood, that they would do well to pause. When the stress is laid upon the "sumptuary-law" doctrine as the Shibboleth of the Democratic party, events will happen that will astonish that class of purblind politicians who think they have only to pop the party whip to roll up the majorities of former days.

With what new arguments do the opposers of Prohibition come to this renewed onset? None, absolutely none. The same old appeal to national and class prejudices; the same catering to the vicious elements of society; the same old plea that "Prohibition does not prohibit;" the same twaddle about men having the right to use their money as they please, and to drink what they please. Sophisms so transparent that one is left in doubt whether those who use them are serious, or whether they are intended as irony, leap glibly from the editorial pen of some central organ, and are echoed back in its columns by a tribe of fussy exchanges and correspondents—and that is all. The ADVOCATE expects yet to see some of the most influential of these prints, who now oppose Prohibition might and main, having spied the drift of public opinion in the distance, fall into line among its most zealous supporters.

Prohibition proposes to introduce no new principle into the science of government, but only to apply to the use and sale of intoxicants the principles that are in constant application in every municipal and State government in the Union. We invoke the same principle in government that would lay its hand, without raising the question of the personal rights of the vendor or taste of the consumer, upon a butcher in Galveston who should offer in market meat that would convey the germs of cholera; that would prevent a property holder from building a wooden house within the fire limits; that would suppress a Chinese opium den; that would stop at quarantine a vessel with yellow fever on board. In a word, we invoke in behalf of the body politic the right of self-protection from a curse in comparison with which cholera, and yellow fever, and fire, and flood, are calamities of a mild form. To plead in behalf of the direful outrage of the liquor traffic that is slaying our strong men, ruining our boys, breaking the hearts of our noble women, beggaring childhood, staining the land in blood, and taxing every citizen to support a system of criminal administration that is so corrupted to its very core by the liquor influence as to offer little protection in return to person or property; to plead in behalf of this monstrosity of our civilization the right of the liquor-seller to invest his money as he pleases, and of the consumer to drink what he pleases, regardless of the consequences to their fellow-citizens, is to strike at the foundation of all government. It involves the death of the body politic—the extinction of civilization. What is government for if not to protect the weak against the strong; the virtuous against the vicious? It is the custom in some circles to sneer at Prohibition as the output of a few religious cranks. Nay, in its true aspect, it is only incidentally a religious question. As a question of State policy, it stands side by side with all measures to suppress murder and theft. The well-being of the body politic demands it. It is a tidal wave of public opinion, lifted up by the force of that deeply implanted instinct of self-preservation in the body politic that has given impulse to every great revolution that has marked the progress of mankind. If it is defeated, by being precipitated prematurely as a question of State policy, let not its enemies take comfort. It will only gather strength from defeat, as have all real reformations. In the light of all history, the question is here to stay, and, finally, to triumph.

A TEMPEST IN A TEACUP.

A. W. Dillard, Esq., in an address before the Bar Association of Bexar county, published in the Galveston News of July 10, on "Professional Ethics," goes out of his way to discourse as follows concerning the Christian ministry: "Hardly a year passes that at least a score of preachers are not silenced and unfrocked for lechery, which is as much the work of the devil as the conduct imputed to lawyers. It is also pretty notorious that preachers usually accept calls from churches promising the largest salary, notwithstanding they thunder against covetousness and worldly gear. It is not likely the preacher would refuse to perform the marriage ceremony because one of the contracting parties was a gambler, a thief or a prostitute, and that having united them, he would refuse to accept the customary fee. It is not likely he would refuse contributions to his salary on the ground that they were made by gamblers, horse-racers or prostitutes." He smites with his cimeter right and left at evangelists in general, and at Sam Jones in particular. He fixes upon John Wesley the floating, stale anecdote that has been attributed to a half score of noted preachers for a century or two, that of claiming to convert the drunkard instead of crediting the work to the Lord. All of this in a discourse upon "Professional Ethics." What, the reader is ready to ask, has so stirred up Mr. Dillard's ire? Sam Jones, of course! Here is what he quotes from Sam, and brands it as a calumny upon

