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DUTY.
REV. ALFRED I. HOGAN.

Speak the word God bids thee!
No other word can reach
The chords that wait in silence
The coming of thy speech.
Do the work God bids thee!
One—only one still loom
Awaits thy touch and tending
In all this lower room.
Sing the song God bids thee!
The heart of earth's great throng
Needs for its perfect solace
The music of thy song.

LETTER FROM GEORGIA.

Bishop Hargrove has just held the Elberton district conference at Toocoo, Ga. This is the first conference of any sort he has ever held in Georgia. For many reasons we were anxious to have one of our chief pastors with us this year. The first time I ever saw Bishop Hargrove was as the General Conference in Atlanta. He made a short, pointed speech on the resolution to change the ratio of representation in the General Conference, which gave me the impression that he was a man of figures and details. I was prepared, therefore, for a thorough sifting of the work pertaining to a district conference.

Most people never tire of descriptions of persons and places. A sketch of Bishop Hargrove, as I saw him, may not be uninteresting. Physically he is a splendid specimen of a man. He is about six feet high, erect, arm and limb and body full and round, and carrying enough of solid flesh to tip the beam at two hundred, complexion florid, eye blue and sparkling, forehead well shaped for the home of strong common sense, head seemingly as faultless as a phenological chart and firmly set upon a backbone rigid enough for all administrative purposes. His half-concealed mouth wears a pleasant smile, indicative of anything but weakness. His perfectly fitting clerical coat, showing to good advantage his magnificent form, betokens the gentleman. Add to this that his hair is almost white and inclined to curl, and you have as good a picture of Bishop Hargrove as I can put on paper. In the chair he is wide-awake, self-possessed and affable. He is the leader, directing the business so as to bring out the weak points in the work of preachers and laymen. When he gets through with a brother he feels somewhat smaller, but he is resolved to do better. This probing makes no wounds, hence there are no sores to heal. All is done in such a kind, tender, Christian way that you instinctively feel it is the hand of a friend and brother that guides the probe. His devotion to his wife was beautiful. His carefulness of her comfort and her undisguised satisfaction in his presence told of a heart that brilliant preaching and faultless administration could not reveal. His intellectual faculties are in well-balanced equipoise. He is a level-headed man. In his hands the church is safe both as to its doctrine and polity. Nor will the close observer fail to detect an under-current of deep spirituality sweetening and governing the whole man.

He is a charming preacher. There are no grand flights of startling eloquence that touch the stars, but there is a steady flow of strong thought and gospel truth, set in plain, forcible English, that does not fail to edify the common people and give pleasure and profit to the more cultured. An old country woman paid him this compliment: "He is a powerful smart man, but he talks so as we common folks can understand him." His sermons are brim-full of gospel food. Nowhere does the caste of his mind appear so clearly as in his sermons. His style is expository rather than exegetical. For him a text is full of truth and suggestive of valuable lessons which the preacher does not fail to turn to good account. His exposition of the parable of the ten virgins and of Christ's cursing the fig tree, left little to be said in elucidation of those texts. Bishop Hargrove is a graceful speaker, has a fine voice, which he manages with ease and skill. After what has been written it would be superfluous to add that he won all hearts. Be sure we will always welcome him to our midst, and all others of his colleagues who possess his spirit.

LETTER FROM MISSISSIPPI.

You now have Sam Jones, the Georgia evangelist, with you in Texas. The power of God has been manifested in him as in few men. I have wondered to myself if he was constantly filled with the Holy Ghost, and if he had the power to shed forth, at will, the Spirit upon those who hear him. Does the Spirit of God wait on the wills of men? We may have the Spirit in his fullness if we will. He is ready to come in if we open our hearts to him. Is the well of water in us subject, in any sense, to our control? If we are endowed with power from on high can we exercise that power when we will and, largely, as we will? I am afraid we do not recognize and realize as we ought the power God has committed to us. I do not mean our natural power or powers, but that supernatural power imparted to our natural powers by the Holy Spirit. This does not, of course, make us omnipotent, but it does make us as nearly so as human beings can be in their work with other beings who have freedom of will. No power in heaven, earth or hell can force a free will. Freedom and force do not go together. There are few men living, truly called of God to the ministry, who have not, at times, been conscious of a supernatural power over men. The masses before them have been swayed at will. They have realized in their own hearts a holy boldness which made them fearless and gave their words a keenness that cut men to the heart. The man of God is perfectly conscious of this presence. It lifts him above the ordinary plane. After the hour and the occasion have passed many tremble when they think of their boldness, and of the impetuosity and force of their words. They inwardly resolve to gain and retain this force, what-ever it is, but they fail to lay hold of it firmly. They feel that it is imminent and impending, but they tremble to venture upon it. These seasons of exaltation, wherein we realize the divine presence, are, generally, preceded by hours, and sometimes by days and weeks, of penitence, and agony, and prayer. In some Gethsemane, when self is wholly surrendered to God, we get the divine gift that gives us power with God and man.

Doubtless, if we were willing to make the venture, that which is occasional in our ministry might be continued and abiding. The indwelling of the Holy Ghost would make our words glisten and glow with heat and love on ordinary as well as on extraordinary occasions. If we had this gift, so often pledged in the Divine Word, we would soon turn the world upside down. What is now looked upon as a special gift would come to be regarded as the abiding grace of all who preach the Word. The reproach of a powerless and powerless ministry would be taken away. The mortar would be

tempered by grace at our week-day as well as at our Sunday appointments—at our regular as well as our special meetings. What preacher has not been ashamed of himself for earnestly imploring divine help for some great occasion and then going to his regular appointment in a careless and indifferent mood? And where is the preacher who has not, at some time, congratulated himself upon the strength of his argument more than upon the presence of the Holy Ghost? Is there a preacher living who does not know by experience that his best preparation for the pulpit is made on his knees, in his study or in the silent grove, imploring the gift of power from on high? With this no man, truly called of God, will be powerless or powerless before an audience.

