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FROM CHATTANOOGA, TENNESSEE.

"Sam Jones"—A Challenge and what became of it—The M. E. Church Retreats from Atlanta—An Unfraternal Bishop—A Pastor who Needs Conversion.

In your issue of May 30 I read with much interest the article written by Dr. Price, of Nashville, on the great meeting conducted in that city by Sam Jones. He spoke very kindly of the effort made by our people to prevail upon the Nashville "committee" to consent for Bro. Jones to remain in Chattanooga three days longer. The evangelist himself felt that it was his duty to stay with us; but our lordly "committee" trampled the prayers and tears of thousands of our people under foot, and absolutely refused to give their consent. And by their action in the matter there was forestalled one of the most glorious meetings that ever had a beginning in East Tennessee. In that act the "committee" assumed a responsibility fearful to contemplate. However, I only mention the matter because our good brother, Dr. Price, gave publicity to it. Owing to the fact that Bro. Jones could stay but five days with us, his work was left incomplete. Still we gathered up the results the best we could, and our church was wonderfully benefited by his labor. By the time your paper publishes this communication our Georgia brother will be with us again, and remain until the week after the 14th. On the 14th he will dedicate our new church, an account of which I will write you. Bro. Jones happened to be at my house when he read the challenge of J. D. Shaw. I asked him if he was going to accept the challenge. His reply was characteristic of the man, namely: "It is no part of my business to gather a crowd of people together in order to give that vulture an opportunity to spew on them. It is my work to save souls and not to bring cranks into notice." This is the end of the "challenge."

The city of Chattanooga is a point of great importance in matters of church interest. It is a place of rapid growth and astonishing enterprise. A great many Northern people have settled here. Owing to this fact, our Northern Methodist brethren have practically retreated from Atlanta, Georgia, and are making this their Southern headquarters. One of their bishops will live here. They have just dedicated an elegant stone church. Bishop Warren preached the dedicatory sermon. In the afternoon he made an address in their Sunday-school room. He took occasion to remark that the building of such a church in Chattanooga by the M. E. Church was the greatest victory won since Grant won his at Appomattox. Rev. T. C. Warner, their pastor, delivered an oration the day before at the dedication of the Federal graves, in which he said: "The Southern people, though in the main honest, will never be able to divest themselves of the odium of treason." When will our Northern brethren ever learn to drop political strife out of their sermons and speeches? They are also projecting a university enterprise here. The building is most completed; but in dimensions it does not assume university proportions. This is the only prominent point in the South where their church work is self-sustaining. Hence this is to be the base of all their Southern operations. The relation of the two churches here is pleasant, but well defined. We have a strong hold on the sentiment of the city, and our church is making rapid strides. On Sunday, June 14th, we will dedicate one of the most elegant churches in the South. G. C. RANKIN.
June 3, 1885.

REMARKS ON THE DRAMA.

REV. JAS. W. HILL.

The dramatic element seems to be inherent in man. All nations in all ages have had some kind of spectacular amusements. There is no exception to this postulate. Whether it be the rude song and dance, the gladiatorial contest, the inhuman fights in the amphitheater, the pompous procession, or the "tragedy in sham," all are so many attempts to meet and satisfy a popular demand that is coeval with the race. The eye is the most fruitful of all the senses in receptivity. Secular teaching, especially among the masses, has always been the most forcible method of instruction; and so fully is this understood in our times that what is called "object lessons" are believed to be the best method of instruction in our schools. Now the mind of the masses and the child-mind are very similar; and as we go back in the history of civilization, we find this similarity to be more and more striking. A young world is, in many respects, like a child; and the development of the universal mind is analogous to the evolution of our individual faculties. All the tastes

and preferences of children in Christendom are found among adults in the rude and savage nations of paganism. And the lower the civilization, the ruder the people, the better does this rule hold. It is a remarkable fact that extremes meet in this department as elsewhere, and the (so-called) elite of Christendom and the painted savage of the forest agree in their taste for dramatic representation. In the cultured and scholarly mind there is power enough in the imagination to supply all the necessary fixtures for "stage effect;" and away from the motley throng that roar in pit and clap in gallery, all that is substantially useful in the theater may be enjoyed. As a means of instruction, the play-house has had its day. This is conceded even by dramatists themselves. Hence they do not aim, as formally, to make the art really histrionic, but merely endeavor to entertain and amuse. The original intention of the drama, as I have hinted, was to instruct the multitude. When books were few and costly, and great illiteracy prevailed, the dramatist had a broad field in which to do good. The time was when thousands of people knew nothing of science, art, or literature, except what they learned from the pulpit and the stage. It is a significant fact that the earliest dramas were in the interest of religion. Such were the Thespian representations in Greece, the earliest histrionic endeavors at Rome, and the "mysteries" and "moralities" of medieval times. The Greeks gave the world the first example in the dramatic art. Thespis, who flourished about 550 B. C., erected a rude stage upon a cart and traveled from village to village, singing songs and "speaking pieces." This, however, was preceded by the following germ-incident in the history of the stage: Some peasants, seeing a goat spilling some vines sacred to Bacchus, slew it, and danced around its lifeless body, singing rude songs, which became an annual festival, resulting in regular stage arrangement. Hence the name *tragedy*, a goat, and *hodie*, a song; *tragedy*, the song of the goat.

Æschylus, however, who flourished about 450 B. C., is generally considered as the father of the Grecian stage. He added an actor to the solitary one of Thespis, and located the drama—building a theater and erecting a stage. Seven of his tragedies have descended to our times, which show him to have possessed a very excellent mind. It is true his arrangement was awkward and his style bombastic, compared with the later dramatists of his own and subsequent ages; but he has a bold inventor, and a power of delineation that most forever crown him a master in his line. His dramas illustrate some of the Homeric scenes, and military exploits in the great struggle of the Greeks with the Persians. His trilogy, three tragedies in one, of Agamemnon, Electra, and the Eumenides, constitute, to my mind, his chief production.

Æschylus was succeeded by Sophocles and Euripides. All these were contemporary, though the last was very young when the first was very old. Both Æschylus and Sophocles fought at the battle of Marathon, and perhaps also at the sea fight at Salamis. This, perhaps, accounts in part for the boldness, even turbulence, of their style, especially that of Æschylus. Sophocles is credited with perfecting the Athenian stage. He added yet another actor to the two of Æschylus, and retained the chorus only as walking men, etc. Euripides gave those ornate touches to the drama that, while they convey no strength, serve to adorn and beautify the whole. Thus within a single age the celebrated "Age of Pericles," the golden age of Grecian art and literature, the drama was born, nurtured and matured. Here declension sets in, and henceforth we may look only for imitation—the glowing coals, but not the blazing fire." Other lines than tragedy in the histrionic world, however, were developed after this. Menander, who flourished about 342 B. C., carried comedy to the highest excellence. He composed 108 comedies, but only a few fragments have come down to our times. He was the pupil of Theophrastus and the friend of Epicurus, whose philosophy and licentiousness he adopted and practiced.

The Romans were not eminent as a literary people, though they produced some grand works. Most of their productions, however, were either translations from, or imitations of, the Greek. Terence, the great comic writer of Rome, simply borrowed the thunder of Menander, while Plautus, another celebrated Roman dramatist, contented himself with servilely imitating the different literatures of Athens. The drama was very popular at Rome; but so easy of access were the Greek masters, and so well satisfied was the Roman public with second-hand plays, that their writers were not spurred to that white heat of endeavor that brings forth the creations of genius. Both the Greek and Roman dramas were very licentious. The stage has always reflected, to a greater or less extent, the social tastes of the people, and it is perfectly natural for those living upon public patronage to pander to the wants of their patrons.

This fact gives us increased light upon the social conditions of the ancients. This, together with the histories, annals, and inscriptions and statues, teach us to conclude that from the prince of the Patrician to the servant of the Plebeian, the whole social fabric was one reeking mass of corruption.

This state of affairs was of course inconsistent with the chaste and simple precept of Christianity, and as that religion gained ground in the Roman world, the unholy pictures of the stage were more and more brought into contempt. The Roman theater could not be reformed; it must either continue the same or be abolished altogether. This really happened in the fourth century; and by the end of the fifth there was no such thing as a regular drama represented in any town or city of the Roman empire. The old dramas were preserved, but placed upon the shelf. This was the fate of quite all the ancient writings at the beginning of the eighth century. The church had compromised with pagan Rome, and incorporated many of her superstitions. The Scriptures, which would have shamed these practices, were carefully hid from the people. A fearful nightmare rested upon the troubled bosom of the world. The dark ages set in. The night was cloudy. A few literary stars shone feebly; but the fog of ignorance and superstition was thick and murky. Hid away in cells and caves, here and there, a few holy and learned men endeavored, by studying and transcribing the classics, to keep the lamp of antiquity from going entirely out, but they were greatly in the minority, and could not have given the masses the benefit of their learning. Ever and anon some bold priest endeavored to break the spell by denouncing the pagan practices of the Catholic hierarchy, but he was promptly burned, and there the matter rested for a time. The great mass of heretics, so-called, that perished during the mediæval times, were simply Bible preachers who recklessly dared to tell the plain truth and were murdered for it. Savonarola and John Huss were not the first martyrs to reform principles. But I stray.

In lieu of the drama, to gratify a popular demand for the spectacular, and at the same time to instruct the ignorant masses in the rudiments of the gospel, the Catholic clergy instituted a kind of play, which was first performed in the churches, called "Mysteries." In these, shocking to our keener sense of propriety, the Almighty, the Savior and the Virgin Mary were all personified by the actors. This species of "miracle play" was succeeded by another called "Moralities," in which the actors represented the different virtues and vices. The "Interludes" came next, and then the morning star of the modern European drama rose upon the world.

As the works of the old dramatists were buried with the other branches of literature and art at the beginning of the dark ages, so in the renaissance they had a mutual and simultaneous resurrection. Wycliffe, the morning star of the reformation, was accompanied by Chaucer, in England, and Petrarch and Boccaccio, in Italy, representing the department of poetry. The whole of northern and northwestern Europe awoke nearly at the same time. The morning had come; the nations arose from their slumbers. They rose with that refreshment and renewed strength that follows repose. The active mind leaped to the exercise of its faculties, and soon the pen and pencil, the chisel and chronometer began the work of the regeneration.

The first efforts at literature on the revival of letters was on the line of translation; then imitation. All the nations of modern Europe practiced both these measures; but in regard to the drama England and Spain—and they only—constructed a drama of their own. The Æschylus of the English stage was Christopher Marlowe. He was born in 1562. He wrote several plays, some of which, especially his Jew of Malta, trends closely on the heel of the best productions of his illustrious successor, Shakespeare. This latter name stands connected not only with the perfection of the English drama, but with all the active agencies that played their parts in the construction of the best literature the world has ever seen. To praise the author of Hamlet and Othello is to hold a candle to the sun. He stands alone like some high-lifted sea-girt stone that overlooks a level plane, himself the tallest object in the circle of the horizon. He is without a rival!

