

Texas Christian Advocate.

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THE "NEWS" AND THE SUNDAY LAW.

The Galveston News of July 22d pronounced squarely against the enforcement of the Sunday law. It opens as follows: The amount of social impiety and damage to the influence of the Christian sects that is being caused by Sunday laws, and their spasmodic and partial enforcement, is probably incalculable.

This assumption that the Sunday law was enacted alone in the interest of "the Christian sects" reveals an ignorance of the question unworthy a sheet so pretentious as the Galveston News. The chief design of the Sunday law is to secure to the laborer that rest which weary nature demands, and to protect the working classes against the oppression of powerful monopolies. If the News desires to read a lesson on this question, it may find one in the demand now being made by the telegraphic operators, who claim that they shall be allowed to rest one day in seven. So just is this demand that it has met a favorable response in all sections except where wealthy monopolies have crushed down the complaints of the laborer, or where the liquor traffic has debauched the moral sentiment of the people. That legislation can force men into the church is a stupidity which exists only in the minds of those who are eager to find a reproach against the Christian religion. It is not because Christian people seek to force their religion on others that leads them to insist that one day of rest should be guaranteed to all, but to secure for themselves, and all others who desire it, a day when they can worship God without disturbance. It is not because they indulge the absurd notion that men can be legislated into moral and religious lives, but because they seek to preserve society from those demoralizing influences which lead the young astray, and confirm the old in habits of dissipation. It is not strange that Christian people should favor the Sunday law, for it is well known that Sunday desecration ever tends to debauchery and vice. Nor is it strange that they should be willing to guarantee to the laborer a day of rest, for Christianity has ever been on the side of the oppressed. Before the war the Southern people secured their slaves a day of rest, and the man who denied them this right was outlawed by public opinion. Without the Sunday law the employer would have no protection against the exactions of the employer. For the weary laborer the Galveston News has no plea to offer. It champions the interests of the saloons, though five-sixths of the crime that disgraces the land flows out of their portals; but the clerks and book-keepers who, without the Sunday law, can be forced to work seven days in the week, find no representative of their rights in its editorial columns. It echoes the clamor of the saloon men that their personal rights are invaded because they are not permitted to debauch the morals of the people on Sunday; but it has no voice for the thousands of telegraph and railroad employes, or for the multitudes of laboring men, on the wharves and lighters of our seaport towns, who are driven every Sunday like galley-slaves to their tasks. The News knows full well that this law was enacted in the interest of the laborer; yet it coolly ignores their rights while it echoes the slang of the saloons, and seeks to array against the Sunday law the prejudices of the non-religious people, by this unwarrantable assumption that the law was designed to force the religion of the sects down unwilling throats. The demand of the telegraph operators for a day of rest gives voice to the just claim of employes in every branch of business for relief from the burdens of unceasing toil. That demand will be heard! The people are slowly but surely waking up to the fact that the Sabbath--the day of rest--was "made for man"; that it has been their birthright since the dawn of creation, and this right, so universal and sacred, they will not surrender in order that the saloons may be run on Sunday, and that men who have created in themselves an unnatural thirst for liquor may quench it at every corner of our streets.

Again the News says: It is also in many cases tolerably plain that when attempts are made to enforce such laws, such attempts are not directed equally against all classes of violators of the Sunday law. Again: It is not surprising that when saloon keepers, for example, are specially named and punished under these Sunday laws, they in and try to make the case clear to the public by exhibiting the application of the law. If the saloon men are proceeded against, it is because they invariably bid defiance to laws which they consider adverse to their traffic. In Jefferson City, and in St. Louis, as in Galveston, the saloon men are resisting the enforcement of this law. All other lines of business accept it without protest. Merchants, and mechanics, and day laborers, welcome a day of rest from the calls of trade and labor. The merchant's clerk and the journeyman feel a sense of relief when Sunday morning comes, and they are not compelled to spend its hours in unremitting toil. We heard a man remark on the street car, as we were returning home, a recent Saturday evening: "I am thankful that Sunday is coming, for I will have a day of rest." "No Sunday for me," said another. "I must be in my place to-morrow, or lose my situation." "No rest for me," said another. "I work every day in the week alike." The tone of bitterness in the voices of these men was a plea for a day of rest that should find a response in the hearts of all right-thinking men. This is the sentiment of the vast proportion of working men in the land. They would welcome a day of rest, and they would have it were it not that the

