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WHY SHOULD INSTITUTIONS FOR HIGHER EDUCATION BE ENDOWED?

REV. J. ALEXANDER.

Education shapes the life and character of a people as well as of the individual. Its effects upon the individual are so marked that all see and acknowledge it. It is exhibited in the expression of the countenance, tones of voice, movement and attitude, manner of expression and character of thought. Its importance to the individual can not be overstated. It does not exhaust itself in its effects upon body and mind, but reaches the heart, to expand, to elevate, and to put in sympathy with the will of God and the best interests of the human race. This last statement is true, however, only when the education is wisely conducted under the influence of a Christian spirit. This much all see and acknowledge. None deny that the educated man or woman is bettered, largely bettered, and prepared to do work, better work, more difficult work, and on a larger scale, than the uneducated can undertake. But the common mind stops here and limits the effect of letters to the individual and his immediate labors. It has blessed him, given him a better life, more desirable life. It enables him to plan more wisely and execute more skillfully; but, after all, has learning ever blessed the masses, reached the toiling millions, to lighten their burdens and throw a beam of light, and joy, and gladness into the home and heart of the overworked masses of comparatively uneducated men and women? I answer, Yes. It has been and is their truest friend. It is easily seen and readily admitted that the elementary principles—to read, to write, to calculate the problems of ordinary life—are highly essential to the welfare and happiness of men. But the question, how the principles of more advanced education can affect the masses, and what interest they have in such education, when they themselves can never directly share in it, has been asked a thousand times, and is to this day repeated. It is true these first principles have done much for us, but it is by no means clear that the higher education has not done more. These benefits reach every grade of society, and enter every department of life; they lighten our burdens, heighten our pleasures, and diminish our dangers. To see this, let us look back a little more than half a century. The weary multitude have finished the heavy task of the day, the sun is gone, and the fire has died in the embers. It is dark, all dark, and I am weary, half sick, perhaps dangerously so. There is no light, nor means of any. I must hunt up the old lock and flint, or hasten off to my neighbor for a spark of fire. Every class of society feels keenly the want of a ready flame. Every eye is turned to the chemist, and every heart is begging a blessing at his hand. He holds the key to God's blessings on this line; he has learned the language of science, unlocks the door to her temple, worships at her shrine, and comes forth with the friction match in his hand, the gift of God and the gift of learning. The heart of the world is made glad; rich and poor alike feel that a burden is lifted from life. All artificial light, from the match to the electric lamp, is the work of science, and is a boon to body, mind and morals. Through the same means chlorine came to the bleaching to relieve the tired masses and give them rest. What steam has done to rest the muscles of tired beast and weary laborer, is but a greeting sent from the halls of learning. And has electricity, in its thousand phases, never blessed the common people and made them glad? The cook stove and the sewing machine are real friends to all. These, one and all, and a thousand more blessings, are the results of education—higher education. Such education the world needs, and must have; every class is poor without it. The problem is to perpetuate these gifts, extend the sphere of their usefulness and bring them more directly within the reach of a greater number. To realize the absolute necessity of this higher education and the one method of its attainment, is the first step in the solution of this problem. The necessity is seen in the economy of time. That which enables a man to do the most in the shortest period of time is his greatest benefactor. The man who is forced to do manual labor from early dawn to sunset is of necessity stiff in limb, dull of intellect and sluggish in the motions of soul. To be what God intended us to be we must have time to rest, to read, to think. The man who is doomed to live without this is deprived of life's greatest want. No man can honor life and worthily adore and love his Maker without thought, sober, patient thought, and for this he must have time and rest. Every means for securing these necessary conditions of a well developed life are given to us through the principles involved in higher education. To develop these principles we must have schools of high grade, independent of the whims and demands of the multitude. Expensive buildings and extensive outfit may aid