lawyers, prefacing it with the axiom, which he so soon forgets, that "wholesale condemnation is rank injustice": "If there is a being on this earth that I despise it is one of those little devil's scavengers who calls himself a lawyer, and whom you can hire for five dollars to do any dirty job the devil wants done. A lawyer that will be hired on the wrong side of a question—and he knows it—compromises every principle of manhood and every principle of honor." Where is there any condemnation in this of lawyers as a class? In not a word or syllable. Surely Sam's critic would not be understood, from his inside view of the profession, to mean that Sam has endeavored the whole line and left not one lawyer standing? If so, we must defend the profession against its defender; for some of the most honorable, most manly, truest, purest specimens of manhood we have ever known were lawyers. We will not do Mr. Dillard the injustice to believe that he would defend the creature described in the first sentence he quotes from Sam. This creature is abroad in the ranks of the profession, we opine, and it would be as uncharitable to condemn the profession on his account as it is to condemn the Christian ministry because creatures equally as vile creep into its ranks. On the second sentence, just as it stands, there might be some honest difference of opinion even among lawyers. Some lawyers we know will not, for reasons of conscience, undertake a cause that they know to be morally wrong. Others will; and if they go no further than their oath binds them to go, to see that the cause of their client is disposed of according to law, they preserve their honor and their morality. If, however, a lawyer gives himself to his client's cause with the determination to win, right or wrong, despite law, facts and justice, he stands in point-blank range of Sam's artillery. He becomes *particeps criminis* with his client, morally, in his crime against society, without the temptation of his principle. Justly or otherwise, the belief is gaining that a sufficient number of lawyers do this to make the administration of justice very uncertain. Hence the uprising not a great while ago in Cincinnati, and the fearfully increasing lynchings that blot our present state of civilization. Really, it seems to us that Mr. D. has taken offense where there is no ground for offense; and that, in his arraignment of evangelists as a class, he has permitted himself to do the very thing that he charges upon Sam Jones. Lawyers who are conscious of their personal integrity need not take offense at the evangelist; those who are not, owe it to themselves, to society and to God to repent and go henceforth with clean hands and hearts into the august presence of Justice.

PERFECTION AND PROGRESS.

It is not so much the amount of our doing that is acceptable to God as the underlying purpose in doing. Perfection is not realized in the sensibilities, but in character. The single eye fixed on Christ floods the whole body with light. No Christian can, without forfeiting his right to be called a Christian, do less than to aim at pleasing Christ in all things; no Christian can do more than this. He who does this according to the light accessible to him has attained to the highest standard of perfection possible to him in his present state of knowledge. As knowledge increases his character will approximate the standard of absolute perfection; that is, it will become more Christlike. Thus we may be both perfect with reference to the possibilities of the present, and at the same time be going on to perfection with reference to the possibilities of the future. Progressiveness is the law of spiritual life first, last and all the time.

A WAYWARD boy, the son of an eminent and pious physician, returned late at night from his evil associations and crept stealthily into his room. Shortly afterward his father, ignorant of his boy's presence, went quietly into the room and wrestled long and earnestly in prayer, in the darkness, for his prodigal son. One week afterwards the father was with the angels, and the boy was on his knees. That midnight agonizing prayer both melted the boy's heart and opened the gates of mercy. The boy grew to be a useful man, and the praises of his father were ever fresh upon his lips. Better, far better, than gold is the heritage of prayer and simple faith in God.

WHERE the responsibility of the preacher ends, that of the hearer begins. The preacher is responsible for the faithful delivery of his message; the hearer for its acceptance. Having done his duty, the preacher is not responsible for results; having failed to do his, the hearer cannot rob the preacher of his reward. It is this that comforts the ambassador of Christ when his overtures of peace are rejected by his Lord's enemies. Verily, he has his reward.

MANY place happiness before them as the direct object of pursuit. It cannot be thus attained unto. Happiness is the hand-maid of Duty—a coy nymph that flies when courted, but returns to wreath flowers around the brows of such as are loyal to her mistress. Happiness must have its proper antecedents. Let these be established, and it is not in the power of the universe to bolt her out of the soul. Duty first, happiness afterward.

A MOTHER looked with suspicion upon the early religious aspirations of her child and discouraged them. Years afterwards she sought her pastor with

tears, saying, "Help me to save my child from ruin." Ah, mother, you lost your golden opportunity.

EDITORIAL NOTES.

BISHOP WILSON and family have gone to Asheville, N. C., to remain for some time.

BISHOP HARGROVE has postponed the time of holding the Pacific Conference from Sept. 30 to Oct. 7.

Dr. A. M. SHIPP, late professor in Vanderbilt University, has removed to Cheraw, South Carolina.

The Methodists of Houston have pitched a gospel tent on Bremond square, and are holding services nightly with good attendance.