The "Elizabethan Age" was the golden age of English literature, and during this period the drama reached the apex of its glory. There were twenty-three theaters in London alone, and the character of the drama was more elevated and refined than in any age of the world. With Shakespeare we reach the summit, and with Shakespeare we begin the decline of dramatic excellence. He was the Sophocles. After him, Ben Jonson put on, like Euripides, the finishing touches; and after this sets in imitation, which subsequently dwindles into downright vulgarity and buffoonery! The stage of the subsequent age was as rotten almost as the ancient Roman theater.

The playwrights were generally adventurers and drunkards, and the actors and actresses were libertines and harlots, as a rule. This seems to be a bold, and to some it may appear an over-drawn picture, but the doubter may consult the history of the stage at that period and be convinced. The Puritans are strangely represented as both the saviors and the bane of their age and country. Hume gives them the credit of giving civil and religious liberty to England; and Buckle allows that they were the authors of the English constitution. These were great works; and lie at the bases of the present exalted state of European—especially English—civilization and prosperity. But the Puritans were austere men; they were hard on transgressors. Here, then, is the head and front of their offense. They were too sober, too moral and too democratic! I am not the apologist of the hardy old pioneers of civil and ecclesiastical liberty both in Europe and America. There are many things related of them that I regret to say are true, that I could wish were false; but they are to be judged by their peers! No class of individuals can be removed from their setting in the ages, and judged according to the views of a different period without prejudice to them. We must look at their surroundings; must consider the experiences of former times and the immediate influences that gave tone and character to their actions. Viewed in this light, we venture to say that the candid juror will be fully as favorable toward the straight-laced fathers of freedom as the drunken parasites of Charles I. The Puritans are on record; posterity will give them justice.

These men throttled, among other evil institutions, the last inspiring theater of 1642. In 1648 they closed it altogether. In giving a reason for this they showed fanaticism; they took a step or two further than mere expediency, to say nothing of law and justice, would dictate. Even here, however, we must remember the fearful provocation they had endured. Not only their religious doctrines, their civil policy, but even their personal appearance was held up in the theater to the contempt of the public. These men who "gave England her constitution"—these men who were the "authors of civil and religious liberty in the Kingdom of Great Britain and Ireland," were ridiculed, while doing, or endeavoring to do, this work, by the basest classes, whose caricatures were applauded by the hangers-on at a licentious and would-be despotic court. I say despotic; for it is well known that James I. was a great believer in the so-called "Divine right of kings," and his son Charles I. was a scion from the same stock. Many other things might be said in extenuation of the action of the Puritans in reference to the court and its obsequious lackey, the stage; but I forbear. As I have said, the Puritans went too far. A rebound was inevitable. It came with Charles II. at the Restoration. The Great Oliver was no more. Prim went to the foot. John Milton, a great stay to the Protectorate, went into obscurity and poverty, escaping narrowly the guillotine. Dryden, who had written a heroic poem on the death of Cromwell, took it all back, and turned his coat completely. The outlawed courtiers of Charles I. came back to their old haunts, maddened by misfortune and bent on mischief. The tide flowed back in every direction. The ball returned to the hand that threw it. To all human appearances all things—especially bad things—had been restored with the restoration of monarchy. Not so, however. The seeds of liberty had been sown broadcast; and no earthly power could root out the blessed planting. Many men sighed and thought all was lost; and even the royal party became alarmed at the reckless greediness with which the wicked rushed to the gratification of their passions. Of course the stage must go up again, from which the "dark days," as Cromwell's reign was called, could be crowded over. But vice always goes beyond itself. It was not long until the friends of the stage became alarmed for the purity of their own homes and the peace of their own firesides. No Puritan writer, however, could have stemmed the tide, no matter how able his pen might have been. But it was left for Collier, a poet and a wit, a royalist and a dramatist, to plant himself between the pleasure-loving public and their ruin. Dryden, (shame on him), fought for existing affairs, and many other turn-coats and time-servers joined him in the fray. But Collier "whipped the fight." The stage was reformed. Certain kinds of drama were outlawed, and a state of things established between the reckless licentiousness of Charles' theater and the Puritanic humdrum of no theater at all.

Still the playwrights were mediocre. The genius of Shakespeare and Ben Jonson had left the stage; and Congreve and Bolingbroke and Savage and Theo. Hook endeavored to tune the lyre once strung by the author of Macbeth. It was a failure! It is still a failure! and as I said above, the play-house as an instructor, and the dramatist as a benefactor of the public, have had their day. The plays of the great masters will ever be cherished by the learned, and pre-

served as long as genius is appreciated among men. But the taste of our theater-going public is low, as a rule. "Black Crook" and "Peck's Bad Boy" fill the bill exactly; and the audience that would cheer the ridiculous and pernicious exhibitions of the modern drama, would hiss the great dramatist of the human heart from the stage.

THE OXFORD LEAGUE.

The Oxford League is a simple and effective plan for the more thorough education of our young people in the history, doctrines and polity of the church. It was devised and recommended by the Centennial Conference, and is adapted to meet a very urgent want of the times. Its objects are: 1. The more devout study of the Holy Scriptures. 2. The promotion of personal piety. 3. The awakening and direction of the literary activities of the church. 4. The development of practical benevolence. Every pastor can and ought to put it in operation for the religious training of his charge. God has blessed the church with gracious revivals, and we hope for yet greater gatherings. It is a great deal easier to convert people than to develop them into a steadfast, intelligent, earnest Christians. The pastor's work is vastly more difficult than the evangelist's. The Oxford League is just the thing to confirm and train the young convert. It is very simple, inexpensive, Methodist and practical. Let us give it a trial. For circulars, constitution, etc., explaining it, write to Mr. J. R. Pepper, or to the undersigned, at Memphis, Tenn.

S. A. STEEL.

MEMPHIS, TENN., MAY 25.

METHODISM.

The Whole World for Christ.

Yes, Why not? That is, we ought to do all we can, with all our might, and do it now, to bring "all men unto the knowledge of the truth." Other churches are doing much—God bless their work—but we can do more than we are now doing. Mr. Editor, you struck the nail on the head, driving home a truth, when you spoke of the very sensible and Christian suggestions of various editors of church papers concerning a union of Methodist missions in Mexico, and their independent organization into the Methodist Episcopal Church of Mexico. These are your words: "Furthermore, if we are so anxious for a united Methodism in Mexico, why not set them the example by a united Methodism in America?" As pertinent to the question, I quote from a very temperate and clear-minded writer, Rev. L. A. Pearce, in the *Western Christian Advocate* of April 8. A paragraph from his article upon the "Methodist Episcopal Church in the South" says: "The removal, as a result of the war, of the old bone of contention between the North and the South, ought to have wrought, long ere this, the same result for Methodism that was wrought for the States and the whole nation. That is, the two sections of Methodist, North and South, ought to be organically one Methodism, united and strong. These two great bodies played no unimportant part in the great strife of the past, and in view of the results of that strife to the whole nation, and of what yet remains in the form of moral achievement, no one thing could work results so fraught with good, with great and lasting blessing, as their complete unification—the obliteration of all lines and differences. We can conceive of no other one thing which would so effectively best upon the hearts of national brotherhood. That distinct church organizations should survive the settlement of political differences and the restoration of national unity, such political differences having been precisely the same as those which originally divided American Methodism, seems a standing rebuke, utterly incongruous, and at variance with the spirit of the Christian religion. What a spectacle is here presented! Awakened Christians—disciples of the Master, who inculcated repentance, forbearance, forgiveness, hugging the dead carcass of perdition's child, the evil genius of church and State, and stubbornly withstanding reconciliation; while political factions, mad to bitter war, are, when the cause of strife is removed, reconciled and restored to fraternity and unity."

The truth is, we stand in an awkward position before the enemy. What can we say in self-defense? Every reason offered is but a confession of existing wrongs—of facts, or prejudices, or evil surroundings. Now, away with these. Let us confess our faults, forgive the past, forget as much as possible those things which have retarded our growth and usefulness, and astonish and confound our enemies by one grand, glorious coming together which will fill heaven and earth with joy.

Some will say, yes—well—so after they have—I know—ugh—ah—etc. All that is not to the point. We are one in all essentials. Our usefulness is marred, hindered, and often utterly destroyed by separation. We say in gushing, fraternal addresses, "We are brothers." Do we mean it? But you say some are among us who are yet angry. Well, is that anger of God? Shall the church honor that old prejudice, and sacrifice the cause of God upon the altar of hate? No; we cannot afford it. God denounces as wrong the causes of our longer separation. O brothers, look toward the future, and not backward, as you discuss this question! Look upward, to the skies. Ask God; ask the dead heroes who have led us. Consult the Holy Spirit within you. And receiving an answer, then and there upon your knees promise to labor for union *ill it comes*.

There are twenty persons whose gifts in this country to colleges aggregate over \$23,000,000. Of this amount three men, Stephen Girard, John Hopkins and Asa Parker, gave over \$14,000,000.

The first Japanese Presbyterian Church of San Francisco has been organized. Our Presbyterian brethren have had for some years, we believe, a flourishing Chinese church in the same city.

THERE are in the thirty-eight conferences of the Methodist Episcopal Church, South, 239 districts and presiding elders.

REV. G. W. BACHMAN, of the North Mississippi Conference, is in the field as an agent for all our Methodist publications.



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Texas Christian Advocate.

CHARACTER OF BALAAM AND HIS PROPHECIES.

REV. R. C. ARMSTRONG. FOURTH PAPER.

There is no counsel against Israel—no curse—no denunciation—all expressive of freedom in Christ. If the truth shall make you free, ye shall be free indeed.

What hath God wrought? Truly a grand achievement for his Israel; liberation from Egyptian servitude, oppressive task-masters, exhaustive services, and tyrannous potentates.

Obedience and a firm trust on the part of this people rendered them invincible. How striking was this prophecy fulfilled in the history of this people; but sin and rebellion on their part was forfeiture of divine protection, and merited and received punishment at the hand of God.

One other effort was made by Balak to procure a curse against Israel. What had already been done seemed sufficient to convince the most skeptical that God's purpose concerning his people was unalterable; but Balak persisted in his efforts.

At all junctures the prophets uttered a minute and beautiful prophecy involving several nations. He was struck with the symmetry that characterized the tents of Israel as they peered up in distance.

As water is a necessary element to the production of the earth, so the blessings of God and the influences of His Spirit are necessary conditions of temporal and spiritual prosperity.

The glory of the kingdom of Israel was to eclipse the meridian splendor of Amalek; though Agog, her king, was great and his people, yet Israel, her king, was to overshadow him.