I am inclined to the opinion that the power of Sam Jones is to be found in the Spirit of God in him. He may have, naturally, a peculiar and striking way of saying things. His fund of illustration may be rich and large. He may have a deep insight into men. He may be at once a philosopher and a theologian, but none of these things, nor all of them taken together, account for his singular and strange power in leading men to penitence, to prayer and to reformation.

This is to be accounted for by the presence and power of God in him. This vitalizes and energizes the natural gifts in him. No other man living has the natural gifts, or combination of gifts, found in Sam Jones, but every preacher may have, if he desires it, the vitalizing energy of the Holy Ghost upon, and through the natural gifts with which he is endowed. This will give him power with God and with man in his sphere of work. We may not have as much sense as Sam Jones, but we may be filled with the Holy Ghost.

"God is more willing to give the Holy Ghost to them that ask him than earthly parents are to give good gifts to their children," but who believes this statement, or trusts God for this gift? We ask, if we ask at all, for stones instead of bread, for scorpions instead of eggs. God is willing, waiting and anxious to pour upon us a full, fresh baptism of the Holy Ghost, as he did upon the disciples at the beginning, if we were only waiting and wishing to be endowed with power from on high.

Here is a rich and ever-flowing fountain of fullness and grace. Let us tap it and draw rich supplies. GILDEROY, VERONA, MISS., June 24, 1885.

CHRISTIANITY AND RECREATION—THEIR RELATION.

REV. WM. ALLEN.

Christianity needs no definition further than the ignorant and the learned alike have applied to it for hundreds of years. All agree that it means abstinence, sobriety and sacrifice, as well as services rendered, both private and public. But perhaps it is needful to define recreation; by it a better understanding may be obtained. It implies an abnormal condition according to the lexicography of the word, and as an act it means to reinstate, to resuscitate or to bring back to the normal state. There can be no recreation in this sense only after over-exercise of body or mind. Nature, true to her sons, has amply and wisely provided a remedy—sleep. Give the Christian a sufficiency of this natural panacea and every hour of his wakefulness, if he live up to his vows, will be a strong push on the world in the right direction. But recreation, outside of its lexicography, means amusement, diversion, sport, etc. This is its synonymous relation. In this sense, if it is sought by Christians, it is in imitation of the manner of the world seek their recreation, only more discretion may be used as to games and sports. The subject is now fully before us, and it only remains to see what we further think about it.

Of course everybody is expected to keep up with the age or else be out of the fashion; and to be out of the fashion, whether in costume or opinion, places a man at great disadvantage. He loses caste, influence, and drives under the appellation of "old fogy." Fashion is imperious, and is as destructive as it is intoxicating, and yet no less intoxicating than destructive of that judgment which works good in society, and especially in the church. History gives much proof of the evil of fashion. As the fable runs, it was the love of fashion that caused the frogs to pray to Jupiter for a king. They no doubt became penitent when they saw the calamity their impotency brought upon them. It was the love of fashion that induced the tribes of Israel to cry to the Lord for a king to rule over them, that they, in government, might be like other nations. Their impotency brought on them scarcely less calamity than overtook the frogs. Let anyone who so desires read the eighth chapter of I. Samuel, and he will learn the power with which fashion seizes on the minds of men. It not only affects the individual or the circle of a neighborhood, but it mischievously insinuates itself into whole municipalities, kingdoms and the general church of God. Paris, in France, is the acknowledged incubator of costume. But the fashion of opinion rises anywhere, in any circle, in

any municipality, in any branch of the church.

According to the fashion of opinion, recreation is very much needed now. It is needed not only in the etymological sense of the word, to reinvigorate those who have been overtaxed, but more especially as an amusement, as a diversion, a sport, a pleasurable enjoyment. The thought runs into the plans of all business, and is talked of the full year round. To an equal extent the thought has entered the church of God. Preachers must have recreation, church members must have it, all must have it who can. But alas! God pity the poor! that overwhelming majority of our kind—the gates of recreation are not open to them. The religious journals and the pulpits are getting full of ideas of recreation. Mr. Talmage and other distinguished pulpit orators have preached directly on the subject, and that which is most remarkable they have indulged some rather marvelous exegeses of the word. Recreation for all is now an acknowledged necessity. It is needed to rebuild the worn-down powers; it is needed as a sport and as a pleasure. The only question now seems to be: What license shall we give, what games and sports shall we allow? Here rises a difference of opinion. Some churches allow about all the games and sports of the world; others put on the brakes and shut some of the gates. It all shows that fears should be entertained lest with this growing tendency in practical life all distinction between the church and the world be wiped out, and the only alternative for knowing the church members is to go to the registers.

As in politics, so it is in religion. The mind is forever brooding on something. Every generation brings forth its hatefulness. Sometimes they are beautiful things. At others they are gorgon nurslings, which, in the end, like the Harpies on Straphandian shores:

"Diripiuntque dapes, contactaque omnia foedant immundo."

They plunder the holy camp and pollute all sacred things by their unhallowed touch. Yet the imperious demand is that a man must be fashionable in thought. He must be careful about what he rebukes. New things, new thoughts and rebukes are not presumed to come from humble quarters. The mother birds feed the nestlings. There are oracles in the land. They are the giants. They are to be consulted. Their answers are to be received as a sort of inspiration. They have their devotees who fight for them. Every man is presumed to keep up with the age in its fashionable recreations and pleasurable enjoyments, as well as in all things else. If he is not a giant, an oracle or a commander in the land; in other words, if he is too humble to advance thought, he must at least be an Ahobai and hold up the hands of the giants who do.