The South-Western Methodist says a majority of the preachers in the St. Louis Conference received less than \$1 a day for service last year.

The University of Alabama has honored itself by conferring the degree of Doctor of Divinity upon Rev. Henry Uiquhart, of the Alabama Conference.

At the State Prohibition Convention at Jackson, last week, twenty-one members of the Mississippi Conference and fourteen of the North Mississippi were present.

TRINITY CHURCH, Atlanta, Ga., raised over \$1,800 for foreign missions a few Sundays since. They went beyond their expectations, and intend to make it \$2,000.

A CORRESPONDENT writes: "Push up prohibition. We have local option on our precinct, No. 5, of Chambers county. The main battle was with the County Commissioners."

At the recent commencement of Emory College, Georgia, the degree of Doctor of Divinity was conferred on Rev. John E. Godbey, of Missouri, and on Rev. John W. Rush, of Alabama.

DR. LAFFERTY has retired from the lecture platform for the heated term. In speaking of a late tour he says: "They netted the church something towards five thousand dollars, and the lecturer scant mileage and much perspiration."

The reports of district conferences are important and must be published, if possible, as soon as received. The effort to do this has delayed the publication of much valuable matter. We trust contributors will be patient, as the necessity for this delay will soon end.

The peculiar views of Dr. H. W. Thomas, of Chicago, the Methodist preacher who was expelled from the Rock River Conference on account of heresy, have at last borne their appropriate fruit. He has published a letter endorsing Henry Ward Beecher's evolution vagaries.

The general rains throughout Texas during the last few weeks ensure excellent crops of corn, and although cotton is two or three weeks later than common, the prospect is for an unparalleled yield, unless some future disaster befalls it in the shape of destructive storms or devouring worms.

The last utterance of one of the anti-prohibition journals is that women ought to have a say whether liquor should or should not be sold. Would to God they had a vote in this matter, in which their happiness is so much involved! If they could control the business, the curse of drunkenness would be instantly and forever wiped out.

LIKE Banquo's ghost, Rev. John J. Lafferty "will not down." In another column he "bobs up serenely," announcing that he has now ready for the public "The Singing Sermons and Sayings of Sam to the sinners and saints of Nashville, in print without the authority of Nashville, and without the suppression of a single line since Nineveh repented."

We try to read all that is published in behalf of the liquor traffic, but really this taxes our patience. If there are any solid reasons for continuing the horrible, soul-destroying business we wish some of its apologetists would enlighten us. We are heartily tired of senile and puerile and inane vapourings. What are the solid reasons for continuing this accursed traffic?

The University of California has added to its other departments a wine cellar, wherein are to be stored and tested all the varieties of wines, and a professor is to be paid by public taxes to teach how to make wine and brandy. Whereupon the California Christian Advocate remarks: "State education begins in a wine cellar and tops off with the Kantian and Hegelian philosophy."

DR. MCFERRIN announces that as book agent he has made a contract with Rev. Sam Jones for the publication in book form of his sermons and sayings. The sermons will be mainly those delivered during the progress of the late meeting in the gospel tent at Nashville. Let us hope that it will not be an expurgated edition. The sermons must be true to the letter or the mass of the people will prefer Dr. Lafferty's edition.

SOME of the organs and apologetists of the liquor traffic are moved with profound sympathy for the city of Fort Worth. There is possible danger that the solid yeomanry and industrious mechanics of Tarrant county may vote Prohibition for the county, and that will make Fort Worth a sober place. Possibly the "fetish majority" may indict this great imaginary evil upon the above named city. In that case fear is expressed first, that the saloon men and their patrons may migrate to Dallas, or some

other more bibulous city. Let them depart—the Fort will be better for the exodus; but travelers passing through the Gate City will suffer from desiccation. Let them carry a flask in their companion sufficient to last them through such an arid locality. But seriously, if the citizens of that county choose to banish the grog shop from their midst they have as much right to do so as to break up a den of snakes.

THIS ADVOCATE is for Prohibition first, last and all the time; for a strong pull, a long pull, and a pull altogether with temperance people. Not for organizing a political party on that base, but for compelling party managers to bring out men for public stations who will respect public sentiment and public morals and adopt all reasonable measures for abating the evils of intemperance; this horrendum monstrum; the greatest curse that now afflicts our country.