There is a striking resemblance between the language of Balaam in the ninth verse of this chapter, (xxiv), and that of Jacob, in Gen. xli:9. This proves two things: a unity of origin and of signification.

Moab was not to be smitten then, but the time was coming when Moab and Edom were to be conquered. This prophecy was fulfilled by David. The person spoken of in the nineteenth verse, as coming out of Jacob, has been supposed by some to refer to David; but by most of the Christian fathers, and modern exegetes, as referring to Christ.

It was accomplished by Saul and the Assyrians. Asshur was to be afflicted by a foreign power, which should cut off the coast of Chittim, that is the coast of Macedonia and Italy.

Unassisted with this, the accused inquisition came to their relief; and to open one's mouth against a priest, or any tenet of the faith, was an offense punishable by the law of the Holy Father.

Jesus the great captain of our salvation is taking possession of one part, and dark, hopeless infidelity attacks the other part still hold the old ruins of a mixture of Paganism, Judaism, and formal Christianity.

During 1837-38-39 I was studying for the ministry. In March, 1838, I was licensed to exhort by Rev. M. Butler, D. D., and was licensed to preach in September, 1839.

The eighth session of the East Texas Conference was held at Rusk early in December, 1852. Bishop R. Paine presiding; J. W. Fields, secretary.

There is no man that hath left house, or parents, or brethren, etc., for the kingdom of God's sake, who shall not receive manifold more in this present time.

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three, viz.: Houston, Hodge's Bend and Richmond. These three are again to be omitted, from the fact that our first presiding elder to be on the days belonging to them, according to our circuit arrangements.

God has been very good, kind and merciful to me for which I want to praise him. Last Sunday, May 31st, was the anniversary of my birth-day.

God repeated that he made man, but never that he redeemed him. The morning and evening star were not so constant as the Saviour, who continued all night in prayer.

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dedicated in honor of the writer—the only house of worship, to his knowledge, in the conference that bears his unimportant name.

REV. S. D. BALDWIN AND PROPHECY. If England and Russia go to war, and Rev. S. D. Baldwin's "Armageddon" be a correct interpretation of prophecy, the Magogian Prince of "Mesech and Tubal" will surely subdue the English Queen.

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A Prominent Minister Writes. Dr. H. MOZLEY.—Dear Sir: After ten years of great suffering from Indigestion or Dyspepsia, with great nervous prostration, biliousness, disordered kidneys and constipation, during which time I used all known remedies, and exhausted the skill of many eminent physicians, and continued to grow worse.

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THE CHILDREN.

Little Sermons on Little Texts.

SUMMER TWENTY-SIX.

"Tell the Truth."

What a little text—just three words: "Tell the truth." A great statesman once used these words, and we doubt if he comprehended their full import when he used them.

WORTHAM, Freestone County, Texas, June 1.—The ADVOCATE is always welcome. I like the letters and sermons so much. I am eleven years old. School is out, but I go to Sunday-school. Bro. Bates is our preacher and we like him.

Of all the birds that show the wonderful resources of infinite wisdom in their construction perhaps the ostrich is the queerest, as it certainly is the largest, being among the birds what the elephant is among animals—a full sized male standing erect measuring eight feet and more.

The natives of Africa ride the ostrich, and Arabs have been known to cross the desert upon their backs, though they sometimes run at a frightful speed. When in motion the legs are invisible, like the spokes of a wheel, which gives the bird the appearance of flying at all the distance from the ground.

Being a great thief it will make way in a moment, with anything that comes within its reach, even to a gold watch and chain, which one of these birds once purloined from the pocket of a gentleman who at some exhibition approached it too closely.

The natural food of the ostrich is grass, grain, fruits, rats, mice, insects—in fact, anything of the sort that they can get, and they can go a long time without drink, although they need it. Yet they really have something as a substitute which grows in the desert, a sort of wild melon that absorbs the moisture of the atmosphere in the cool nights—truly a water melon to travelers as well, who often are astonished to find them in places where they would not believe a drop of water ever came.

The eggs of the ostrich are immense, a single egg being equal to two dozen hen's eggs. The mother bird hollows out a place in the sand and lays her eggs in it. By day she abandons them to the heat of the sun, which in those countries is very great, but always at night she or the male will cover them. They are very social birds, often using the same nest in company until there are from sixty to seventy eggs in nest of several feet in diameter.

When the ostrich begins to sit she is still laying, and as it takes nearly two months for an egg to hatch they cannot all come out together. Now see what a wise provision. As soon as the young ostrich appears, which is then the size of a good fat hen, the mother takes it to one of the scattered eggs, which she breaks for its food. In this way the little ostriches have something to live upon until the whole brood is hatched and the mother at liberty to look after them.

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AVOCATE: Moses viewed the promised land from Mount Pisgah. Shadrach, Meshach and Abednego were cast into the fiery furnace. Obed was David's grandfather. Moses' brazen serpent was broken in pieces by Hezekiah. Elijah was fed by ravens. Who was commanded to sacrifice his son?

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eighty feathers to make a pound. The black and gray are much cheaper, and the smaller they are the less esteemed. On the coasts of Africa, in European settlements, there are regular ostrich farms where the birds are raised expressly for their feathers. It requires only a low wall to keep them from getting out, as they cannot fly high, the largest quill feathers of the wing being entirely wanting. Though very fine, the feathers of the domesticated birds are less beautiful than those of the wild ones.

You will wonder, if the ostrich can outrun a horse, how hunters can ever catch them. They have to use a great deal of strategy. Sometimes they hide in a pit near the nest in the absence of the old birds, shooting them when they come back at night, or, which is most effective, dressing in the skin and feathers of the bird, their own legs answering very well for those of the ostrich. They manoeuvre the neck and head with one arm, while carrying a bow and poisoned arrows concealed. Disguised in this way, the hunters are sometimes able to get near a large flock and secure several of the finest birds before they are aware of their approach.

Sometimes the ostrich gets exasperated and gives battle to the hunter, kicking his adversary violently, which kick is as dangerous as that of a horse. It not only kicks backward like a horse, but forward, inflicting terrible wounds with a strong, sharp claw with which it is armed. It is said that the ostrich is able to defend itself against the most ferocious beasts of the desert, and that the only foe it really dreads is man. Thus in the absence of wings with which to fly, they have been given a powerful weapon with which to protect themselves on land.

The shea is the ostrich of South America. Though only half the size of its African cousin still it is a very handsome bird and of fair size. The wings are small, but abundantly furnished with long, flexible, soft feathers which spread like a snowy sail as it runs. The sheas are very pretty and very funny birds. They have a very curious habit of drawing in their necks, shaking out their long wings, and saluting each other as if they were overcome with joy, and then dashing about in a headlong frolic, and running blindly against a fence, or bush, much to their discomfiture.

The cassowary, found in the Malaccas, belongs to the ostrich family. They are easily tamed, and soon become very much attached to their owners. They are exceedingly mischievous, and like all their species, great thieves—always feeling privileged to help themselves.

An English naturalist once owned a pair of these birds which were altogether too familiar upon his premises. He tells of them, that no sooner would his cuffs be stretched and hung out on the line than one of these birds would step up, and before anyone could stop it swallow them instantly.

At another time he had a carpenter at work about the year when he came rushing into his study in great alarm, exclaiming: "Doctor! doctor! come quick, one of those birds of yours has been and swallowed my oil stone. It'll kill the creature sure if you don't give him something."

The carpenter went back to his work, greatly disturbed, nor would he go on till the bird was placed in confinement; and then even he could not get over his solicitude for its welfare, to say nothing of the loss of his favorite stone.

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OPION. One black, half-faced horse, branded B. C. on left shoulder; 8 years old; 14 hands high. When he left had on a No. 2 horse bell. Raised in Robertson county. Address, REV. MARION MILLS, Palo Pinto, Texas.

Narrow Escape. ROCHESTER, June 1, 1885. "Ten years ago I was attacked with the most intense and deathly pains in my back and...

"Extending to the end of my toes and to my brain! Which made me delirious! From agony!!!! It took three men to hold me on my bed at times. The Doctors tried in vain to relieve me, but to no purpose. Morphine and other opiates! Had no effect! After two months I was given up to die!!!!"

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I looked at him, but he was so earnest I was induced to use them again."

"That poor invalid wife, Sister, Mother, 'Can be made the picture of health!'" "With a few bottles of Hop Bitters!"

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HOME SANATIVE CORDIAL. PURIFIES THE BLOOD, ERADICATES MALARIAL POISON, Invigorates the System, FEVERS, LUNGS and CHILLS, Fevers, Dyspepsia, Summer Complaint, and Liver Disorders. Recommended by the best physicians.

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LETTER BOX. BENNETT STATION, May 30.—Here I come, seeking admittance to the children's corner. I am eleven years old, but do not go to school now, our school having closed in March. My makes the ADVOCATE, and I love to read the letters from the little folks. Our pastor is Bro. Crowson. We all like him. I will answer some of the questions in the AD-

Texas Christian Advocate

REV. G. W. BRIGGS, EDITOR

ASSOCIATE EDITORS: REV. S. J. HAWKINS, North Texas Conference; REV. H. S. THRALL, D. D., West Texas Conference; REV. H. S. SMITH, Texas Conference; REV. HORACE BISHOP, N. W. Texas Conference.

SHAW & BLAYLOCK, PUBLISHERS.

A CARD.

Having learned that it is currently reported throughout the State that I am peculiarly interested in the Publishing Department of the TEXAS CHRISTIAN ADVOCATE, I feel that it is due the church as well as myself to state that I have never owned and do not now own any interest whatever in this or any other publishing business. G. W. BRIGGS.

MORE ABOUT THE FIVE POINTS.

The second subject of inquiry relates to the condition of the several churches in the district "as to missions within the district, where new ones should be established, or what missions should be raised to circuits or stations." Practically this may open the question of boundaries of existing churches. It is obvious that great prudence and forbearance should be exercised in discussing questions of this character. The schedule of appointments is arranged by the Bishop, usually upon consultation with the presiding elders, at the annual conference. This is far preferable to public discussion, which is liable to several grave objections.

Whilst the district conference inquiry is limited by the Discipline by the terms "within the district," yet a fair construction includes all adjacent territory not included in other districts. The establishment of new missions, and the raising of existing ones to the rank of circuits or stations, relate very closely to the state of the conference missionary treasury. With an overflowing treasury some missions might properly be continued as missions, which should otherwise be raised to the rank of circuits or stations. Want of funds in the treasury must often render the formation of new missions wholly impracticable until the funds can be augmented. In view of fields white already unto the harvest, which may not yet be entered on account of the lack of funds in the treasury, the Holy Spirit's aid may well be invoked in behalf of the cause of home missions. This is one great end of district conferences. The hour devoted to this interest should be magnified. Surely our people should realize that no man, having compassion in his soul, can deny the necessity and utility of missions.