saloon men will not allow the law to be enforced. They care no more for the toil of the laborer who comes to their counters than they do for the misery of his wife and children who are impoverished by his drunkenness. They will ever refuse to obey its mandates while careless or corrupt officials refuse to enforce its penalties. Then, one by one, men of other lines of business follow their example, and open their doors; and very soon the clerk must be at the counter or desk, and the laborer take up his Sunday toil. Then comes a grand jury which respects the juror's oath, and enforces the law; and then the saloon men, because, like other citizens, they are simply required to respect the laws of the State, set up a howl about the invasion of their personal liberties. And then the Galveston News and other papers, silent respecting the rights of the laborer, promptly echo the howl of the saloons. We may count on one thing: the saloon men will resist the Sunday law so long as Sunday is the best day in the week for their trade. Laboring men and other employes usually draw their pay on Saturday, and, with their pockets full of money, they can pour a steady stream into the money-drawers of the saloons from Saturday night till Monday morning. "Were it not for the saloons," said the wife of a hard-working laborer to a citizen of Galveston, the other day, "we could get along; but he cannot pass a saloon with money in his pocket. Often I do not see him from Saturday until Monday morning, and then he comes home full of liquor and with empty pockets, when I and the children have not a cent for bread and meat." Has the News any sympathy for homes impoverished to enrich the saloons? It pleads for Sabbath-breaking monopolies, and is the willing champion for the liquor men; but it has no voice for the working-men--no plea for the home made miserable every Sunday by the influence of the open saloons. It is high time for the people of Texas to decide the question whether or not the saloons are superior to law. When bar-keepers show that they are law-abiding citizens, then grand juries and judges can deal with them as with other men; but so long as they place themselves in the attitude of law-breakers, good citizens will demand that the laws shall be enforced against their misdoings. Again says the News: As the committee for a national official church, as all its governments and general bodies based upon the idea that all men are free and equal in respect to religious views, they seem to be in a measure ignorant of the fact that the American population will not endure the application of such laws, and there will be an end of the project.

That is all that Christian people ask. They claim that their religious services should be undisturbed by drunken men who make the thoroughfares of towns and cities dangerous to their families as they go to church. They demand that the consciences of Christian men shall be protected against the aggressions of those who would compel them to work on Sunday in violation of their convictions. There is nothing in the law that interferes with a man's religious liberty. It does not force him into any act of worship. It protects the laborer, but it does not force the opinions of Christian people on those of any other faith. Men can go to church or the synagogue, or hear a lecture from the most pronounced infidel in the nation if they will. It simply secures to all their religious freedom, while it throws the axe of its protection around the men of toil. The News says again: The Galveston saloon keepers who have been indicted are understood to feel so much about the matter to think of farming themselves out, and to consider for a moment the enforcement of the law; at least they have been talking over their wives and children, and their friends, and they seem to be in a measure ignorant of the fact that the American population will not endure the application of such laws, and there will be an end of the project.

It is getting to be very well understood that the saloons in their resistance to law have nearly the solid support of the Germans. The readers of the Advocate will remember the demands made by German legislators, that this law should be abrogated because it did not suit the tastes and customs of their people. The German press has always stood by the Galveston News in its opposition to the Sunday law, the temperance reform and other issues that deeply interest the large proportion of the moral and law-abiding citizens of the State. Their position is well understood. As to the experiment suggested, no good citizen will object. They will accept the aid of the saloons to enforce the law, no matter what motive prompts their action. After it has been enforced they will demand a decision. It must be a decision, not of the proprietors of the saloons alone, but also of their employes; not alone of the thirty parties of the bar-room, but of the sober citizenship of the city; not alone of the rich monopolies, which drive men to work on Sunday, but also the weary laborers who plead for a day of rest; not of the husband and father who has formed a thirst for liquor he cannot control, but from the wife and mother after her husband for a month has carried home on Saturday night the hard earned wages of the week. Let all classes have a voice in this question. Let labor speak as well as capital. Let the wife and children be heard as well as the thirsty crowd around the portals of the saloon. By all means let the experiment be tried, and let Americans as well as Germans give their verdict. The News quotes approvingly the following brilliant suggestion of the German Post: The German Post, representing an extreme agitation and indignation, says so far as to suggest to the 5 bars, butchers, feed-stalls and saloons that they should show their sympathy for the persecuted saloon-men by firmly refusing to supply the necessaries in which they deal for two or three Sundays, so as to