Is not the present age traveling under a high pressure engine? This has more parts, requires more steam, and is attended with greater danger of explosion and general disaster. Had we not better have some inspecting officers appointed that they may see whether or not dynamite is hidden away? Are we sure that we do not sacrifice principle for numbers? Are we not rather forgetting that the race is not to the swift nor the battle to the strong? Have we not forgotten what a host of Midianites three hundred faithful men that lapped water like dogs put to flight? Seriously, is not the general tendency of the church to recreation a fair proof that the world is gradually and surely gaining a victory? Through its influence are not some ministers acquiring a habit of sporting in the pulpit through fear of losing their congregations? Is a class-meeting ever held at such places? Is there no ground of apprehension lest the growing tendency to recreation become destructive of sobriety and proper love of the old landmarks and corner-stones? The church should guard against every son of Pharon. They are hands that do not know how to hold the reins.

"Religion never was designed To make our pleasures less."

Was it Watts or Chas. Wesley that wrote that couplet? It matters not, the force of the truth expressed is the same. It conveys to the mind a great oversight. In recreation-seekers and pleasure-hunters. There is a recreative influence in religion that stands first in the estimation of the Christian philosopher. It imparts the best rest, the most bounding and hilarious spirit. All traveling, watering places, and allowable sports and games are secondary to it, are exceedingly trifling in comparison with it, and are nothing without it. We by no means ignore that benefits come from traveling, change of air, water, and association. These must be proportional, however, to the purity of the air and water and congeniality of the association. We may conceive of scenery, air, water and association that would do harm rather than good to the overworked and debilitated Christian. In that event his chances of reinvigoration are at home in the enjoyment of spiritual and temporal rest. He rests temporarily under the authority of God unto the time of reinvigoration. He needed it as much as Timothy needed

the medicine Paul prescribed for his stomach's sake.

But our young people are not worn down with overwork. They do not need recreation in its etymological sense. If they need it at all outside of the incidental streams which God has provided to flow through religion, they need it as an amusement, a diversion, a game or a sport. Of course religion is regarded as sufficient to meet the end of all happiness. In it the young may be happy as well as the old. All alike are allowed just as much liberty as the word permits—just as much levity, lightness, amusement, sport and game. To these the young are naturally disposed. The trouble the church has had and is still having on this line comes from a source we almost fear to mention—from cranky fathers and mothers whose names have found a place on the register. If all the fathers and mothers and older people had true Christian bravery and sobriety, the young church members would be easily governed in the proper lines of the Christian course.

The Bible is silent on the sports and games in which the young may innocently indulge. We regard it a great mistake when the church undertakes to do it. It is not the business of the church to authoritatively license any amusement, game or sport. It will prove a bad precedent, and be the beginning of a stream that will deepen and widen until there will be little distinction between the sports and games of the world and of the church. The age is prolific of sports and games, as well as of other things. These, like other things, grow old and pass away, or else receive modifications. They will want the modifications or some of the new inventions. The most the church can do is to check the evils as they rise. Until the paths of innocence and virtue are forsaken there is no need of action.

As Webster is the end of disputation in lexicography, so does the word silence all objections on the points it authoritatively speaks. The church and the world must forever remain different in their sports and games until the "happy day," if ever it comes, when there shall be no world. The voice of God to church members, to the young and old, is the same without distinction. Whatever of excuse or apology may appear on account of age in extension of conduct, he leaves to the wisdom and discretion of the church itself. And whether one on account of age may innocently do what would be crime in another, he has never said. But since his voice is the same to all, all had better be on their guard. Here is his voice: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"How careful then ought we to live, Who such a strict account must give For our behavior here,"
ROCK HILL, TEXAS.

TRAINING POOR PREACHERS.

Much discussion is now going on in regard to the importance of training schools in which men may take a short cut into the ministry. It is said we need lay preachers, ministers who have not spent years in the study of Greek, Hebrew and Theology, men of warm hearts, glowing zeal and free speech, who will go out into the high-ways and compel the people into the kingdom. And then we are pointed to the marvelous success of some distinguished evangelists, who have never even leaned against the walls of a college or a theological seminary.

Well, we do bless God for raising up such men, and endorsing them with grace and gifts to reach the souls of men with the word of truth. They are mightily useful. He gave some prophets and some evangelists." In all ages of the church they have been recognized, and they doubtless always will be, as they ought to be. But the very best way to spoil them would be to put them into a mill with the hope of grinding out better evangelists than they were when put in. God calls these lay preachers, and because of their excellent natural qualifications, and gracious preparation, they have access to the popular heart, and the word by them is made powerful. If Mr. Moody before he became eminent as an evangelist had been put into a training school, and there had been taught how to preach, by a short and easy method, in all human probability he would have been spoiled utterly, or at least shorn of that spontaneity and individuality that now mark him as a man by himself, a remarkable man. If Jerry McAuley had been put into a monophisic seminary, the Creomone Mission would never have been filled with the masses whom he taught in his rude but wonderful way. In a word, the fact that such men are made by the call of God and the wants of the times, is an evidence that the training school is not for them, nor for that class of preachers. The hope of the church and the world is in the preaching of the gospel by the pastors whom God has put into the ministry of reconciliation. The more learning and the more grace they have the better. They are the legions of the army on whom the fate of the day depends. The dying artillery have their work to do, and it is not to be undervalued. But the pastors are the leaders of the main army, and they are trained, after having done all, to stand.

We do not take any stock in enterprises to train poor preachers. It will be poor enough preaching when an uninspired man has all the help that books and study and teachers have given him. Therefore let him have all the instruction he can get. And there is not a young man in this country, who is called of God to preach, for whom there is not a way provided for his thorough education for the gospel ministry. There is no need of his taking a short road into the ministry, or going into battle without being thoroughly equipped for the fight.—N. Y. Observer.