No work is worthy of more applause. The missionary spirit has its being in the religious constitution of the Christian, not in love of romantic adventure. This fact is demonstrated pre-eminently in the constancy and devotion of our humble home missionaries. The same simple love of humanity which prompted Jesus to die for man inflames their zeal and sustains their constancy.

The success of missions is assured in this and in the additional fact of the Holy Spirit's efficient co-operation. The whole Word of God vindicates the cause of missions from every ignorant or malicious aspersion. Let each and every member of the district conference magnify the cause of missions. Again we say, let the hour devoted to the inquiry in regard to missions be magnified.

MANUAL LABOR SCHOOLS.

Fifty years ago, more or less, the fathers of Methodism in Georgia, and of Methodist education in that colonial State, projected a manual labor school. It was a failure. In accounting for this, Bishop McTear, we believe, said that it was because commencement came in the heat of summer; and at that season one of the exercises of the students was to pull fodder. Now fodder-pulling in the heat of summer is neither romantic nor heroic. It is hot, unpleasant work, and the boys protested against it. Indulgent parents excused them and the experiment was abandoned.

But the question often presented itself to men interested in the cause of education: why cannot the hours devoted to recreation among students be applied to some useful purpose? And, sure enough, why not? Feeling that something in this direction might be accomplished, the Congress of the United States set apart a certain portion of public land and offered it to the several States to induce them to establish institutions where mechanic arts and agriculture should enter into the curriculum. The States accepted the gift with the conditions, and in due time we had in Texas "an Agricultural and Mechanical College" in name. But for a time about the only feature that distinguished this from other so-called colleges was its title, and a display of military uniforms, with the manual of arms substituted for manual labor in the shop of the mechanic, or the fields of agriculture.

Of late years it is reported that the institution at Bryan is doing better, and that more attention is given to the departments for which it was especially created.

There is nothing very fascinating in the name of manual labor schools; nor is the name of Agricultural and Mechanical College much better. But the idea of utilizing the leisure time of students, and making it subservient some good purpose, has never been lost sight of; indeed, it is now one of the foremost questions connected with our systems of public education. A new and better term has been devised for characterizing these in-

stitutions; they are called "technical schools." An ordinary person scarcely knows what that Greek-English term means, and they rather fancy the idea of receiving a technical education. Why cannot the time and muscular energy expended by the boys in base ball and gymnastics, and by the girls in calisthenics, and by both in croquet, be employed in some way equally beneficial to health, and that will be useful in other ways besides merely developing their muscular powers?

In a college, for instance, why might not one of the seniors lay off the campus in beautiful walks and plots for shade trees and flowers, the younger students clear off these grounds, and, with the co-operation of the girls, plant shade trees, flowering shrubs, etc.? Suppose one class plants china trees, another hackberry, another pecan, etc., and let each one name a tree for father, mother, teacher or sweetheart. In after years what a pleasure it would be to visit the old campus and see such a memento of college life.

In our higher institutions the students are not confined to the school-room, or even the school premises. It is considered sufficient if he is prepared for his recitation. Might not be a few hours in each day be devoted to manual labor in some factory or shop? Say a printing office, or telegraph or telephone office, or in a carpenter shop, or blacksmith, or silversmith's shop, or in some other useful employment, in which he would be learning the use of tools and earning some money? It would cost no more to fit up a mechanic shop near the college building than to fit up a gymnasium.

New Haven, Connecticut, has such a school, and as an illustration of what may be accomplished, we give our readers a notice of its last exhibit: "At its last exhibition the products of the labor of the pupils were exhibited, consisting of articles of wood and iron by the boys for use and ornament, and plain and ornamental needlework in great variety by the girls, and also articles of cookery: bread, cake, pies, cookies and puddings. Among the articles produced by the boys were boxes, a book-case, a wheelbarrow, towel-racks, scouring-boards, specimens of mortising, single and dovetail joints, etc., and one boy, whose inclination was for iron-work, displayed a small engine of his own work, complete. The articles of needlework exhibited by the girls comprised dresses, skirts, aprons, quilts, towels, tidies, worsted afghans, mats, rugs, and mantel lambrequins."

Boston has one of these schools. The superintendent, Dr. Philbrick, in a recent lecture, uses the following language: "In former times, knowledge and skill in industrial pursuits were almost exclusively acquired by means of apprenticeship. This held true not only of the mechanical trades, but of the liberal professions as well. That state of things has passed away. An auxiliary instrumentality has been created by the demands to advance civilization; that instrumentality is the technical school, in its elementary, secondary and superior grades, and in its ever increasing diversity of aim and purpose. Industries made but comparatively slow progress while they were carried on by persons whose instruction was limited to apprenticeship. Gradually, and in more recent times, the idea has made its way that the progress of an industry depends especially upon the degree of instruction of those who exercise it. This led to the establishment of industrial schools. The competition of industries is rapidly multiplying these schools, and, from present indications, these schools are destined to a development far beyond that as yet attained in the most advanced community. Industrial education is of two kinds: 1. That which consists in imparting a theoretical knowledge and the application of science and the principles and rules of the useful arts, such as may be given in the class-room and laboratory by the teacher and professor. 2. That which consists in imparting the manual skill and the applications of science and the rules of the arts necessary to form the handicraftsman of whatever grade. This is education of the shop. The school for imparting this branch of industrial education is therefore primarily and essentially a workshop, supplemented to some extent with the theoretical training of the school-room and the manipulations of the laboratory."

REV. JOHN W. HEIDT, D. D. The Rev. John W. Heidt, D. D., the recently elected Regent of the Southwestern University, is a graduate of Emory College, Oxford, Ga., having been a classmate of Drs. Haygood and Hopkins. Soon after leaving college he entered upon the practice of law, in which he bid fair to attain distinction; but, feeling called to preach, he entered the itinerancy. Here he has served in every capacity, having been circuit rider, stationed preacher and presiding elder. In all these relations Dr. Heidt served acceptably, doing credit to himself and the church. Few ministers have been so generally and so warmly loved, as few have been so honored.

A few years ago Dr. Heidt was called to the presidency of the LaGrange Female College, in which field of labor he has been no less successful than in the regular ministry. The LaGrange Female College has steadily maintained its reputation of being one of Georgia's best colleges for girls, and it, as well as the whole State, can ill afford to lose Dr. Heidt.

But Georgia's loss is our gain. About forty-five years of age, Dr. Heidt enters

upon his new field of labor in the prime of life. A successful educator, an able minister, a cultured Christian gentleman, Texas may well congratulate herself on the acquisition of such a man as Dr. Heidt. We bid him God-speed in his undertaking, and predict for the Southwestern University a most prosperous future.

EDITORIAL NOTES.

SAM JONES has postponed the opening of his meeting at Waco until June 30.

BISHOP KEENER preached the commencement sermon at the Memphis Conference Female Institute, Jackson, Tenn., on Sunday, June 7.

Two Chinamen were baptized and received into the Canal Street Presbyterian Church in New Orleans recently. They answered the questions through an interpreter, and seemed to have an intelligent and solemn comprehension of the vows assumed.

A LONG preamble and resolution were presented asking the Columbus, Georgia, district conference to memorialize the annual conference to take steps to make women eligible to seats in the district conference. After some maneuvering the whole thing was tabled.

THE call in behalf of Alexander Institute, made by Rev. L. M. Fowler some weeks since, has not, we trust been overlooked. The call is for moneys already subscribed to the building fund, and should be forwarded promptly to John M. Thompson, Kilgore, Gregg county, Texas.

EX-GOVERNOR JARVIS, of North Carolina, was received into the Methodist Church in Greenville, N. C., recently. This is in keeping with his early training. He was reared by a Methodist preacher. He has been by President Cleveland appointed minister to Brazil, and will sail in a few days for his future home.

DR. J. B. McFERKIN is itinerating. Writing from one of the works served in his young days, he says: "Huntsville, Ala., is a favorite city with the writer, where he spent some of his young days in the work of the ministry. Since 1831 nearly all of the old citizens have passed away, but their children and grandchildren are among the citizens of this interesting city."

D. D. is about to have another meaning. The University of Oxford is about to confer upon Henry Irving, the actor, the title of "Doctor of the Drama." "Would it be a good joke," says the Southern Christian Advocate, "if both titles (Doctor of Divinity and Doctor of the Drama) should happen to fit the same man? If so, at whose expense? The Church's or the Dr.'s?"

THE news from the churches, says the N. O. Advocate, is thrilling. Revivals are many and gracious. Not in years have we known such a season of refreshing. And some of these outpourings began at the district conferences. From that mount of transfiguration experiences the brethren went home with shining faces and mighty faith. Let every pastoral charge receive a blessing this year.

THE Nashville Advocate pays the following merited tribute to one of the contributors to the TEXAS ADVOCATE: "Dr. G. W. F. Price, of the Nashville Female College, is writing such excellent letters to our church papers that we could almost wish he would run off somewhere else for a little while and write for us also. Few men can handle the English language like this able Christian educator."

THE Wesleyan Advocate has the following good story: "An eccentric backwoodsman once criticised Bishop, then Dr. Wightman, to his face. He had just heard him, for the first time, at a North Carolina camp-meeting. 'Well, Doctor,' said the candid critic, 'you're not just what I was looking for. I thought you'd preach above the people's heads; but I never heard a man chunk sinners harder in my life.'"

TEXAS WESLEYAN COLLEGE, at Fort Worth, Texas, has been hopefully planted. The trustees met at Fort Worth June 5th and elected Rev. A. A. Johnson president, and Prof. P. M. White chief of faculty. A deed for ten acres of land in the city, worth \$15,000, and \$22,000 in good subscriptions were presented to them. They accepted plans for buildings and authorized letting of contract for the same, to be completed by September 1st, this year, when the school will open again. The College is an enterprise of the M. E. Church.

MOODY is to hold a series of evangelistic services this summer in Atlanta, Ga. An immense hall has been procured for the service. In connection with this we notice that \$75,000 has been raised there for the purchase and equipment of a Y. M. C. A. hall. It is said to be no unusual thing, in Atlanta, to see a Governor, a U. S. Senator, a Supreme Court Judge, a rich merchant, an editor of a daily paper—in short, prominent men in all the secular and professional callings, prominently and personally identified with the public services of the church.