give the unco'ld class of the population a taste of the bitter medicine prescribed for others. We very much doubt whether the zeal of the butchers, the bakers, the milkmen and ice dealers in behalf of the saloons is so strong as to induce them to comply with these requests. If the News and the German Post will go to the trouble of informing themselves, they will find that in every line of business, except that of the saloons, a large majority of both proprietors and employes would prefer working six days and resting on the seventh, to being driven like slaves to their tasks three hundred and sixty-five days in the year. Up to this time no other line of business, except that of the saloons, has united in the demand that the Sunday law should be abrogated, and no other class of citizens, except the patrons of the saloons, wish the law to be broken down. The question now before the city of Galveston is this: Shall the saloons rule the city? A NEW CATECHISM. Question. What is divine worship? Answer. It is the religious service due to God. Ques. Who first worshipped him? Ans. Adam and Eve. Ques. Did Adam and Eve worship him before they sinned? Ans. They did. Not to worship him is sinful. Ques. What promise was given them after they had sinned? Ans. The promise of a Savior.--Gen., iii:15. Ques. Were Cain and Abel faithful and acceptable worshippers of God? Ans. Abel was, but Cain was not. "And in process of time it came to pass that Cain brought of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect."--Gen., iv:3-5. Ques. Why was the sacrifice of Abel more acceptable than the offering of Cain; and what did he obtain by it? Ans. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."--Heb., xii:17. Ques. Who was Enos? Ans. He was the son of Seth, who was the son of Adam. Ques. What transpired soon after his birth? Ans. "Then began men to call upon the name of the Lord."--Gen., iv:26. Ques. What is meant by this? Ans. As man had previously served God in an acceptable manner, it may denote a more public and formal worship. Ques. What is the record of Enos's piety and his rewards? Ans. "And Enos walked with God, and he was not, for God took him."--Gen., v:24. Ques. Where there prophets among the antediluvians? Ans. There were. "And Enosch also, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousand of his saints."--Jude, xiv. Ques. Was Noah a righteous man? Ans. He was. "And the Lord said unto Noah, come thou and all thy house into the ark, for thee have I seen righteous before me in this generation."--Gen., viii:1. Ques. Was Noah a preacher of righteousness? Ans. He was. "2 Pet., ii:5. Ques. When Noah came forth out of the ark what did he do? Ans. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."--Gen., viii:20. Ques. Are any of the antediluvians mentioned in the New Testament as having died in faith, and as having, through the righteousness of faith, secured a home in heaven? Ans. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh." By faith Enoch was translated that he should not see death, and was not found, because God had translated him before his translation he had this testimony, that he pleased God. . . . By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith."--Heb., xi:7. Ques. Is there any direct and explicit mention of the existence of the church of God before the flood? Ans. There is not. Ques. Is there any direct and explicit mention of parental control before the flood? Ans. There is not. Ques. Can we safely conclude from the silence of the Scriptures in respect to parental control and civil government, before the flood, that no such things had been established by divine authority? Ans. By no means. They are indispensable, and although we may not be able to find any direct or explicit mention of either before the flood, yet we are sure that God established both, as soon as was necessary. Ques. Can the same be affirmed of the church? Ans. We think so.