We cheerfully gave place some time ago to favorable notices of Bro. Price's last work on Baptism. We are glad to be able, at length, to speak of our own knowledge. It is the best and most convenient handbook upon the questions it discusses that we have seen. It should be in the hands of all our Methodist laymen. It can be had from Rev. W. Price, Weatherford, Texas, for fifty cents. Every man who sends for it will not only benefit himself, but will hold up the hands of a veteran gospel preacher.

DR. BUCKLEY, the editor of the New York Christian Advocate, has received a practical illustration of the vanity of human ambition. After his years of toil upon the great paper over which he presides a member of one of the most important churches, in one of the finest cities of the Union, sends a communication to the Advocate addressed to "Mr. J. H. Vincent, Editor." The Doctor consoles himself by recalling an epitaph seen in his last tour:

Here lies our organist, Solomon Grundy. Who'll sing and play no more on Sunday! Sic transit gloria mundi!

The Pall Mall Gazette is stirring up a great excitement in London by its exposure of the vices and secret crimes of the English aristocracy. Mr. Spurgeon and other eminent ministers uphold the course of the Gazette. Others are not wanting who denounce the movement as purely political and guided by men who hate the English government. They claim that the facts which the Gazette professes to have discovered, if laid before the courts, would have produced the desired reformation without the harm which must come from this wholesale publication in detail of degrading vices.

As THE agnostics seem in want of a clearer definition of their belief, we recommend that given by a tribe of West India Islanders, discovered by the naturalist Forbes in his wanderings. These people being asked what happened to them after death, said: "We Ulu men do not know if this is so or not, and we wonder how they know, for we have never heard of anyone who has come back to tell them. We Ulu men do not know whether we go but the breath that goes out of the mouth is lost two arms' length away, and we believe that we mix with the wind and follow it wherever it goes; and our bodies certainly rot away."

THE Globe-Democrat, St. Louis, says: The example of the Mississippi Prohibitionists is one which the people of that faith might profitably imitate everywhere. They declare explicitly that they propose to keep the movement out of ordinary politics, and to appeal to men of all parties for support on general considerations of public welfare and moral propriety and progress. A spirit of this kind is sure to command respect and sympathy; and triumphs thus won are practical and permanent. On the other hand, when temperance is made a mere political hobby, discord and resentment are engendered, and the inevitable result is to damage and retard a cause which in the nature of things all good citizens would like to see succeed.

LEAVING the railroad at Weatherford, and traveling by stage sixty miles Northwest, you come into Young county, and to a little valley of six thousand acres, thirteen hundred feet above the level of the sea, nestling between a ridge of broken hills on this side, and the sharp declivity of the tableland just beyond Salt creek on the other. About eleven years ago Rev. J. C. Graham, for want of a better temple, stood under an oak tree, in this valley, and preached to fifteen or twenty men armed to the teeth. We looked upon this valley for the first time Saturday before last, and found it thickly settled, and in the center of it the busy town of Graham, the county seat, with nearly a thousand inhabitants, a stone court house costing nearly forty thousand dollars, three or four churches, and good schools. We were too late to attend the sittings of the Weatherford district conference which had been in session since Thursday before, but in time to be at the evening service and hear a good sermon from Bro. Price, of Weatherford. On Sunday morning the newly erected church building, a substantial brick structure, completely finished, furnished and paid for, with seats for perhaps four hundred, was dedicated. Rev. R. M. Shelton, the pastor, was born and reared in North Texas, educated at Vanderbilt University, and sent by Bishop McTyeire last year to this his first appointment. He is succeeding and his people love him for his work's sake. Of the district conference we heard good reports. The attendance was good and the re-

ports encouraging. The district, from all accounts, is in every way prosperous—and what a district! Beginning at the city of Weatherford and stretching westward, without a boundary, including in its territory rich and populous towns, and vast plains with only an occasional settler; numbering among its preachers men pale-faced from the close study and hard work of city pastorates, and men bronzed by the sun of the far western prairies, where their circuits and missions lie. It is no holiday work to preside over such a district, but from all accounts Rev. C. H. Ellis is fully equal to the task. We left Bro. Shelton on Tuesday in the midst of a revival, from which we hope to hear cheering accounts. Bro. W. Price will, at the request of the conference, prepare its proceedings for publication.

THE PRESS.

Among our Exchanges. The papers this week are full of revival news. Hundreds and thousands are coming to Christ. Evangelists are going to and fro throughout the land like the old prophets, and doing the prophets' work. Better still: Earnest and hard-worked pastors, who never saw a modern evangelist, are finding the secret of success, and come rejoicing, bringing their sheaves with them. May God bless and continue the good work.