SOME weeks ago the TEXAS ADVOCATE announced that Dr. Fitzgerald contemplated disproving the charge that prominent church members in Nashville were engaged in the liquor traffic. In the Nashville Advocate of June 13 he places on the stand as witnesses Dr. Barbee, of McKendree Church; Rev. Gross Alexander, of the West End Methodist Church; Rev. G. W. Winn, of the North High Street Methodist Church; Rev. J. D. Scott, of Foster Street Methodist Church; Dr. Leftwich, of Tulip

Street Methodist Church; Rev. H. C. Tucker, of Park Avenue Methodist Church. These pastors unanimously declare that not a man in their respective charges is implicated in the whisky business. Dr. Fitzgerald adds: "A small number of Methodists in Nashville have been partners in wholesale grocery and provision houses in which liquor was sold. Under faithful pastoral influence these parties drew out some time ago, some of them at a sacrifice."

In the reorganization of the Faculty of the Biblical Department, Vanderbilt University loses the services of Dr. A. M. Shipp, Dr. T. J. Dodd and Prof. J. W. Shipp. Rev. Gross Alexander becomes Professor of New Testament Greek and Pastoral Theology, and Prof. Tillett, retains the chair of Systematic Theology. Other professors are to be elected. It is understood that Dr. Dodd will immediately begin a classical school, and will probably locate in Nashville. Dr. Shipp will return to his much-loved South Carolina.

WE have received "Sermons and Sayings of Sam Jones," a volume published by Rev. Dr. J. J. Lafferty, of the Richmond Advocate, and sold at fifty cents. We are under obligations for the book, but regret that it has been published. Rev. Sam Jones announces in the Nashville Advocate that he has authorized no publisher to print his discourses, and desires to be left free to publish his own sermons, at his own time, and in his own way. Evidently, then, this book does not meet his approval. Dr. Lafferty intends no injustice to the author of these discourses, and hopes to accomplish good by their publication, but the enterprise is open to grave criticism. It smacks too much of a kind of piracy the very appearance of which Christian publishers should scrupulously shun. Sam Jones may not have copyrighted his brain work, but a man's corn is his corn whether he locks his crib door or not.

A TEXAS correspondent asks a question, which we state and answer as follows:

Question: Suppose an earnest seeker of religion—a true penitent—dies before he feels his sins forgiven him: will he be saved or not? By answering through your paper you will confer a favor on several of your subscribers here.

Answer: The question supposes an earnest seeker and a true penitent. It is hard to conceive how such an one can die unforgiven. Forgiveness of sins is a judicial act on the part of God, and is distinguished logically from both regeneration and the witness of the Spirit. Of this witness comes the feeling of sins pardoned; and if the sensibilities are healthful, and the views that are held be Scriptural, no doubt the feelings properly interpret our real relation to God. But the most sincere seeker of pardon may, for want of proper instruction, misinterpret the work of the Spirit in his heart, and continue to write bitter things against himself after God ceases to condemn.

THE New York Advocate thus announces the death of the Rev. Daniel Denison Whedon, D. D., which sad event took place at Atlantic Highlands, N. Y., Monday, June 11. The Advocate says: "In the last number of the Methodist Review appeared an article from the venerable ex-editor of the Quarterly, expounding in a lucid and inspiring way John xiv:1-10: 'Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am there ye may be also.' (Revised Version.) To this exegesis he gave the striking title, 'The Great Physician's Anodyne.' Doubtless it was an expression of his hope, written under the conviction that it would soon be seen with other eyes than those of reason or faith. A telegram on Monday morning announced that he 'has gone to his long home.'"

THE English Parliament reassembled last week with the expectation that the only question of interest during the remainder of the session would be the Irish Crimes Act. On Monday night, however, one of those surprises which are always taking place in politics occurred in the House of Commons, where the Government, on the second reading of the financial budget, was defeated by a majority of twelve; a result brought about by the action of the Parnellites, who voted with the Conservatives. So far as the two great parties are concerned, the defeat of the Gladstone Ministry has little significance; both seem to have been equally surprised. The Parnellites probably voted as they did for the simple purpose of intensifying still further the present political confusion among the English parties. The budget, which was submitted on the 30th of April, showed a deficit of about \$5,000,000, caused by the recent extraordinary expenditures in Africa and the East. The Government did not propose to cover the whole deficit this year, and the principal opposition has come from the liquor interests, upon which taxation was to fall most heavily. These interests, however, can not be credited with the victory of Monday night. What the result will be it is impossible to predict. Mr. Gladstone has tendered his resignation and it has been accepted. The Queen has requested the Marquis of Salisbury to form a new Government. In the event of his failure to do so, it will be necessary for the Liberal Ministry to hold on, abandoning all attempts to initiate any legislation, and simply keeping the wheels of administration going.

THE PRESS.

Among our Exchanges.

In announcing week before last the reported income of the Nashville Advocate, we said:

Dr. Fitzgerald is doing all that one man can do to make the paper worthy of the patronage of the whole church; but what Southern Methodist needs, and ought to have in its center, will never be realized until more money is spent and the brain of the whole church utilized.

The Wesleyan Advocate quotes this paragraph and remarks:

Either the large debt of the Publishing House was a plausible excuse for putting the entire burden of editing the Christian Advocate upon one man, with, perhaps, a little editorial help; but that plausible excuse exists no longer. It never was the best policy, but now it is simply ridiculous to claim to have a central or connective organ, with one editor. If the Northern Methodist Church finds it expedient to put a staff of twelve editors on its central paper, the Southern Methodist Church, with more than half its numbers, certainly needs more than half as many editors on its leading paper. It is simply foolish to expect the Nashville Christian Advocate to fitly represent a church of a million members while every part of the paper is dependent upon the resources of one brain. A small sum spent every year for editorial and other contributions, will not answer the purpose. The committee on the Publishing House are now in condition to give this matter practical attention, and no doubt they are willing to do so.

Another reform is needed also: The price of the central organ should be raised to three dollars. The great mistake of Southern Methodist journalism is, the effort to publish papers at a low rate of subscription. The Eastern and Northern religious papers receive a subscription price of from three to four dollars per annum, and can well afford to excel. Not long since some one sent the editor of the New York Advocate a cheap, flimsy, weekly paper published for one dollar per year, and asked why the Advocate, which is three dollars, could not be furnished at that price. To this the editor replies:

We could, and make twenty-five per cent. clear on it, if we filled it with such a heterogeneous mass of unedited, unreliable, poorly written materials of the goody-goody and badly-badly type, give us one day a week with a paste-pot and scissors, a stenographer and three or four daily papers, with a few correspondents told to "spin it out." Then, with a pair of shears two inches long, and two or three big wood cuts of public men that would almost make their families wish they had no reputation, we could get it out in twenty-four hours each week, and find pleasure in doing it in giving the rest of the time to literary pursuits.

Commenting on the above, the Advance says:

Such a paper would be very dear, however, at twenty-five cents a year. The fact is that a good religious paper, carefully edited, at \$3.00 per year, is the cheapest thing that is ever sold to the public.

And the Wesleyan Advocate adds:

The truth is, if the demand for a low-priced paper were yielded to for a few years, we should have no paper worth even the cost of the postage. Let the reform begin, then, by raising the Nashville Advocate to three dollars. The central organ should not compete with the local Advocates in price; it should excel in quality.

The Christian Neighbor compliments the editorial of the Richmond Advocate on "War," but finds in it "clay" as well as "iron." It quotes some "clay sentences" as follows:

"Their (Christians') religion should not be such as to make them unattractive. It should not forbid them to obey the call to arms." "The Christian does not cease to be one in becoming a citizen or a soldier."

And remarks:

What need of any "resource for Christendom," or what use to "disarm mankind," if Christians are bound to subordinate their religion to "patriotism" and "to obey the call to arms" instead of the divine command to "follow peace with all men." The plain drift of the "clay" sentences quoted above is that Christians are bound to be more patriotic than religious, and to obey men rather than God. If such is the case, "what is left? As long as Christianity is subordinated to war, or degraded into an expediency with war, so long will the 'Satanic' curse of war rest 'upon the human race.'"

The Southern Advocate, Charleston, says some kind things of the TEXAS ADVOCATE, and thinks that its editor is "just where the church needs him."

We sincerely hope so, and as sincerely hope that if he is not, the church will speedily find it out and give him something else to do.

The New Orleans Advocate claims the privilege of exhorting after the address of the Bishops. It says:

Our chief pastors have their eyes upon the whole church and its every department of service. The occasion, therefore, must be important and urgent, when they issue a special appeal. Pastors will greatly relieve the immediate demands of our treasury by sending forth collections at once. At several district conferences brethren have reported that the entire missionary assessment has been subscribed. If these subscriptions could be at once converted into cash it would be well. Our missions are all prosperous—exceeding indeed the relative growth of the home church. Is it too much for the Southern Methodist Church with nearly a million members to raise \$250,000 for missions one year? It is a small request, but such an offering would crown the church with glory.

From the same paper we take the following:

We are glad to see some journals, secular and religious, condemn the 'unsightly' but common habit of young ladies allowing their escorts to hold their arms in evening walks. The old custom bequeathed by our ancestors to the lady taking the arm of the gentleman has been reversed, and now are witnessed scenes of disgusting immodesty and familiarity. We have no language to express our abhorrence of this new custom, and we call upon parents to forbid it and young people to quit it. Young ladies suffer in the sacredness of their own souls, if they should be held, by tolerating such familiarity.

This is a very conspicuous but not the only case where fashion is honored more in the breach than in the observance.

The Nashville Advocate gives the great Cotton Centennial this parting shot:

If the managers of the New Orleans Exposition had not outraged the Christian conscience of the country by their desecration of the Sabbath, they would have made just as much money and received more sympathy from good men and women in their present financial straits.

Here is another arrow from the same full quiver, sharper and still better aimed if possible:

Postmaster General Vilas will make war on the lotteries, God. Let him protect the fools, as far as possible, from the spoils of the epauleted decoy-ducks and the men who have seduced them into selling "glory" for fifty here.

The Arkansas Methodist overflows with good humor this week; compliments everybody and his wife; endorses Dr. Fitzgerald's bear stories; nominates all the General Conference officers to stay right where they are for the next four

years, and then winds up by "chinking" the "clever sinners," as follows: Noah's carpenters worked hard to build the Ark, but not one of them ever got into it. Lookout, ye clever sinners, and you outside members of the church. It will be awful to come to the door of heaven and be turned away with the awful words in your ears, "I never knew you."

While most of our exchanges twit the Southern Baptists for not admitting women to seats as delegates in the Augusta convention, the Alabama Advocate "don't know so well about that." It says:

Are there not opportunities enough at home, and in the social circle, and in organizations managed and controlled entirely by "the sisters," to engage all their time and talents? We think so. And it is comely for women to rise up in legislatures, conferences, conventions and synods, to offer resolutions and propose laws, and to have their views sustained by skillful debaters and shrewd parliamentarians of the other sex? We think not. What man wants to meet a woman in public debate? None.