Ques. Is there then sufficient proof that the church of God had an existence before the flood? Ans. The proof is satisfactory to those who have proper views of the utility of the church. Ques. Does the existence of the church before the flood imply that it, the church, was then exactly as it now is? Ans. By no means. The church has been somewhat different under different dispensations. Ques. Can you illustrate this? Ans. Yes. Texas was once an independent Republic. Aftward was one of the "United States of North America," as she now is, and was also one of the Confederate States of America. She has had several different constitutions, but she has been Texas all the while. . . . SPIRIT OF THE SOUTHERN METHODIST PRESS. Graceful Retirement. Reference is made to Gen. Sherman's graceful retirement to private life. Officers of the army are superannuated according to the almanac. He has reached the age when the law says he must become as other men, though vigorous and active. In a speech recently made to the cohorts at West Point, he referred to his retirement from the generalship of the army in well chosen words and without any evident spirit of censoriousness or regret. It is a fact worthy of commendatory mention. At the eventful it is not always light to the spirits and purposes of men. They grow sensitive and censorious with years. The enforced superannuation of falling strength is resented, and its very suggestion becomes an offense. With the Christian this ought not to be. Like the palm tree he should bear the heaviest load of his employment with joy and pride should be to encourage the younger and more active in the ranks. It necessarily gives pain to feel that our active industry is over, but there is corresponding gladness that "other and maybe abler hands are bearing the burden to greater triumph. . . . Study Your Congregations. A minister should study his congregation as well as his books, the signs of the times as well as the articles of his creed. He should show his skill in the right adaptation of text and sermon to the nature and spiritual necessities of his hearers so far as the capacity of his mind allows. We need a young preacher, not wanting in gifts of a certain kind, but greatly wanting in this common sense, preaching to a congregation composed entirely of unmarried persons from the text "And he that is joined unto his wife shall be one flesh, etc." There is a want of fitness here in two respects; firstly he knows nothing about the training of children; secondly his hearers had no children to train. On the other hand, he is ignorant of the text which he is to preach, for his recent college sermons. To the students at Calcutta he preached "Go, go work to-day in my vineyard," most eloquently depicting the church as a sphere of labor, in which they would find the flowers and fruits of the Spirit. He exhorted the students to the cultivation and practice of all many qualities. Preachers need the wisdom of the serpent, the innocency of the dove, the disposition to patient toil of the ox, and the fearless courage of the lion. . . . Influence. Personal influence is contagious. Enthusiasm in the preacher kindles it in his congregation. Out from the preacher, it goes catching, kindling, glowing, till the whole congregation blazes in a flame. On the other hand, when the preacher is a gloom of sadness, his congregation becomes a leprosy. Winter in the pulpit will produce winter in the pew. When a summer sun shines in the pulpit, there will be green summer in the pews, whose fields will be filled with the flowers and fruits of the Spirit. Let your influence lead in the right direction. Let it so shine that others may be led to glorify God. The Christian is called a light--not lightning that flashes only occasionally. He must be good in his life, and shed a good influence. The sun never ceases to illuminate the stars and warm the earth into beauty, if he did not have light and heat in himself. Have the light of purity, love and intelligence in your soul, then it will shine out on others. When the lamp is in a globe of silver, the light will shine out warmly, and beautifully through the doors and windows of the outer man. You inhabit a house well light transparent, and what you are within will shine out to be seen by others. If then the inner fountain be good, so will be the stream of influence. . . . Signs of Good. (From the Nashville Advocate.) It is a good sign that so many thoughtful and prayerful persons among us are just now emphasizing the undisturbed but too often forgotten truth, that the real efficiency of the church as a sanctifying agency is measured by its spirituality. Through all the ranks of our membership this truth seems to be impressed upon the minds of our people with extraordinary force. This key-note, struck by our Saviour in the Sermon on the Mount, is the earnest of a new era in the history of the church, one that shows that the great body of our people have not lost their grasp on this fundamental truth in relation to the church's work of evangelizing the world. Another encouraging indication is found in the fact that so many earnest ministers and laymen are probing and cauterizing the diseased parts and fungus growths that weaken and deform the church, the body of Christ. It matters not that there are differences of opinion as to what are the chief causes of this condition, and that the blame is variously distributed; the inquiry into the causes is earnest and searching, and hence we may infer that conviction on the subject is deep and genuine, and hope that the result will be a thorough reformation. Some of the articles furnished by our brethren, and published in these columns, have cut to the heart of the evils that disturb and damage the church, and the good effects are already realized in many places. . . . Together. (From the Richmond Advocate.) One would think that the being "sanded up together and made to sit side by side in heavenly places in Christ Jesus" would so fill our hearts with gratitude to God for "the exceeding riches of his grace," that it would instantly and utterly exclude all sense of proud individuality. Instead of exclusiveness, or of even a taint of superior-