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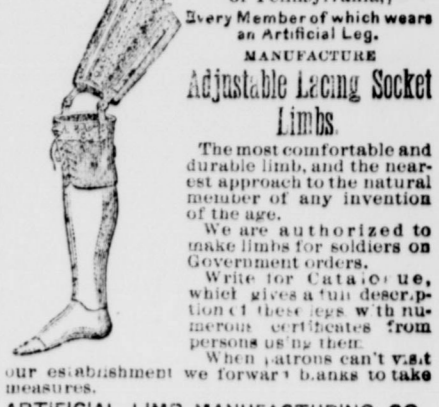
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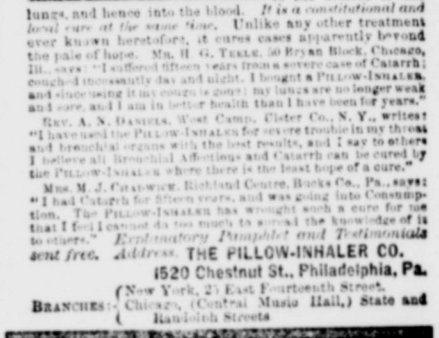
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Myers, Fla., September 20, 1882.

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Combining IRON with PURE VEGETABLE TONICS, quickly and effectively CLEANSES and ENRICHES THE BLOOD, quickens the action of the Liver and Kidneys, clears the complexion, makes the skin smooth. It does not injure the teeth, can be used by the most delicate, and is sold everywhere—ALL OTHER IRON MEDICINES DO. Physicians and Druggists everywhere recommend it.

Fleming Brothers: It affords me pleasure to assure you that after using Dr. C. Mc Lane's Celebrated Liver Pills for more than twenty years in my family, that I regard them as being superior to any I have ever used or have seen used. I have used them constantly and had to try others, and I have tried a good variety, but I have never had any to act so promptly, profitably and delicately as Mc Lane's. I have used them on myself, wife and children, with the most gratifying results. For children, having used them on my own with such ease and happy effect, I would recommend them to all who are afflicted with the work—so it promptly, do it well, and leave no ill effects behind.

THE ONLY GENUINE McLANE'S PILLS. Are the Dr. C. Mc Lane's Liver Pills, MANUFACTURED BY FLEMING BROTHERS, 24 Wood St., PITTSBURGH, PA.

DR. BIGGERS' HUCKLEBERRY GORDAL. THE GREAT SOUTHERN REMEDY FOR THE BOWELS. It is the most pleasant and efficacious remedy for all summer complaints. At a season when violent attacks of the bowels are so frequent, more speedy relief should be had. The medicine, when living sleep, in turning the little one to rest, should use this medicine. It's a bottle. Sent by express to Walter A. Taylor, Atlanta, Ga., for \$1.00. Taylor's Cherokee Remedy of Sw-let Gums and Nuttall will cure Coughs, Croup and Consumption. Price, 5c, and \$1 a bottle.

Texas Christian Advocate.

REV. G. W. BRIGGS, EDITOR. ASSOCIATE EDITORS: REV. R. S. FINLEY, D. D., East Tex. Conference...

SHALL OUR MISSIONARY WORK BE HINDERED?

By this time the church at large must know that the Board of Missions, at its recent annual session, was compelled to reduce appropriations to our several mission fields to a point far below the urgent calls from the fields themselves.

DEAR BROTHER—Please find enclosed schedule of account for the three months, ending May 31st. I hope you will find it correct and satisfactory.

What can we do? Pastors can take up collections at once and send to conference treasurers, not waiting for annual conference sessions.

THE SUNDAY LAW AND THE CITY GOVERNMENTS.

The appeal case of L. Craddock vs. the State of Texas, carried to the Court of Appeals by the Attorney of the city of Dallas to test the legality of the Sunday law in its relation to the jurisdiction of city governments, has been decided, and the decision is an important one.

conduit in any way whatever with the special grant of power made by the State to city governments. In the absence of a general law, such as now stands upon the statute book, the State delegated to the cities the right to manage their affairs on Sunday.

DEAR BRETHREN—The church is entitled to the most definite information respecting what has been done in commemorating the first completed century of American Methodism.

ADDRESS OF THE CENTRAL CENTENARY COMMITTEE.

To the Preachers and Members of the M. E. Church, South: DEAR BRETHREN—The church is entitled to the most definite information respecting what has been done in commemorating the first completed century of American Methodism.

While the leading object of this Centenary observance is the spiritual improvement of our people, by reviewing God's signal mercies during the century, it is most important that we show our gratitude in such form as to make the church far more efficient for the future.

While these three objects will share alike in the distribution of all undesignated funds which come into the hands of the Central Centenary Committee, yet donors may give full direction to their gifts.

To assist in carrying out this observance, a Central Centenary Committee, consisting of three ministers and three laymen, was appointed, and their duty was defined to be "to correspond with the Annual Conference Centenary Committee; to prepare and publish all necessary documents; and to secure the intelligent and hearty co-operation of the whole church, particularly in the matter of collections for connectional objects."

That committee secured the services of a competent clerk, whose whole time for more than a year was devoted to giving the widest possible circulation to the matter prepared under the direction of the committee.

Bishop McTyeire's "History of Methodism," prepared at the request of the Centenary Committee, had a sale of over 5,000 copies within six months after publication, and has been received with great favor both in England and America.

Table with financial data: Missions - Foreign, \$33,520.63; Domestic, \$1,377,785.00; Church Extension Loan Fund, 29,445.80; Education, 184,392.32; Sunday-school Fund, 7,458.76; General Fund and undistributed, 11,969.60; Local objects, 1,004,746.00; Total, \$1,822,785.00.

This sum does not represent all that has been contributed for Centenary purposes. While the Woman's Board and the Parent Board have each already received some \$16,000 from the Centenary Fund, yet the \$33,520.63 reported for foreign missions, it is believed, does not represent all that has been subscribed for that purpose.

We rejoice in the fact of such large advance being made in equipping our churches at home. Great success has attended all efforts to remove burdensome debts, and to build new churches and parsonages.

A NEW edition of Thrall's History of Texas will be issued this fall. The illustrations in the old edition, which were not quite what was desired, will be replaced with new and better ones.

W. P. HARRISON, Sec.

A CARD FROM DR. LAFFERTY.

Your editorial notice of the "Sermons and Sayings of Sam Jones" suggests these lines:

"And firstly," When the Rev. Sam preached in Nashville, the city papers made large reports—some verbatim—of his sermons. He didn't appear to object; in fact, requested the secular scribes to record certain things.