We trust that there is not in all Texas Methodism the original of the following portrait, which we take from the Richmond Advocate:

It has (the particular specimen now on exhibition) been connected with the church for about a half century. Ancestry clever; rearing good; collegiate education; well married; a lucrative profession; environments the best in the country where it lives; regular preaching where it lives once a month, to say nothing of many extra appointments thrown in from year to year; Sunday-school, prayer-meeting, and other religious meetings in reach; promoted to the rank of a prominent citizen, and leading church member by an overappreciative neighborhood; perhaps elected to the district conference; for a long time a member of the quarterly conference; tolerably well informed, considering the number and character of books it buys and papers it takes; complexion florid; eyes large, with a good deal of white in the background; it smokes, but not cigars, unless as presents, and rarely passes around its tobacco; opposes foreign missions vehemently, having finally reached the stage where it considers itself personally aggrieved, if not insulted, when that subject is carried into the pulpit in its presence; not enthusiastic over home missions; thinks a preacher ought to walk by faith, and not by sight, especially the meetings of a comfortable home, and of a family decently reared and substantially fed. It will not quit the church, or die; refuses to rot under the ground, preferring to rot above it. The Devil, named of a small job when he made it, and offered an insult to Adam's race when he called it a man.

HON. R. M. T. HUNTER, ex-United States Senator, has been made Collector of Customs at Tappahannock, Essex county, Va. The salary and fees will amount to about \$1,000. Mr. Hunter is now seventy-six years old, and was reduced by the war from affluence to poverty.

THE Wesleyan Christian Advocate reports Bishop Wilson at the Atlanta district conference. Though yet feeble he presided at every session, and on the Sabbath startled and thrilled an immense audience with a sermon of great depth and spiritual power. The revival meeting continues at Atlanta, and all the churches are reaping a rich harvest. On Sunday Dr. Kendall, at Trinity, received thirty-five.

TEXAS PERSONALS.

—Rev. J. F. Denton, of the West Texas Conference, says: "If I can have a general revival of religion at every appointment, I will go to conference with a glad heart."

—Rev. P. E. Nicholson, we are glad to say, is steadily improving. He spent a few days of this week in the city, calling at the ADVOCATE office and attending church twice on Sunday.

—Dr. Jno. W. Heidt, the newly-elected Regent of Southwestern University, will attend the session of the Georgetown district conference, which convenes this week at Georgetown.

—We were sorry to learn, on the eve of leaving San Marcos, of the illness of Rev. W. J. Joyce, of the West Texas Conference. We trust that he has by this time recovered, and is able to work, as is his wont, "with both hands earnestly."

—Rev. J. D. Crockett is at Salado, where he hopes, by rest and careful treatment, to recover from a severe throat affection, which has for some time prevented him from preaching. He has made arrangements to have his place filled until he can recover.

—Rev. C. M. Keith, of Buffalo, Leon county, writes: "About a week ago I was taken with congestion in the vicinity of Moor's chapel, where I had planned for a two days' meeting. I preached at 11 o'clock Saturday, but had to return home on Sunday morning."

—Centenary College, in conferring the degree of Doctor of Divinity on Rev. Jno. H. McLean, of Southwestern University, has honored one of the strongest and worthiest men in Texas Methodism. May the distinctions which it awards be always as well deserved.

—Bro. H. H. Ford sends from Jasper the sad intelligence of the serious illness of Rev. R. W. McDow. He is at the hospitable home of Dr. Stone, with many kind friends to give him every care and attention. Those who wish to communicate with him should address him at Jasper, Texas.

—The Local Preacher says: "Rev. W. H. Vaughan, pastor of our church at Corsicana, came aboard of the train at Killeen and traveled with us to Corsicana. He had been out to his ranch. He likes pastoral and pastoral work. Like David, Moses and Abraham, he can learn theology among the flocks and herds."

—Rev. R. S. Finley, D. D., and Rev. H. S. Thrall, D. D., enjoy the distinction of being the first to receive from Southwestern University the honorary degree of Doctor of Divinity. In honoring such men the University sets its standard high, and secures throughout the land enthusiastic recognition and endorsement of its honorary degrees.

—The Wesleyan Advocate, reporting the missionary day of the Macon (Georgia) district conference, says: "The feature of the day was an address by Rev. Robt. W. MacDonell, of the Mexican Border Mission, setting forth the need of a Protestant ministry in that country and the

progress of our missionary work there during the last ten or fifteen years. His talk was solid, sensible and conscience-stirring.

While at Chappell Hill, attending the commencement exercises of the Female College, we had an opportunity to visit Rev. J. W. Stone, who, for nearly twelve months, has been painfully ill at his home, a few miles from the village.

The Alamo and San Jacinto Societies had their annual joint debate on Saturday night, June 6. The debates are always looked forward to by the students and their friends as occasions of great moment, therefore the college chapel was crowded at an early hour.

SOUTHWESTERN UNIVERSITY COMMENCEMENT.

The 20th day of last April marked the fiftieth anniversary of the first meeting of that educational convention which represented the united effort of Texas Methodism.

The first session witnessed no commencement exercises, but was formally closed by a sermon, addressed by the Regent to the students, on the last Sunday of the scholastic year.

On Thursday night the exercises properly opened with the annual competitive declamation by eleven members of the Preparatory Department.

On Friday night, June 5, the Althean Literary Society, of the Ladies' Annex, gave their annual entertainment. After prayer had been offered by Rev. W. L. Nelms, Miss Maggie Mood, the president of the society, introduced the exercises of the evening by a well written and well read salutory, in which she spoke of the Grecian name of the society, its organization, its struggles, its progress and its present prosperity.

On Saturday morning, June 7, the college chapel was early filled with overflowers to hear the baccalaureate sermon. The day was all that could have been asked, just such an one as to draw forth the exclamation, "What is so rare as a day in June?"

On Sunday afternoon the annual Sunday-school mass-meeting was held, and, like all other exercises, was largely attended.

On Sunday night a crowded congregation listened to the sermon for the young men, preached by Rev. G. W. Briggs. After the hymn, commencing, "Lord, what a wretched land is this," had been sung, and prayer had been offered, followed by

Mr. Briggs announced these passages as his text: "For who knoweth what is good for a man in his life, all the days of his vain life which he spendeth as a shadow?"—Ecclesiastes, vi: 12. "All things work together for good to them that love God."—Rom., viii: 28. It would be difficult to give an epitome of the sermon. It was most appropriate for the hearers and the occasion. It was pregnant with practical, noble and everlasting thoughts, arrayed in beautiful and impressive language. It is a sermon that will be long remembered, and will yet do much good with those who heard it.

After the sermon Rev. I. G. John, D. D., read the hymn and offered the closing prayer.

On Monday morning the Literary Societies assembled in the chapel to hear the annual address. Mr. W. C. McKamy, President of the Alamo Society, presided, and introduced Rev. H. M. Dubose, the orator of the occasion.

Mr. Dubose, after making some introductory remarks, announced "Literature" as the subject of the address. He emphasized the unity and perpetuity of literature, declaring all literature deserving the name to be inspired. The address showed the speaker to have been a close student of books, and to possess a decided familiarity with his theme.

After this excellent address Rev. Josiah Whipple, of Austin, dismissed the audience with the benediction.

On Monday afternoon the competitive declamation for the Graves' medal came off. Fifteen contestants, selected by the Faculty, from the under-graduates, who receive distinctions in declamation during the term, entered the arena for the medal. Their names and subjects were as follows:

Charles T. Bass, Williamson county, "Eulogy on LaFayette"; Marvin K. Bateman, Franklin county, "Small our laurels wither"; Emmet Hightower, Johnson county, "Against whipping in the navy"; Abdon Holt, Hunt county, "The conquests of the conqueror"; Arch. J. Knight, Dallas county, "The South once more in the Union"; Robert E. L. Knight, Dallas, "My country! My mother! My God!"; David H. LeSueur, Williamson county, "Against employing Indians to fight the colonists"; William C. Lott, Austin county, "Regulus to the Carthaginians"; McKenzie M. McLean, Williamson county, "Southern chivalry"; Jno. R. Mood, Williamson county, "Appeal to the soldiers of Brandywine"; Leonidas L. Nangle, Collin county, "Eternity"; Robert L. Penn, Williamson county, "Immortality"; Edward P. Scott, Lamar county, "Defense of the Irish"; Matthew D. Slaton, Llano county, "Lost thoughts"; Warren D. Wheeler, Hopkins county, "The creation of man."

Mr. Scott won the medal, and Rev. G. W. Briggs, in behalf of the Committee of Award, presented it. Mr. J. E. Cooper, of Georgetown, had offered a prize, consisting of a set of Thackeray's works, to be given to the member of the Freshman Class who would write the best essay on John Bunyan, and also a prize, consisting of Shakespeare's works and the life of Bayard Taylor, to the member of the Sophomore Class who should write the best essay on Oliver Goldsmith.

At five o'clock on Tuesday afternoon these two associations met at their respective buildings. The Alumni Association had a banquet, together with "a feast of reason and a flow of soul," in the old chapel of the University building. The Alumnae Association had a meeting and banquet at the Ladies' Annex. Both occasions were delightful.

On Tuesday night the final exercises of the commencement occasion was the concert given by the School of Music, under the direction of Prof. Milton Ragsdale and his assistants, Miss Lizzie G. Townes and Mrs. Ragsdale.

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BURN EUPHON, THE FAMILY SAFETY OIL!

delivered by Dr. McLean, in behalf of the Faculty, to Mr. C. W. Simpson. The "Finger medal," for the best essay, was also won by Mr. Simpson, and delivered to him in a facetious manner by Dr. Connor. Profs. Iyer and Callaway had offered a prize, consisting of a full set of Dickens' works, to the student who should write the best essay on the "Life and Writings of Charles Dickens."

This class is as large as any former class that ever went out from the University. They are remarkable from the fact that they have all made up their minds as to what vocation in life they will follow. A canvass of the class shows seven lawyers, two teachers, one farmer and one stockman. The average age of the class is twenty-three and a half years. Another remarkable fact is, that only one member of the class is addicted to the use of tobacco.

This association was organized on Tuesday afternoon. Officers were elected, and steps taken for the erection of a handsome monument over the remains of Dr. Mood at an early day. Already about \$500 have been subscribed for this purpose.

At five o'clock on Tuesday afternoon these two associations met at their respective buildings. The Alumni Association had a banquet, together with "a feast of reason and a flow of soul," in the old chapel of the University building. The Alumnae Association had a meeting and banquet at the Ladies' Annex. Both occasions were delightful.

On Tuesday night the final exercises of the commencement occasion was the concert given by the School of Music, under the direction of Prof. Milton Ragsdale and his assistants, Miss Lizzie G. Townes and Mrs. Ragsdale.