The Nashville Advocate believes in the old Methodist altar exercises, which God is just now so signally blessing. It says: When the mourner's bench is sneered at by a milk-and-water Protestant who shows signs of going to the consession, and other trumpery of that sort, nobody will be alarmed.

The Advocate is concerned for the support of the ministry. It longs for the time when annual conferences will present financial reports in which the word "deficit" will not be found. It asks: Will this generation die without that sight? Will it gladden the eyes of any future generation of Methodists?

We are hopeful in this matter. The steady advance made during the last forty years furnishes ground for the hope that this happy consummation will be reached in no far-distant day. Some of the annual conferences show fewer reports of deficiencies every year, and have reached a minimum of deficit. The expectation that the day of clean balance-sheets is nigh. When that day comes, the joy of the church will be mingled with surprise that it was so long coming.

The Arkansas Methodist begins a paragraph by quoting the petition, "Thy kingdom come," and says: How many thousands of stinging Methodists pray that petition every day, and never get on to do anything to make it come. They are hypocrites.

The Methodist claims to be able to discern not only "hypocrites," but "genuine converts." It believes that only the latter should be counted in summing up revival results, and gives the following rules for the guidance of those who conduct such meetings: Let us seek and work for real converts and not for mere numbers. Let us not really accomplish nothing. Let converts report themselves, and let the church records be the lawful rolls, as we do in numbering an army. Count none who do not report for duty, and who are not converted sufficiently to seek for the home of Christ, and who are not ready to work for him, and to enroll as soldiers under him as their captain. It would be a good idea at the present time to have a record book, and request all who are genuinely converted to write their names and to keep another for penitents.

The same paper says: Our people are waking up all over the land, and the day of doom has come to the whisky makers and sellers. This awful curse can be and it will be driven from our land. Politicians may rage and sinners may curse, but the people say whisky shall go.

On this question the Wesleyan Advocate says: The liquor business is now in the front of the battle, and to the joy of the whole earth it is said—shows signs of weakness and panic. Let the church separate itself from it.

Some of our exchanges are asking "What is the church doing for the poor?" The Southwestern Methodist says: It is all right to keep ringing the charges on the relation of the church to the poor, but we insist that the question is also "What are the poor doing for the church?"

And adds: Not one-half the members of the Methodist Church, South, in St. Louis, contribute anything to the support of the ministry, unless it be a chance sick l. dropped, now and then, into the basket. Their names do not appear on any contributing list. There are a few wealthy men, and they give liberally, else we know not what the poor would do.

We know individuals who give, each, more than would sustain the entire expenses and contributions of the churches to which they belong. Their wealth flows out in many beneficent channels, and ministers to thousands of the poor.

We are told that the Catholic Church does not forget the poor. No, they do not forget them. They support priests, and build schools and cathedrals, from the contributions of people who are much poorer than the thousands and thousands whom the Protestant church carries from year to year gratis, who sit in beautiful churches, or in cathedrals, and hear fine sermons, and tell good experiences in love-feasts and prayer-meetings, and pay nothing.

The St. Louis Advocate gives the following as John Wesley's description of a sanctified state. A will steadily and uniformly devoted to God is essential to a state of sanctification; and a uniformity of joy, or peace, or happy communion with God. These may rise and fall in various degrees; may, and may be affected either by the body, or by diabolical agency, in a manner which all our wisdom can neither understand nor prevent.

In an able article on "A Neglected Principle," the same paper says: Great reputation, great talents, splendid natural gifts are neither the measure nor the conditions of doing good, that these do often become a hindrance and a snare in many if not in every case. The agent may become so reputable and attract so much honor to himself that God cannot use him without transferring His glory to another, and thus by sustaining himself and debating principles which are requisite to save men.

The New Orleans Advocate believes that the sentiment of the church is against the change of name: So far as we are able to ascertain the mind of the church the name of our branch of Methodism will not be changed. We have no idea that any appreciable number of the annual conferences will favor the proposition. Unless we are greatly mistaken, a majority are opposed to it, and many of those who approve of another title will reject the one proposed. If some latitude could have been given—more than one name offered for selection—the result would doubtless be somewhat different. The arguments in favor of a change of name made twenty years ago have quite lost their force—they are practically obsolete. Then, possibly, the name should have been adopted. But the past two decades of our history—years memorable because of