such an enterprise much, but cannot of themselves give it success. The one thing absolutely essential in the halls of higher education is a master mind, enriched and broadened by patient, sober thought. No outfit, however extensive; no building and grounds, however beautiful; no convenience and comfort, can atone for the want of this master spirit. The ordinary man, however earnest, active and plausible, cannot do his work. He must, through contact with himself, elevate the views and purposes of those about him and awe them into sympathy with science and nature and the God of both. Brick and mortar piled up in stately edifices, nor all that address the senses, can make the university a success. It must have these grand masters, gifted by nature and enriched a thousandfold by learning deep and broad. One thing more is absolutely necessary: These masters must have access to the largest possible number of men and women. The necessary expense must not place schools for higher education out of the reach of that class in which is found much of the finest talent. Many of those who promise most are comparatively poor, and the expense of these schools ought not to be such as to utterly blast their hopes, if it can be otherwise. Schools for higher education are necessarily more expensive than those for the ordinary branches. This is so for the same reason that jewels of gold are more costly than those of silver. The expense involved in a school of high grade, when reduced to the minimum, without impairing its usefulness, is great and constantly increasing. Those schools for higher learning, when left to their own resources, have ever been painfully conscious of their poverty. The men who can do work here must be paid, and paid liberally, if for no other reason, because they can be had on no other terms. The number of first-rate men is not large, while the calls for them are many. Then the circumstances and habits that have made them what they are and fitted them for this higher sphere of life and usefulness have made them expensive to themselves. This work involves a constant outlay. One man can live on a salary of a thousand dollars and grow rich, but this man is never qualified for the halls of the university, nor can any man be who lives and thinks and feels as he has done. Now how can we reach these two ends, to place in the chair of instruction competent men, and give the greater number access to them? But two methods suggest themselves: the one to meet expenses by tuition fees alone; the other, to supplement tuition fees with an endowment fund. If we adopt the first, we must either dwarf expenses to the least possible amount, give up that grade of talent necessary to achieve the ends in view, and place in the chair of instruction men who can but imperfectly do the work, or else put tuition fees at such a rate that only a few can meet the demands, and forever bar that large number of gifted, energetic, aspiring men and women, who are capable of much, and anxious to do all they can. Either is defeat. Then, it appears the endowment plan is the way, and the only sure way of success. The endowment is necessary, because these schools for advanced education are necessary, and it is impossible to have them permanent and efficient without it. So far as I know, all those schools, university or college, that have succeeded on a large scale and lived through the changes of any considerable period of time, and maintained a high grade of scholarship, have been able to do so by means of an endowment fund to supplement tuition fees. Those schools that have held a somewhat honorable place without endowment have had a constant struggle with their poverty, and have been upheld by the personal sacrifice of those connected with them. If the university is necessary, the endowment is necessary. So the strongest reason for endowing schools for higher education is, that we cannot have them without it and render them efficient. Without such schools the human mind can never be developed to its fullest measure, nor the works of God ever make that perfect revelation of himself to men which is their chief design. It occurs to me, then, that endowed schools are necessary to accomplish the divine purpose in human life.

DIVINE SERVICE—ROME AND REFORM.

JEAN PAUL.

1. In common parlance we denominate divine service when men are assembled in the sanctuary for purposes of adoration and Scriptural instruction. But all work, whether manual or intellectual, is service; yes, if performed from a sense of duty, honestly performed, it is even divine service.

2. Ye tillers of the soil, hewers of wood, and drawers of water, deem not your avocation base. Sing as you work, for your work constitutes divine service. Weary housekeepers and tired mothers serve their Lord while they serve their families. Deem it not drudgery.

3. He who serves most lives most. Whether in high or low station, rich or poor, erudite or illiterate, we are but ser-

vants. He on the wage-worker, the physician, lawyer, etc., who work but for their fee without conscious design of benefiting employer, patient, client.

4. So much to do! Mankind enshrouded in clouds of ignorance, prejudice and superstition. Up, to the rescue! The clouds must be dispelled. Sin's sad consequences weigh heavy on our race. Assist in bringing the "foot-balls of adversity" to the sin-destroyer! So much poverty. Afford relief! So many tears. Dry them! The benefit conferred upon the least of our race Christ computes as having conferred upon him.

5. Discouraged because you move in humble sphere, because no opportunity of accomplishing something epochal? We read of the apostle John, (John x:41), that he did no miracles; but with all that he made his life sublime. Some of earth's most famous men, men whose names are lustrious in history and song, have perhaps not served their race as faithfully and well as that lone seamstress in the garret.

6. The blacksmith at the anvil, the carpenter at his bench, the shoemaker at his last, the washerwoman at the tub—their service is divine service if they perform their tasks conscientiously and well. Few appreciate the nobility of work. The workman is a nobleman. We should look upon our tasks as service rendered to the Lord.

1. Not reformation, but deformation, seems to be the goal of Papal Rome. Irresistibly it is progressing on its downward course. In 1854 that monstrosity, the doctrine of Immaculate Conception, was concocted and accepted as a church tenet. Infallibility in 1870. What next? The critic is proclaimed an enemy. Divergence from Papal standards is heresy.

2. Wycliffe suffered excommunication and bitter persecution because he inveighed against simony and the abuses which were made known to exist in monasteries. That he was not burned at the stake is attributable to the fact that during the latter part of his life two rival Popes were engaged in anathematizing each other.

3. Savonarola, of Florence, Italy, was a devout priest of the Romish Church. Yearning for light, he read the Bible. Soon he learned the truth as it is in Christ Jesus. Forthwith he raised his voice against Auricular Confession, Indulgences. The manifest worldliness of the priesthood, including Bishops and Pope, was to him a cause for grief and public lamentation. Did priests and prelates repent? No. Down with the miscreant. Savonarola and a few adherents were strangled and their bodies burned.

4. Wycliffe's writings led Huss, the noble Bohemian, to a knowledge of the truth. He preached repentance and salvation by faith. Would Rome listen? Curses on the heretic! Though history knows of no truer Christian, Huss was burned at the stake. He sang psalms of praise to God while the flames consumed his body.