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Camp-Meeting. Our camp-meeting at the Graves camp-ground begins July 17th. We expect a goodly number of campers—a large crowd. Ministers are invited. Come, brethren, full of the Holy Ghost; we expect a soul-saving time. So note it be. SAM C. VAUGHAN. DAVILLA, June 9, 1885.

The Camp-Meeting for Able Springs Circuit. Will begin Friday night before the fourth Sunday in July. To be held at Able Springs camp-ground. The meeting will be self-supporting. The brethren are invited; and especially those on contiguous waters. S. A. ASHBURN. ELMO, June 8, 1885.

To the Preachers of San Augustine District. DEAR BRETHREN—Please send me the names of your delegates to the district conference, if any of you are going to bring your families, please notify me of it. If there are any brethren living out side of this district, and who think or wish to be at the time of the conference, you will please notify me of it. W. L. PATE. SAN AUGUSTINE, June 5.

Camp-Meeting at Sulphur Spring. D. V., a self-sustaining camp-meeting will be held at Sulphur Spring, on West Bernard, commencing July 9th. Arrangements will be made for all ministers who may come. Come, brethren, to our help. Mr. A. H. Dowdy will run good hacks from Wharton and East Bernard station to camp-ground. Mr. Creighton will be prepared to furnish all who may wish meals at a reasonable price. The public are invited to come. S. H. BROWN, P. C. June 13, 1885.

MOOD MEMORIAL ASSOCIATION. This association was organized on Tuesday afternoon. Officers were elected, and steps taken for the erection of a handsome monument over the remains of Dr. Mood at an early day. Already about \$500 have been subscribed for this purpose.

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PROGRAMME. of the Sunday-school conference to be held on Friday morning, July 3, in connection with the district conference at Jacksonville: Mission of the Sunday-school—J. S. Mathis, D. P. Cullin. Relation and duties of parents to the Sunday-school—R. J. Deets, Geo. C. Hardy. Best method of organizing and conducting the Sunday-school—E. F. Boone, J. M. Mills, E. T. Brasler. Mental and spiritual qualifications of superintendents and teachers—W. A. Sampy, J. N. Bridges, J. F. Archer. Relation of the Sunday-school to the church—P. W. Archer, R. S. Finley, W. Spence. JOHN ADAMS, P. E.

Marshall District Sunday-School Conference, M. E. Church, South. Will be held at Bellville, Texas, July 24, 1885, the same being Friday of the district conference occasion. Each Sunday-school within the bounds of the district, whose superintendent is elected by a quarterly conference, is entitled to a delegate; if the school has ten classes, it is entitled to two delegates; if twenty classes, three delegates. These delegates may be male or female, but must be members of the church. All superintendents and pastors are ex-officio members of the Sunday-school district conference. The following programme of exercises will be observed at the session at Bellville: The object of Sunday-school work—F. J. Browning, W. W. McAnnally. The relation between home and Sunday-school—H. M. Booth, T. P. Smith, J. F. Browning. The relation between church and Sunday-school—D. Morse, J. Westmoreland, J. O. Allen. The organization and management of Sunday-school—Jas. Campbell, J. T. Smith, J. B. Watkins. The normal class—L. Alexander, R. M. Sproule. Teachers and teaching—L. M. Fowler, D. S. Watkins. I have only put members of the annual conference upon this programme, but expect each preacher in charge to be prepared to add at least one name to each subject from among the local preachers and lay delegates from his charge. He knows his own people better than his presiding elder does, and, therefore, can make valuable additions to the foregoing programme. R. W. THOMPSON, P. E. MARSHALL, TEXAS, June 4, 1885.

SAM JONES. "Sermons and Sayings of Sam Jones." The volume is made from shorthand reports of the unique and powerful discourses of the famous evangelist. Price, 25 cents by mail. Stamps, of two-cent kind, taken. Discount to the trade or persons taking a dozen copies. Address, John J. Lafferty, Publisher Christian Advocate, Richmond, Va.

JEFFERSON DISTRICT—THIRD ROUND. Terrell dist. at Huntsville, June 24, 25, 26. Terrell dist. at Cedar Bayou, June 25. Terrell, at Mesquite, June 25. Calvert, at Calvert, June 25. San Marcos, at Pleasant Ridge, June 25. Sherman, at Pilot, June 25. San Antonio, at Pleasanton, June 25. Stephenville, at Crawford, June 25. Paris, at Blossom Prairie, June 25. Austin, at LaGrange, June 25. Waco, at Mexia, June 25. Weatherford, at Graham, June 25. Palestine, at Jacksonville, June 25. Jefferson, at Mt. Vernon, June 25. Waxahachie, at Waxahachie, June 25. Fort Worth, at Whitney, June 15. Beaumont, at Woodville, June 16. Sulphur Springs, at Greenville, June 16. Brownwood, at Center City, June 22. Marshall, at Bellville, June 22. Eastland, at Ranger, June 22. Victoria, at Victoria, June 22. Montague, at Chico, June 22. San Augustine, at San Augustine, Aug 27.

W. P. Hennessy. Hardware, and sole agent for Grand St. Louis Charter Oak, Buck's Brilliant, Old Buck's Patent, Bride of Texas and Southern Home Cooking Stoves. Send for price list. One-legged orators are always successful on the stump. "Mothers Should Note This." Under this caption an old physician writes to a Cincinnati Medical Journal, that in view of the fact that people living at a distance from cities are frequently obliged to resort to rough mixtures already put up for use, they should provide themselves with only such remedies as are known to be free from poisons and narcotics; thus avoiding not only danger, but even fatal results. He recommends the recently discovered Red Star Cough Cure, which analyses and tests by various methods of health proved to be purely vegetable as well as prompt, effective and entirely harmless. A teetotaler—An accountant in a tea store. A forger should always write a running hand. "No Phisic, Sir, in Mine!" A good story comes from a boys' boarding-school in "Jersey." The diet was monotonous and constipating, and the learned Principal decided to introduce some old-style physic in the apple-sauce, and await the happy results. One bright lad, and another who had discovered the secret mine in his sauce, and pushing back his plate, shouted to the pedagogue, "No phisic, sir, in mine. My dad told me to use nuthin' but Dr. Pierce's Pleasant Laxative Pellets, and they are a doing their duty like a charm." They are anti-bilious, and purely vegetable.

TERRELL DISTRICT—THIRD ROUND. Terrell dist. at Huntsville, June 24, 25, 26. Terrell dist. at Cedar Bayou, June 25. Terrell, at Mesquite, June 25. Calvert, at Calvert, June 25. San Marcos, at Pleasant Ridge, June 25. Sherman, at Pilot, June 25. San Antonio, at Pleasanton, June 25. Stephenville, at Crawford, June 25. Paris, at Blossom Prairie, June 25. Austin, at LaGrange, June 25. Waco, at Mexia, June 25. Weatherford, at Graham, June 25. Palestine, at Jacksonville, June 25. Jefferson, at Mt. Vernon, June 25. Waxahachie, at Waxahachie, June 25. Fort Worth, at Whitney, June 15. Beaumont, at Woodville, June 16. Sulphur Springs, at Greenville, June 16. Brownwood, at Center City, June 22. Marshall, at Bellville, June 22. Eastland, at Ranger, June 22. Victoria, at Victoria, June 22. Montague, at Chico, June 22. San Augustine, at San Augustine, Aug 27.

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DO NOT BUY WITHOUT FIRST WRITING US HERALD BUILDING, DALLAS, TEXAS. Mention this Paper. Agents wanted in every County.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING. The address in the law was established the fact that the children who were teething were afflicted with the most distressing symptoms, and that the only relief was to be found in the use of the Little Huckleberry. It is a most valuable and reliable remedy, and is sold by every druggist. Price, 25 cents by mail. Stamps, of two-cent kind, taken. Discount to the trade or persons taking a dozen copies. Address, John J. Lafferty, Publisher Christian Advocate, Richmond, Va.

Walter A. Taylor, Georgia. Continued on Eighth Page.

Continued from Fifth Page.

prayer. But the whole truth would not be told if we did not mention the loving care and self-sacrificing labors of the Misses Harper and Miss Kitty Moad in training the younger children. If parents could see their devotion in this work, and could look at the brighter future to which they point in their Christian life and nobler works of benevolence, their children would be here in greater numbers, and the endowment fund would amount up by thousands instead of by hundreds.

We trust the future of our University will grow brighter and brighter under a perfect day. W. G. CONSON, Northwest Texas Conference. W. L. NELMS, Northwest Texas Conference. W. W. GRAHAM, Texas Conference.

JEFFERSON DISTRICT.

For the information and encouragement of the faithful, I beg leave to say that I have completed my second round on Jefferson district, except Daingerfield circuit. I have been at all of the appointments on time, and have found all the pastors, at their quarterly conferences, ready to report fully and minutely all items called for.

The attendance of official members has not uniformly been so full as desirable, yet it has generally been respectable. The financial matters of the district are not generally in as forward a stage as at this time last year. This I attribute to the greater scarcity of money. The outlook for crops is remarkably good, and, by an extra effort, we hope to have good financial reports at conference. There have been gracious revivals at Daingerfield and Atlanta, and some few conversions at Jefferson. The preachers are working with a will, and the spiritual outlook is full of promise. The Sunday-school interest prospers. Class-meetings are being held more generally than last year. We give many more certificates than we receive. As emigration exceeds immigration, the balance is largely against us. There is life in the old land yet, and God is our helper.

S. J. HAWKINS, LEBANON, TEXAS, JUNE 16, 1885.

WILLS POINT REVIVAL.

Our meeting at Wills Point has closed. Results: The church greatly revived, 23 conversions and 18 accessions to the church thus far. Some who did not ask the blessing at the table now do. Among those who were converted were two of our attorneys-at-law. We hope to see yet a greater outpouring of the Spirit.

T. W. MOHRTON, WILLS POINT, JUNE 15, 1885.

SAN FELIPE CIRCUIT REVIVALS.

Have held two protracted meetings during the past month: one at Pattison, assisted by Rev. C. R. Wright, of Houston; the other at San Felipe, assisted by Rev. E. O. McIntire, of Galveston. Services were all well attended—some riding six and eight miles every night, thus evidencing their appreciation of the solid, spiritual discourses that were nightly delivered. Hope to be favored again with the services of those true yoke-fellows before this year expires. Churches greatly blessed: three conversions; one accession, and some twenty publicly indicated their conviction of sin.

JOHN R. DUNN, SAN FELIPE, TEXAS, JUNE 8, 1885.

WEATHERFORD DISTRICT CONFERENCE.

To the Preachers in Charge and Delegates.