ROUNDS. July 18, 19... July 18, 20... July 18, 21... July 18, 22... July 18, 23... July 18, 24... July 18, 25... July 18, 26... July 18, 27... July 18, 28... July 18, 29... July 18, 30... July 18, 31... Aug 1, 1... Aug 1, 2... Aug 1, 3... Aug 1, 4... Aug 1, 5... Aug 1, 6... Aug 1, 7... Aug 1, 8... Aug 1, 9... Aug 1, 10... Aug 1, 11... Aug 1, 12... Aug 1, 13... Aug 1, 14... Aug 1, 15... Aug 1, 16... Aug 1, 17... Aug 1, 18... Aug 1, 19... Aug 1, 20... Aug 1, 21... Aug 1, 22... Aug 1, 23... Aug 1, 24... Aug 1, 25... Aug 1, 26... Aug 1, 27... Aug 1, 28... Aug 1, 29... Aug 1, 30... Aug 1, 31... Aug 2, 1... Aug 2, 2... Aug 2, 3... Aug 2, 4... Aug 2, 5... Aug 2, 6... Aug 2, 7... Aug 2, 8... Aug 2, 9... Aug 2, 10... Aug 2, 11... Aug 2, 12... Aug 2, 13... Aug 2, 14... Aug 2, 15... Aug 2, 16... Aug 2, 17... Aug 2, 18... Aug 2, 19... Aug 2, 20... Aug 2, 21... Aug 2, 22... Aug 2, 23... Aug 2, 24... Aug 2, 25... Aug 2, 26... Aug 2, 27... Aug 2, 28... Aug 2, 29... Aug 2, 30... Aug 2, 31... 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ALL DISEASES OF THE KIDNEYS, LIVER, BLADDER AND URINARY ORGANS. CURED BY HUNT'S KIDNEY & LIVER REMEDY.

HUMILIATING ERUPTIONS, ITCHING AND BURNING TORTURES.

Indigestion Cured.

Just Beats Them All! A positive EXTERMINATOR for Red and Cutting Ants and Prairie Dogs can be found in the "RED ANT EXTERMINATOR."

GLENN'S SULPHUR SOAP.

ITS STOPPED FREE.

DEVOTIONAL.

BLEST HOUR OF PRAYER! unmarked in fleeting time.

By any period like the day or year; God sets no star, nor tide, nor outward sign to wait and watch for, ere we venture near to ask for pardon at his gracious ear.

Our Thoughts of Heaven. Our conceptions of heaven are molded largely from present experience, so that by observing the colors in which we severally paint the life to come, we can argue down with ease and surety to what are our most deeply and sacredly cherished desires here and now.

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going to die; they are all waiting for me, holding out their hands for me to come. "Who, Rushie?" "Mamma and papa and the rest. Who are the rest?" "My little brother and sister." "And May, Rush—do you see her?" "Yes; all of them, sister. I wish you could see the beautiful flowers. O mamma, they are so lovely, and they say the flowers are all over heaven; that way! I do wish I could tell you how pretty they are; they say I would be sick three months. You are not afraid to die, are you, Rushie?" "And seeming astonished at the question, he said: "Why, no, sister. You know there was a preacher's wife that was willing to die, it was easy to go just across the river." "Then I had a gesture with his hands, which meant "Just across the river," and told his sister it was just the same as to die. "You are not afraid to die, are you, Rushie?" "And seeming astonished at the question, he said: "Why, no, sister. You know there was a preacher's wife that was willing to die, it was easy to go just across the river." "Then I had a gesture with his hands, which meant "Just across the river," and told his sister it was just the same as to die. "You are not afraid to die, are you, Rushie?" "And seeming astonished at the question, he said: "Why, no, sister. You know there was a preacher's wife that was willing to die, it was easy to go just across the river." "Then I had a gesture with his hands, which meant "Just across the river," and told his sister it was just the same as to die. "You are not afraid to die, are you, Rushie?"

COPELAND.—Sister Indiana Copeland, wife of J. C. Copeland, and daughter of Daniel Murry, of Mississippi, was born in Franklin Parish, La., Jan. 31, 1845. She joined the M. E. Church, South, in 1864, and was married to J. C. Copeland, in 1865, in Ellis county, Texas, and moved to Earth county in the fall of 1866. She has a husband and five children, but her loss, but they sorrow not as those who have no hope, for sister Copeland was a good loving obedient and gentle in disposition; hence, all who knew her loved her, and heaven during her last illness, but seemed to have no regret, as that was to leave her husband and little children.

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