Secondly, Twenty thousand people in Tennessee read these reports in the morning journals. Why not let the folks in Virginia have them in a like cheap form? It never occurred to me that mortal man would object.

Thirdly, I have given away many of the edition, sold others at a mere song, and, likely enough, use many as tracts. The receipts may pay the printer's bill.

Fourthly, Now, it falls out sometimes that an inferior person as well as an apostle is forced to "speak as a fool." The man who has preached for twenty years rigidly, without presents or pay, making long journeys to dedicate churches, exhort at camp-meetings and help in revivals, declining even mileage; the man who, yesterday, laid aside lectures which brought five thousand dollars to the church and less than traveling expenses to the lecturer; the man who has written much and been copied largely, but never patented book, articles, sermon or lecture, may be pardoned if he thought that a Methodist preached for

souls, not for shekels, and that his comrades were ever welcome to hurl his weapons. JOHN J. LAFFERTY. RICHMOND, VA.

REV. W. R. McDOW.

A letter from Rev. W. B. Patterson, of Jasper, received just before going to press, announces the death of Rev. W. R. McDow, of the East Texas Conference.

EDITORIAL NOTES.

WASHINGTON and Lee University conferred the degree of LL. D. on Bishop A. W. Wilson, this being the second time the Bishop has been honored in like manner.

DR. IRENEUS PRIME, editor of New York Observer, said in a late speech: "It is impossible to run a family by a committee of two; there is nobody to give the casting vote."

AT the solicitation of Mrs. Parker, Bishop McTyeire, and others, Rev. C. B. Galloxy, D. D., editor of the New Orleans Christian Advocate, will write a history of the life of Bishop Parker, which will be ready for the press in the late fall or early winter.

REV. SAM P. JONES will have charge of a camp-meeting at Plattsburg Mineral Springs, Mo., beginning July 15. A correspondent of the St. Louis Advocate says the indications are that this will be the largest religious gathering ever known in Northwest Missouri.

THE annual conference of the Congregational Methodist Church for Texas will meet at Jones' chapel, eight miles east of Crockett, July 30. Information on the subject may be had by addressing Rev. N. C. Osborn, Nolanville, Bell county, Texas.

"THE New Catechism," by Rev. S. J. Hawkins, which the Advocate has been publishing from time to time, is now complete; the twelfth chapter, which has just appeared, being the last. It will soon be issued in a more permanent form, of which due notice will be given.

THE Saturday half-holiday agitation is rapidly gaining in volume and strength. It is to be hoped it will yet be universally observed. The disposition in this country to work long hours regardless of mental and physical strain is working injury and causing harm, and should, if possible, be checked.

A NEW edition of Thrall's History of Texas will be issued this fall. The illustrations in the old edition, which were not quite what was desired, will be replaced with new and better ones.

THE Colorado (Texas) Citizen says recent local option elections in Texas indicate that the prohibitionists are rapidly gaining ground, and that their vote will be much stronger at the next election.

WE regret our inability to attend the session of the Galveston district conference which convened at Cedar Bayou last week. Many of the delegates on their return passed through the city, giving a fine account of the good work done and the cordial reception and hospitable entertainment which they found at the hands of our brethren at Cedar Bayou.

IF ANY one thinks the foreign missionary has a pleasant work, let him read the following from a correspondent in Mexico: "As we entered the town we were insulted in the most shameful manner. Four men on the roof of the house on the left declared that many of us would be corpses that night. They continued to insult us without restraint."

THE revival in Waco, conducted by Rev. Sam Jones, for the past week has stirred the whole city and brought thousands from other parts of Texas to wait with eagerness upon his ministry. He held his last service on Sunday night, June 28. From Waco he goes to Murfreesboro, Tenn., thence to "Big Camp-meeting" in Missouri, thence to Birmingham, Ala. He expects to visit Galveston in February.

SOME of the leading religious papers of the North are inclined to the belief that prohibition will dawn upon the South before it is realized in the Northern States. They, however, account for it from the fact that the percentage of city population in the Southern States is less than one-half that of the city population in the North.

WHEN the Catholic Church starts a reformation it has the merit of "going straight at it." Bishop McCloskey, of Louisville, Ky., has issued a notice to the Catholic pastors of that city commanding them to warn the members of their congregations against attending night picnics. In his notice the Bishop says: "Our duty here is clear and imperative, and should any body of Catholics so far forget their duty as to disobey our command we hereby declare the members of the committee of arrangements for carrying on such night picnics, and all actively engaged in carrying on such arrangements, cut off by this very act from the holding of any office or place

of trust in the congregation to which they belong. If councillors or trustees or members of a church-building committee they are hereby declared ipso facto deposed from office, nor shall the money raised at such night picnic be used for any purpose connected with the church or religion. Pastors are forbidden to receive it."

A CORRESPONDENT of an exchange believes in revivals. He says: "Revivals of religion are the vital breath of the church. It would die without them. They are the re-kindling upon its altars of the pentecostal fire through the generations; the rushing winds and cloven tongues of flame, which proclaim the apostolic character and genuineness of our nineteenth century Christianity.

THE N. Y. Advocate, in a leader on "Prohibition in Maine," says: "Take Maine as it has been at any time within twenty-five years, and a tour through the whole State would convince any man (except one who has a pecuniary or personal interest in the liquor traffic, or a politician who wishes to get arguments against prohibition for use in other States, or one not in the employ of newspapers arrayed against it) of the benefits and the practicability of prohibition when enacted into law and sustained by the majority of the people of all parties and creeds."

FIGURES of speech trip acute minds and accurate scholars sometimes, says the New York Advocate. The Christian Leader has an editorial contributor of great and deserved fame for ability and accuracy. A week or two ago one of his paragraphs contained the following: "To the impartial eye of the Judge of all the earth we cannot doubt that Protestant bigotry smells as rank as Catholic!" To our ear this looks incorrect. An old rule, suggested by a friend of ours many years ago, would have saved this and many other slips: "Imagine your figures pointed on canvases before you use them."