DEAR BRETHREN—You will please keep in mind that July 2d is fixed as the time and Graham, Young county, the place of your next meeting. If our work is well done, careful preparation must be previously made, as the time is limited, usually, to three days devoted to business. The object of the district conference is not legislative, or judicial. It is rather a district mass-meeting. It inquires into the spiritual condition of the different churches; learns the methods adopted by the stewards and preachers in making their collections for church purposes; the state of missions; where new missions should be formed, and what missions should be raised to circuits. Especially of the Sunday-school interest. The first thing in the order of business is reports from the preachers. Much depends on this. The conference will expect facts and figures; let these be written. Let each member investigate as far as possible the state of the charge from which he comes; and be ready to enter fully into the work of the conference. Above all, come with the spirit of loving consecration to God, and with special prayer for the blessing of God on the conference, and for a general revival throughout the district. Saturday, July 4th, will be devoted to the conference Sunday-school convention. The following topics will be discussed: 1. Origin and progress of the Sunday-school movement. 2. Relation of the Sunday-school to the church. 3. Duty of pastors as organizers and general superintendents of the Sunday-schools in their charge. 4. Relation of members of the church to Sunday-school work; their obligations and opportunities. 5. Literature, music, black-board exercises, necessary to efficient and interesting exercises. 6. Objections to union Sunday-schools, the advantages of denominational schools, and how to organize without friction in union houses. 7. Sunday-schools and the future church. 8. Sunday-schools and religious culture of the membership of the church. The conference will organize at 8 p. m. Conference sermon at 11 a. m., by Rev. John Powell. The recording stewards are, by special resolution of the annual conference, constituted members of the district conference, in charge of the quarterly conference records.

C. H. ELLIS, P. E. CEDAR CREEK, ON BELTON CIRCUIT.

There being five Sundays in May, we had our regular appointments filled on the fourth, also a two days' meeting, commencing Friday night before the

fifth Sunday. Bro. L. S. Chamberlain preached on the fourth to us from a very interesting text, "I have sinned in that I have shed innocent blood," which called up the question of Judas being at first a Christian, or "had he always a devil?" The doctrine of different churches of course was involved, but it was handled so delicately and ably, too, that it pleased all and offended none. It was evidently the outcome of much thought and consideration on the part of Bro. Chamberlain, he presenting many views and thoughts upon the subject that had never occurred to many of us before. At the two days' meeting there were several forward for prayer, one conversion, and two uniting with the church on Sunday morning. Bro. Porter, of Salado, filled the pulpit on this Sabbath, preaching a splendid sermon on "Family Government," which was highly instructive. He differed from many others in giving advice as to the management of children. All are agreed that the young should be governed aright, but few tell how it should be done. This he did with much clearness and force, proving to our mind that he added example to precept. There was a collection on this occasion for all and general purposes—all grouped together to save our modest and retiring preacher the trouble of asking for money at different times. This we know will be pleasant for him, as he seems to desire to preach the gospel alone and have naught to do with money. A few dollars over the sum asked for was raised—partly by cash, the balance subscription—as Bro. Porter said, "when cotton comes in, and the sisters can sell a few chickens and eggs," etc. He told how to raise the money as well as the children. A good Sunday-school has been started at this place—a very fair attendance. There has been something said of a new and more commodious church edifice being built, but do not know yet when it will be put in motion. There has been with all a good work on this circuit, and we will regret the removal of Bro Chamberlain, if removed he is. We hope he may be allowed to remain yet another year. The work here still holds its interest among the people, especially the children's department, which is splendidly controlled. Know of several revivals the ADVOCATE brought to do so by just becoming interested in that concern. "Occasional." CEDAR CREEK, JUNE 7.

FROM BEVELLILLE.

As Beville has been heard from through the ADVOCATE for some time, I will send a few dots. We have had an abundance of rain, and the grass is as fine as it can well be. Corn is also very good, though it has been made with very little work, as it has been too wet to plow most of the season. I tried to hold a protracted meeting last week, but was almost rained out. Bro. Hinson, from Goliad, was with us part of the time, and did good service while he stayed. On Sunday, the last day of the meeting, I took up a collection for conference assessments, and got \$85.50; the congregation was only an average one in numbers. So you see I feel pretty safe on the money question; but, then, we have as liberal people here as any in Texas, I think. And now if we can have a general revival of religion at every appointment on the work, I for one will go to conference with a glad heart. And I think the prospect for a general waking up of church and people is growing brighter every day. We are going to try to have a rousing big camp-meeting in the neighborhood of Beville, to commence on Friday before the third Sunday in August. And if we succeed in our efforts, the editor of the TEXAS ADVOCATE is specially invited to come, and as many other preachers as are willing to come and help us. I will give notice in time through the ADVOCATE. I have only received two into the church so far this year, and baptized three babies; but up to this time we have been much hindered by bad weather. I am expecting great things yet before I go to conference. May the baptism of Jesus be poured out on all of God's people this year. J. F. DENTON, BEVELLILLE, MAY 18.

A SAD EVENT.

"Thou fool, this night thy soul shall be required of thee." This passage seems applicable to a case the news of which shocked our town yesterday morning. A man who lives near this place is reported to have said that whisky had drowned him many a time, and now he was going to do his best to drown whisky by voting for local option, (our election is to take place June 13) but he must have just one more "snee" before it was put out of his reach. Alas! for just one more "snee"! About 11 o'clock night before last, as he lay drunk on the railroad, the train cut off one leg, the other foot and mashed one arm. He was found about two o'clock. About 9 o'clock yesterday his soul was required of him, and 13-day the body was received back to the earth whence it came. Oh, how long will the man of the world hold on to that which is his destruction? "Just one more snee!" "Just a little more pleasure!" At the funeral to-day the two saloon-keepers of Thornton were present and heard the wail of a sister's broken heart as it cried out against them. Who is to blame? The answer is easy. How are they to stand before the sister, wife and children in that great hereafter day? I pray and vote for freedom from the evil of all evils. A. C. BENSON, THORNTON, TEXAS, JUNE 8, 1885.

A CORRECTION—A STATEMENT OF FACTS.

In the ADVOCATE now in hand, (May 23,) in Bro. Chas. S. Field's article—"A Mind to Work"—he says: "About twelve months ago a good old brother living at Troy was seen hunting a Methodist preacher. He found Rev. J. D. Crockett, and urged him to give them (five Methodists) an evening appointment at Troy, a strong Campbellite community. He accepted, and organized them into a church. This old brother (Akeley) became steward, building committee, church secretary, leader of prayer-meeting, etc. I have been preaching for them since coming to Belton circuit. Preached there yesterday, and received three into the church. They have now a neat and good sized church, situated on a three-acre lot—beautiful site—neat pulpit, nice lamps, etc. They have about thirty-five members, etc." When I was appointed to Oenaville circuit (then called Blackland) last fall two years ago, I was informed by my predecessor, Bro. Trammell, that there were a few Methodists around Troy with no Methodist preaching. From him I obtained the names of all the Methodists he knew of in that community. I went and "hunted" them up, and made an appointment to preach for them the first Sunday evening in March. On the day

appointed, after preaching in Oenaville at 11 a. m., I started with my wife in buggy, driving about ten miles to Troy by 3:30 p. m., and not a soul was there to greet us. We made another appointment for the first Sunday evening in April. At that time I (say we because my wife travels with me) found few present, and preached to them, promising to be there again the fifth Sunday of the same month, at which time we organized them into a church. So on April 29, 1883, a little more than two years ago, we organized the class at Troy with five members: Bro. Akeley and wife, Bro. Beaty and wife, and Bro. Morgan, a young man who removed by certificate a short time afterwards. Bro. J. P. Beaty was elected secretary, and at the ensuing quarterly conference was elected steward, and filled both of these offices successfully the two years I served that work, and with the assistance of Bro. A. brought up the full assessment both years. I appointed Bro. A. class-leader. The first year, on account of my failing health, was prevented from holding the protracted meeting contemplated, having only three conversions that year, and a few accessions. Last year we held a camp-meeting, resulting in much good work, and a number of conversions and accessions. Bros. Beaty and Crawford, with their families, being the only campers on the ground. At that meeting old Bro. Black, who was sick in bed, sent a special request for me to come to see him Saturday evening, by Bro. A., his son-in-law. I went, prayed, sung, and talked with him, having a happy time, with some good, old Methodist shouts. Received his wife and son into the church. He then told me he would build a Methodist Church he would donate the land on the highest corner of his small tract. I drew up the deed, had notary republic to have it acknowledged, and appointed Bros. Beaty, Akeley, and Crawford, building committee. They worked faithfully, and got the house up so that we preached in it twice before going to conference last fall. Bro. Beaty moved to Henson, and left the certificate for himself and wife, leaving thirty-two members. At the last quarterly conference last fall, being entitled to two stewards, Bro. J. T. Crawford and A. Akeley were elected stewards. Bro. J. T. Black was elected Sunday-school superintendent, and Bro. Akeley church trustee. Bro. A. was a good man. I love him; but I write this to correct a few errors, and show that we had other good and faithful brethren who could and did fill some of the offices of the church. And also to show how the "preacher" was "hunted."

A SINGULAR BOOK.

Scintillating with Sarcasm and Brilliant with Truth. New York Correspondence American Rural. Chap. I. "Has Malaria?" goes to Florida. Chap. II. "Overworked?" goes to Europe. Chap. III. "Has Rheumatism?" goes to Ems. Chap. IV. Has a row with his Doctor!

The above chapters, Mr. Editor, I find in a book recently published by an anonymous author, who treats a deal of sarcasm in my day, but I never read anything equal to the sarcasm herein contained. I suspect the experience portrayed is a personal one; in short, the author intimates as much on page 31. Let me give you a synopsis: "Malaria" as it states, is the cloak with which superficial physicians cover up a multitude of ill feelings which they do not understand, and do not much care to investigate. It is also cover for such diseases as they cannot cure, when they have tried their best to travel or that he is overworked and needs rest and is probably suffering from malaria. It is a confession of ignorance or of inability. The patient goes about feeling better, but a tonic and for a time he feels better. Comes home, fleckle appetite, frequent headaches, nervousness, cramps, sleeplessness, irritability, tired feelings, and general indifference. Success is succeeded in due time by alarming attacks of rheumatism which fills about his body regarding his business. "It is malaria," in his back. Articular—in his joints. Inflammation, my! now he fears it will fly to his heart! Now off he goes to the doctor. The doctor sends him there, of course, to get well; at the same time he does not really want him to die on his hands! Better for a few days. Returns. After a while neuralgia transfixes him. Ho bleats; cannot breathe; has pneumonia; cannot walk; cannot see. The doctor sends him there, of course, to get well; at the same time he does not really want him to die on his hands! Better for a few days. Returns. After a while neuralgia transfixes him. Ho bleats; cannot breathe; has pneumonia; cannot walk; cannot see. The doctor sends him there, of course, to get well; at the same time he does not really want him to die on his hands! Better for a few days. Returns. After a while neuralgia transfixes him. 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