ity, one would conclude that generosity of feeling would go forth in sympathy with others, like the instinct of flowers to sweeten the air. Yet we know, alas! that our happiness is too often selfish, and particularly those forms of happiness which God meant to be diffusive and general. In nothing is the enmity of the heart to God more despotically than in the disposition to monopolize certain pleasures; and Christians who have a profound self-knowledge are perfectly aware of this besetting weakness. St. Paul speaks at the root of this evil by asserting that we are saved by grace through faith, the faith itself a gift from God, and, therefore, the infinite emphasis on the "together." What are you as Jews and Gentiles? What are you as Baptists, Presbyterians, Episcopalians, Methodists? Only what you are "together with Christ." Believe this, and neither your articles of faith nor your social church preferences will do you any harm. On the contrary, they will do you good. Believe otherwise, and it is quite certain that you will be enough of a Pharisee to thank God you "are not as other men are," and this hurts your church creed as much as your non-church Christianity. . . . "Go Ye Therefore." (From the Advocate of Missions.) God is always in advance of his people. He prepares the way before them. When the Spirit of God moves to evangelize, his providence has already marked his path and made ready the requisite means and appliances. This is simply conceding to the Head of the church the wisdom which is indispensable to the conduct of great undertakings in human or divine life. Any far-reaching movement projected by a religious man presupposes foresight of the conditions needed for success and provision made for each stage in the progress of the enterprise. If the competency of the projectors and the sufficiency of their means be not in question, the agency employed for the purpose is only to obey their instructions and carry forward their work. So, when the Spirit of God stirs the heart of the church and bids it go, it is sheer presumption to hesitate and question the wisdom of the movement, or the sufficiency of the resources. All power is given unto me in heaven and in earth, go ye, therefore, is the warrant for the undertaking and the pledge of the supply. . . . CURRENT THOUGHT. Family Religion. (By Rev. G. W. Horn, of Rowlett, Mo., in the Wesleyan Messenger.) Nothing to my mind evinces more clearly the sincerity and godly zeal of my dear friends than these discussions to the family life. What is religion if it does not embrace the household, the wife and children, the father and mother, the brother and sister, the uncle and aunt, the neighbor and the stranger? The faith and worship that strips at the door of the room is defective, to say the least. Let it go as far as the kitchen, anyhow, if it can get to the next door neighbor! The spectacle of a godly father holding religious service in the midst of his household family is a beautiful sight. Sermons might pause to gaze upon that when the widow, a retiring and modest woman, takes up the duty fallen from the palsied hand of a sainted husband, leading her infirm household in the worship of the blessed Christ, it is a scene to invest the very angels of heaven. O how eloquent and touching is woman's voice! The tones will never die in the ears of servants, sons and daughters. She hath done what she could, and her reward will be sure. . . . Chinese Customs. (By Rev. J. W. Lupton, of Shanghai, China, in the X. M. Advocate.) In America, ladies always have the preference; in China the gentlemen have the preference. With us the women are educated and honored; in China they are degraded and kept out of sight. The women in China have their feet bound, but not their minds. The width of their dresses are least at the ankle and largest at the waist. Their breastpins are always worn on their foreheads. The lady goes to the home of her betrothed to be married. The Chinese always have feasting and music at their funerals. They prefer to eat green fruit to ripe. They can not bear the taste of milk, butter or cheese, but are very fond of castor oil, snails, and almost all creeping things. There is scarcely anything to be found that they do not eat. They shave almost all their eyebrows, while the hair on the back of their heads is allowed to grow down to their feet. Many chickens are hatched by steam. They make their beds with eyes, and think they must have them in order to navigate rivers and canals. The character for "happiness" is always written on the outside of the door of the house, and not on the inside. In building a house the roof is put on before the lower part is finished. They begin at the top and go downward. The farmer's plow has but one handle, and the carpenter's saw cuts two ways--different at each end. A man, in leaving a house, always backs himself out; and when they invite you to take a meal, they do not always mean for you to accept. When invited to a feast, they always wait to be invited the second time. They make you a present, and expect you to return them something much more valuable. . . . The Itinerant College. (By Dr. J. W. Harmon, of Waynesboro, Miss., in the X. M. Advocate.) Doubtless, the best institution in the world, in which to bestow a liberal education on human nature, is the Itinerant College, inaugurated by England's great Oxford scholar, Rev. John Wesley, D. D., LL. D., which has graduated more men, who were better judges of human nature, and who could adapt themselves with more ease and effect to all classes of society, than any other institution in existence. Some of the greatest characters, and the most learned, that ever adorned society, graced the pulpit, or declaimed in the most elevated positions, came up from humble origin, graduating with the highest honors under the severe application and discipline of the Itinerant College. An institution that called them, through necessity, to mingle with the rich and fashionable, with the poor and unlettered, with the civilized and the savage; and yet, in this wonderful school, so diverse in its associations, teaching society at all points, its graduates have risen to the most elevated positions, positions demanding nature's scholarship and learning of the highest order; and standing there, as peers among the greatest minds in all the land, and yet, perfectly at ease among the most humble in society. We are disposed, therefore, to believe that no man can be a good judge of human nature, but the truly enlightened and religious man; for a man must know himself before he is fully prepared to know others. Who, but a man like that noble