THE average congregation is averse to preachers urging their claims for salaries; but it is the privilege and duty of the religious press to speak out on the subject. The following, from an exchange, is to the point: "Brother, is your minister paid? The conference is not far off. The salary was none too large, and possibly the minister is in debt. He wants to go to conference with his debts all paid and his heart full of cheer; but he cannot do that if there is a deficiency on his claim. You have made a strong effort, perhaps, and have done about all you think you can, and still there is a deficiency. Well, try again. And let everybody concerned remember, deficiencies never pay debts."

AT the request of Bishop Keener, Rev. D. F. Watkins, presiding elder of the Guadalajara district, Central Mexican Mission, furnished the Advocate of Missions a detailed statement of a brutal attack on the missionaries in that district. Commenting on the letter, Bishop Keener says: "I doubt if the annals of our Methodism from the days of the riots at Bristol, England, until now, can show any truer devotion to the cause of Christ. Here we have a few of the spirits which Mr. Wesley thought would soon conquer the world—men who fear nothing but sin." Is it not a painful reflection that in the midst of such work we have to call a halt for want of money? Let the church at home, the M. E. Church, South, consider well this fact as an item likely to reappear at the day of judgment.—Inasmuch as ye did it not to the least of these, my brethren, ye did it not to me."

WHEN the North Carolina Legislature passed the bill appropriating \$30,000 for the payment of pensions to disabled Confederate soldiers and widows of soldiers, it was estimated that there were 1000 of all in the State. This was regarded as an outside estimate, 500 being deemed nearer the exact figures. "But," says the Raleigh Observer, "it was a poor estimate. Auditor Roberts has thus far sent out 8000 blank forms of application. The number of applicants is apt to be 4000. There are advices of over 3000 applicants now. Letters are daily received, asking for more blank applications. Most of the claims will doubtless be allowed, though, of course, a number will be rejected. The examining boards have already passed on many claims. The matter is attracting much attention. It looks as if the pensioners will get something like \$10 each: hardly more."

REV. T. DEWITT TALMAGE, in a sermon on "Summer Temptations," says: "When, six weeks ago, standing in this place I advocated with all the energy I could command the Saturday afternoon holiday, I did not think the people would so soon get that release. By divine fiat it has come, and I rejoice that more people will have an opportunity of recreation this summer than in any previous summer. I believe in watering-places. Let not the commercial firm begrudge the clerk, or the employer the journeyman, or the patient the physician, or the church its pastor a season of inoccupation." He then adds a note of warning: "The first temptation that is apt to hover in this direction is to leave your piety all at home. You will send the dog and cat and canary bird to be well cared for somewhere else; but the temptation will be to leave your religion in the room with the blinds down and the door bolted, and then you will come back in the autumn to find that it is starved and suffocated, lying stretched on the rug, stark

dead. There is no surplus of piety at the watering places. * * * If you go to the church it is apt to be a sacred parade, and the discourse, instead of being a plain talk about the soul, is apt to be what is called a crack sermon. Your puny souls stand in the organ loft and squall a tune that nobody knows, and worshippers with \$2000 worth of diamonds on the right hand drop a cent into the poor-box, and then the benediction is pronounced and the farce is ended. The toughest thing I ever tried to do was to be good at a watering-place."

DR. FITZGERALD completes the testimony of our Nashville pastors touching the charge of liquor selling among Methodists as follows: "The Rev. Dr. J. B. West, pastor of Carroll Street Methodist Church, Nashville, says: 'I know of no one in my charge engaged in the retail liquor traffic. One man is a partner in a wholesale grocery and provision store in which liquors are sold. He wants to get out of it.' The Rev. Dr. J. P. McFerrin, pastor of Elm Street Methodist Church, Nashville, says: 'Two of my members are junior members of wholesale grocery and provision houses in which liquors are sold, and they will get out of it. I know of none engaged in the retail liquor traffic.' We have given the testimony of the pastors. This, we believe, completes the list. We trust the time is near when we may be able to report that no vestige of this thing remains among us."

THE Sherman district conference convened at Pilot Point, Thursday, June 25. We had the pleasure of being present at several of its sittings, and shall not soon forget the cordial welcome we received. The district embraces some of the finest country in Texas, and the churches are ably manned—unusually so. The threatening weather just as the time of the wheat harvest kept away many delegates from the country charges, yet the conference in session numbered nearly fifty members. Under the able management of the presiding officer, Rev. J. M. Binkley, the reports of the pastors were full and valuable—every important fact and feature of the work being brought out and set in clear light. The reports show a district well-manned and ably managed, strong, united, growing, and full of rich promise. A full report of the proceedings of the conference will be furnished by the secretary, Rev. S. C. Riddle.

THE Woman's Board of Missions of the Methodist Episcopal Church, South, held its seventh annual meeting at Knoxville, Tenn., June 4-11, 1885. The occasion was one of pleasure and profit. Rev. C. F. Reid and wife, and Misses Rankin and Gilbert, returned missionaries, brought the foreign work close to the minds and hearts of the home workers, and awakened interest in those far-off lands among persons heretofore careless as to their neighbor's woe or woe. Fifty-one thousand three hundred and twenty-seven dollars was the amount appropriated for the coming year, as follows: China, \$22,780; Mexican border, \$6,250; Brazil (including Centenary Fund contingent), \$16,000; Indian Territory, \$1,800; Central Mexico (for salaries and traveling expenses of missionaries), \$997; office expenses, printing, and contingent, \$3,500. Mrs. F. A. Butler was re-elected Editor and Agent of the Woman's Missionary Advocate, and her management of the paper improved by a rising vote. Mrs. W. G. E. Cunningham was chosen Editor and Publisher of Leaflets for the ensuing year, vice Miss Maria L. Gibson, resigned.

THE PRESS.

Among our Exchanges. Mr. Beecher seems to be giving his last days to politics and the denunciation of orthodoxy. The New Orleans Advocate quotes one of his theological vagaries as follows:

The worst thing in the old theory of sin is the theory of eternal punishment, and men were made to believe it or be damned. I say you are damned if you do believe it. It is hideous and horrible, and makes creation a sham, and a God a slaughterer, and men worse off than animals.

And remarks: We have never seen it stated anywhere that belief in eternal punishment was the condition of salvation. The Bible very plainly teaches that repentance and faith are the conditions, and it is so formulated in the creed of every evangelical church. But the question is not, as an exchange says, whether the doctrine is horrible, but whether it is true.

In the same paper we find the following: We heard several years ago of a Methodist preacher, who had determined to leave the church, appointing the following Sabbath to explain his reasons for the proposed step. The congregation assembled and the pastor began; but a level-headed steward, speaking for his brethren, commanded him to desist. The brother was compelled to retire. A nice little sensation was thus prevented and the dignity of the church maintained.

If we mistake not, this scene occurred in a Texas church—Washington street, Houston—and the "level-headed steward" was Bro. Jas. F. Dumble, of Stearn Church.

Rev. S. Noland, one of the editors of the Central Methodist, is recuperating his health at Rockcastle Springs. His health has not been vigorous for some time. The Methodist has received an article on "Personalities in Newspaper Correspondence," which it withholds for the present, remarking:

When a newspaper correspondent says that of a brother, which would be considered impolite to say to him, in a refined social circle, he does himself very great injustice. Christian men, and especially Christian ministers, should discuss principles, and to turn upon those who advocate them with personal assaults, is an outrage for which there is no mitigation. Our waste basket could throw much light on this question, did it dare to speak. Brethren, think on these things.

The Richmond Advocate believes that the recent increase of crime is due to defective creed:

The suicidal hand writes a tender farewell to surviving friends, and leaves behind its consoling request, "Meet me in heaven." The

R. R. R. Radway's Ready Relief.

A Cure for All SUMMER COMPLAINTS.

A teaspoonful in half a tumbler of water will in a few moments cure CHOLERA, SPASMS, STOMACH, Nausea, Vomiting, Headache, Stiffness, Sickness, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency and ALL INTERNAL PAINS.

MALARIA IN ITS VARIOUS FORMS. There is not a remedial agent in this world that will cure Fever and Ague and other Malarial, Bilious, and other fevers aided by RADWAY'S READY RELIEF so quickly as RADWAY'S READY RELIEF.

RADWAY'S READY RELIEF IS A CURE FOR EVERY PAIN, TOOTHACHE, HEADACHE, RHEUMATISM, BRUISES, SWELLING OF THE JOINTS, SPRAINS, BRUISES, PAINS IN THE BACK, CHEST OR LIMBS.

The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford instant relief and comfort. PRICE, 50 cents per bottle. Sold by druggists.

Dr. Radway's Sarsaparilla Resolvent, The Great Blood Purifier, FOR THE CURE OF ALL CHRONIC DISEASES.

Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Dyspepsia, Water Brash, White Swellings, Tumors, Eruptions, Eruptions of the Face, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Venereal Complaints, Gout, Dropsy, Hiccups, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. Sold by all Druggists. One dollar a bottle.

Dr. Radway's Regulating Pills,

Purely Vegetable, Perfectly Tasteless, for the cure of all Disorders of the Stomach, Liver, Bowels, etc. Free the system from diseases, cure and prevent protracted and dangerous ailments by toning up the internal secretions to healthy action. 25 cents a box.

DR. RADWAY & CO.,

32 Warren Street, N. Y.

HUNT'S KIDNEY & LIVER REMEDY. NEVER KNOWN TO FAIL. IT IS A SPECIFIC. IT IS RELIABLE. FOR curing Kidney & Liver Troubles, Bladder, Urinary, etc. Highly Recommended. IT WORKS PROMPTLY. USE IT AT ONCE.

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USE IT AT ONCE. IT restores the KIDNEYS, LIVER and BOWELS, to a healthy condition. It is a specific for Rheumatism, Gout, Gravel, etc.

I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES. CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp, breaks up pimples, and restores the Hair.

For the benefit of suffering humanity, I deem it only my duty to give this unqualified testimony in favor of Swift's Specific. My wife has been afflicted with a periodical nervous headache, sometimes followed by an intermittent fever, so that her life became a burden to her.

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Just Beats Them All! A positive EXTERMINATOR for Red and Cutting Ants and Prairie Dogs can be found in the "RED ANT EXTERMINATOR." Manufactured and for sale by W. L. TUCKER, Druggist and Pharmacist, Waco, Texas.

GLENN'S SULPHUR SOAP. The most effective external remedy for the cure of Skin Diseases, and for Beautifying the complexion. Ask for Glenn's S. S. Soap, and you will get it.

AGENTS WANTED FOR DR. SCOTT'S beautiful Electric Corsets. Sample free to those becoming agents. No risk, quick sales. Territory given, satisfaction guaranteed. DR. SCOTT 842 Broadway St. N. Y.

DEVOTIONAL.

Thou must be true to thyself, If thou the truth wouldst teach; Thy soul must overflow, if thou Another's soul wouldst reach; It needs the overflow of heart To give the lips full speech.

God's Remembrance. We talk about God's remembering us as if it were a special effort in laying hold by his great mind of something outside of himself, which he determined to remember. But if we could only know how truly we belong to God, we would find that his remembrance of us is the natural claiming of our life by him as true part of his own.

When the spring comes the oak tree with its thousands upon thousands of leaves blossoms all over. The great heart of the oak tree remembers every remotest tip of every farthest branch, and sends to each the message in the power of new life. And yet we do not think of the heart of the oak tree as if it were bereft of such multitudinous remembrance, or as if it were any harder work for it to make a million leaves than it would be to make one.