Roman, once the president of the Itinerant College in these United States, Joshua Soule, D. D., LL. D., could say: "I have slept in beds thus furnished with silks and satins, I have dined with the English nobility, when the tables groined with the luxuries of almost every clime; and then again, I have dined with the frontier settler in his unknown log cabin, and with the wild Indian in his wigwam, I have slept out on the open prairie, with a rock for my pillow, the starry heavens for my covering, and the wolves howling a requiem in the surrounding darkness; and I declare to you, I would not turn my hand over for the difference so far as duty to God and my happiness were concerned. . . . Our Church Literature. (By Rev. J. H. Ames of Gateville, N. C., in the Richmond Advocate.) The lack of church literature amongst our people is absolutely amazing. I make this statement deliberately, and mean every word of it. In this destitution is not confined to the illiterate and poor, but extends to the intelligent, the well-to-do, and the wealthy. In some of the older Methodist families, or their descendants, you will find some of the books that constituted a pretty good library some years ago; and there you will generally find more intelligent, consistent piety; more pronounced Methodist views. From all I can learn, our people a generation or two ago, though not so well informed generally, were better instructed in the doctrines, principles and polity of their church than their descendants. Then the works of Watson, Wesley, Clark, Benson, Fletcher, and others were read, marked, and inwardly digested; and, as a consequence, they were ready at any time to give a reason of the hope that was in them. They carried in their minds a rich fund of information, which they could utilize in defending or advocating the doctrine of their church. As a rule, the best indoctrinated laymen I meet now are of the older class, who are passing away. This indifference amongst our people now may arise from the impression that Methodism has fought and won; that she is no longer to be prosed; that there is no necessity to be specially prepared to defend her theology and institutions. Let me say right here, there is every sign that she will have to fight over her old battles, or lose much she has already gained. Socialism, Arrianism, Paganism, Ritualism, Catholicism, and, especially, Antinomianism, though called by modern names, are the same old enemies of the truth. They must be met firmly, opposed by a pure gospel, or it does not require a prophet to predict the result. There is no more institutions, dangerous form of error than Antinomianism, it is corrupting, in many places, the teachings of the pulpit, and, worse still, amongst the people relaxing a sense of obligation to moral law. Our people should inform themselves and be prepared to meet and refute these errors; and this can be done only by spreading a sound religious literature. . . . A Search preacher, who disclaiming against the use of artificial helps in public worship, such as hymns and songs other than those written by King David; and instrumental music, such as a church organ, when a friend brought him to a halt by asking him if he was not violating his own rule in using artificial teeth in helping him preach and pray. When people are in good earnest in their efforts to worship God, their service will be acceptable though rendered in forms different from those suited to the taste of the Scotch preacher or their neighbor in the next pew. All men do not look alike, nor sing alike, and yet their worship may be equally acceptable to Him who judges by the heart and not by outward appearances. . . . A MEMBER of the church asked if there was any real good accomplished by the mission work. "Do you consider the conversion of a soul from darkness and sin to Christ a good work?" "Of course I do." "Well, sir, during the last twelve months there have been more Chinese converted in the city of Shanghai than in the city of --, where you live." "Are you sure of that?" he asked. "Yes, sir. How long since you heard of a conversion in this city?" "Not one for many months." "Then Shanghai is a better field than our town; and the soul of a heathen Chinese is worth as much in the sight of God as the soul of an Anglo-Saxon." . . . It is estimated that in New York 200,000 children are growing up in ignorance and vice. They are coming on to swell the army of tramps, sneak thieves, burglars and lost women that now fill the land with vice and crime. Nearly every other city in the land contains a like proportion of these children of poverty and vice. No human legislation nor vigilant police can preserve society against these fearful elements training for war against law and civilization. The moral and conservative forces of the gospel alone can arrest or restrain these agencies that threaten to force us back into lawless barbarism or render a strong government a necessity. The need of the nation is the gospel of Christ. . . . Many presiding elders are on their fourth round. Are the stewards up with their collections? From the hints we catch in our postal correspondence many charges are behind with their preachers. Is this right? Would the stewards be satisfied if their just claims were treated after this fashion? Let this year be a bright one for all the preachers' homes in Texas. They can make the light if every steward is faithful to his trust. . . . The Bryant and Stratton Business College, St. Louis, Mo. This old and successful institution fits young men for real life by qualifying them for business and as telegraph operators. For circular address W. M. CARPENTER, Pres't. "Children," said a Boston school examiner, after hearing some essays read, "Children, you should never use a proposition to end a sentence with." "Isn't 'with' a proposition?" asked the girl whose composition gave rise to the correction. The school examiner withdrew. --Detroit Free Press. . . . This demand for Union Oil increased 600 per cent. during the year 1881.