Looking After One Soul. "The first death his own brother Simon." Now I am sure that it is good plan to go looking after one soul. Every soul in the world belongs to our Lord. He made 'em every one, and he brought 'em every one with his precious blood. They're his every way; and the devil is a thief. I've very often thought what a poor master the devil's servants have got. Why, when he came up to tempt our Mother Eve in Paradise he hadn't got any bit of a little thing to bribe her with, and all he could do was to steal her Mother's apple. He hasn't got anything of his own. Andrew didn't say, "I'll try to do all the good I can," and then do nothing, because he couldn't find any to do; but he says, "There's Simon, I'll pick up one soul, and set your heart 'pon tryin' till you've got it, and then try for another. We might do a good deal of good in the world if we didn't try to do much. I've heard folk say a singin', and meanin' it, too.

Were the whole realm of nature mine, That were a present far too small. An' because realm o' nature wasn't theirs, they didn't give anything at all. Daniel Quorn.

A Christian Gentleman. Paul was one of those complete men, strong, massive, persistent, and untiring, but delicately sensitive to the finer throbbings of the life about him. In all the eagerness of his great work, which led him from land to land, and from continent to continent, he never forgot to be a gentleman. In all his abuse and buffetings, in all his insults and wrongs, he never lost that delicate thoughtfulness for the feelings of others which ever characterized him. Faithful in rebuke, uncompromising in the proclaiming of truth, he never occasioned an unneeded pain. His Epistles are full of expressions nicely turned to save the feelings of some one.

The prayer unwavering in the Savior's name, The plea for mercy, and the earnest cry, Ascend, as erst arose the incense flame To God on high.

Usually the eyes of the Christian should be directed forward; it is foolish to try to live on past experience; it is very dangerous, if not a fatal habit, to judge ourselves to be safe because of something that we felt or did twenty years ago. Spurgeon.

Give what you have. To some one it may be better than you dare to think. Love follows.

Enjoy present pleasures in such a way as not to injure future ones. Seneca.

OBITUARIES. The space allowed obituaries, twenty to twenty-five lines, or about five columns. The privilege is reserved of condensing all obituaries. Parties desiring such notices to appear in full as written, should refer to the office of space, to-wit: at the rate of one cent per word. Money should accompany all orders. Extraordinary paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

HOCKESSMITH.—Katie Hockessmith died April 15, 1885; was sixteen years of age Oct. 1, she professed religion at a meeting held by Rev. F. M. Sherwood at Mt. Zion in 1884, and died happy. In her last moments she said: "I see most beautiful people about me." Religion makes death easy. Her mother preceded her just seven months and she was true, be faithful; you will meet loved ones.

MORGAN.—W. R. Morgan was a native of Kentucky; moved from there to Arkansas; thence to Frio county, Texas, two years ago; was born June 23, 1816; died at his home June 3, 1885, surrounded by his sorrowing wife and little daughters, and a large circle of friends. He was followed by his last resting place by a large concourse of friends. He was buried with Masonic honors. Brother Morgan had been a member of the M. E. Church, South, about forty years. A good man in every respect, perfectly true to the will of God. I talked to him often as to his future prospects. His reply would be: "Not a cloud. I am ready." W. MONK.

KENNEDY.—Martin Ellis Smart Kennedy, of S. P. and Clay counties, Ala., was born Jan. 19, 1815, and died Dec. 30, 1877. Herbert P. Kennedy, son of S. P. and Elizabeth Kennedy, was born Jan. 1, 1855, and died May 31, 1885. These little children were dedicated, in early infancy, in baptism, by parental prayer and faith to the service of God. Through their term of service upon earth was short, their mission was not in vain. The parents, affectionately and gratefully, and with a right in them, can say, "They will be done." W. T. PATILLO.

McCUSTION.—Bro. H. T. McCustion was born Jan. 23, 1835, in McLain county, Texas; was married to Sarah (Tabure) in 1857; moved to Lawrence county, Mo., in 1859, and in April, 1861, enlisted in the Southern army and served four years in the prison-house of the Confederacy. He was discharged and moved to Fannin county, Texas. His wife died Aug. 19, 1872. He married Mrs. C. C. Dooley in 1873, and moved to the western prairie in 1874, where he died Nov. 2, 1884. While we bow in humble submission to the will of our Heavenly Father we would express our sincere sympathy for the bereaved ones of one so pure and noble, so good and kind. As a man of God he loved the church. He was a man of deep piety. May God pity the bereaved ones, and give them grace, and encourage and weep not; he will be waiting and watching for you, Oh, may you meet him on the other shore, is our prayer. B. E. BLANTON.

BURNETT.—Martha J. Burnett was the daughter of Armin P. Pool; born either in Limestone or Madison county, Ala., Feb. 16, 1821; was converted at Palmyra camp-ground, in Haywood county, Tennessee, in the fall of 1838, and joined the Methodist Church immediately, and who are trying to get to heaven should do in which communion she lived a faithful, acceptable, and useful member. She was married to James H. Burnett, and suffering to her reward on high, which occurred at her home in Hill county, Texas, June 13, 1885. She peacefully and bravely bore the burden of her affliction, and her four children preceded her to the better land. God bless the bereaved. This writer preached her funeral service on the 17th inst. at her home in Hill county, Texas, where the remains of our dear mother in heaven will rest until the resurrection day. SAM'L MORRIS.

CAHILL.—Bro. S. J. Cahill was born Aug. 2, 1827, in the county of North Carolina; was raised and educated in that county; was married in Floyd county to Miss E. C. Mitts. He professed religion in his youth, and was a member of the Methodist Church, a faithful member for twenty-two years. He moved to Cass county, Texas, remained several years, and removed to Bell county, and lived near the town of Siding, Texas, in the Methodist Episcopal Church, South, seven years ago; in the triumph of faith, he died on the 24th of May, 1885, in the bosom of his family. He was a kind and faithful father, and a devoted member of the church of God. He was highly esteemed by all his neighbors. His life was a practical commendation of his profession. He was raised and educated in the faith of God. We commend the widow and all the children to the care of an all-wise Providence. He was a true and faithful member of the church of God. He was highly esteemed by all his neighbors. 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