5. Having sat at the feet of Jesus, knowing the plan of salvation experimentally, Martin Luther objected to the sale of indulgences, as practiced by Tetzel. He wrote to the Pope, requesting the recall of the mendicant friar. A stern rebuff was the answer. That he was not strangled or burned is attributable to royal friends who hid him for two years at Wartburg and subsequently vouchsafed to him their protection.

6. In 1844, at Treves, Bishop Arnoldi pretended to be in possession of the seamless coat of Jesus. Several hundred thousand people came to see and touch it. John Range, a priest, disgusted, exposed the fraud. He was excommunicated. Dr. Doellinger, that celebrated professor of theology at the University of Munich, with many adherents, in 1871 suffered a similar fate. He had had the temerity to inveigh against the newly accepted tenet of Papal infallibility.

NEW ORLEANS, LA.

TRAINING CHILDREN.

REV. H. ARREY, D. D.

First. Let me say that I attach far more importance to the religious training of children than the books, the pulpit, the church papers and the Sunday-schools seem to indicate. O, it is amazingly overlooked and almost criminally neglected! Brethren, hear me patiently, and don't interrupt me with questions till I am done!

Secondly. Children are wronged, abused, neglected, deprived of their rights and traduced far away beyond any other class of people. They need an advocate. And if at the close of a long life I could reasonably reflect that I had contributed a little to this end, I could regard it a life well spent. It is too much to say that children are largely if not generally regarded as a class of incorrigible sinners? Large denominations of benighted Christians will not permit their "church" to be polluted by the foot print of a child!

Young children are not sinners; it is impossible they could be. What sin did a new-born babe commit? Sins have names. But while he has not commit-

ted a sin, he possesses an innate tendency to sin as strong as the strongest force, moral or physical, beneath the sun. But the child did not put this tendency there. It is there without his bidding or even his knowledge. And, deprived of the aid which God has provided, he is as powerless in its clutches as a mouse in the paws and grinders of a lion.

This necessary aid, or counteracting agency, is provided—sufficiently provided. But, O, how neglected! Here lies the great fault. The sins popularly charged against the child properly lie at door, first of the mother; secondly, the father, and thirdly, the pastor. Let the child have his Bible rights—say the half—a tithe of them, and we will hear far less of children going astray so soon as they be born, speaking lies, etc.

"The testimony of God's Word is that children are born like the wild ass' colt." Truly, and with an ass' motherhood, he will continue more and more vicious. But children are provided with a priestly motherhood whose duty it is to tame and sanctify the wildness and consecrate it to God and the church. Did the mother do this? Did the father perform fatherly duty to the child? And did the pastor instruct the parents in the duty of parental priesthood? How far these questions come home to ADVOCATE writers, editor, this writer and the rest, I will not attempt to answer. Really I would be afraid to try! This great subject, lying as it does at the very source of all Christian culture and human godliness, is most woefully overlooked and neglected by the church.

And really, after all, what is the matter with a real, literal wild ass' colt so prominently brought forward to illustrate the sad condition of childhood? Left to the care of fallen nature, his vicious wildness is easily foretold; but tenderly and properly cared for and controlled in time, he is as harmless and docile as the most innocent fresside kitten. And just so of the much-abused and neglected child. Let him have his God-given and heaven-directed rights of early control and prescribed instruction, and the child is a Christian from the first—I repeat, from the very first. I use the word Christian and apply it to a child of any age just as I would to the editor, or the writer or any other professor of religion. And I say more: the moderately informed Christian who would say less than that, needs to be reminded that he is not yet freed from the shackles of rank Calvinism. There is no more nor no better Christianity for the father or mother out of the cradle than for the little one in it. Theology is for riper years, but the religion of Christianity is unrestrictedly for all men everywhere. It is not for persons of just so many pounds weight, or so many years, or of such and such attainment in literature, but the person who fulfills his relation to God and discharges the duties assigned to him. I do not believe it is a crime to be young, however young.

As to the "years of discretion," they are the years of human life. The "line of accountability" is the line separating human from brute life. No sane person is unaccountable or non-accountable for his moral conduct. No child is so young that he does not readily and in fact recognize and acknowledge his subjection to law, and readily distinguish between obedience and disobedience. Ask any mother of merely moderate discernment. A sense of subjection to law is innate, as natural as it is to breathe. Show me a bad child and I will show you a worse mother; or at least a weak, un-instructed and incompetent mother. God gave her a good child, and she suffered it to grow a whole month, may be a year, or more, without a firm, steady discipline, and when the devil has been suffered, knowingly and wilfully, to control and regulate the morals of the nursery for five or ten years, she wonders that her children are disobedient! Poor woman! And then, seeing her failure, cries: "Oh, what could I do to instill Christianity into minds so young?" You could have done it all—all—very easy, if you had begun in earnest at the very first. Christianity in all its saving fullness, as adapted to childhood, is explained in the clearest terms: "Obey your parents." You had the fullest opportunity to do that, but you treated it lightly and gave way to the devil to teach the opposite. Obedience in childhood is to the child full, complete Christianity, just exactly as obedience in adult manhood is full, complete Christianity. Full, complete, unanswerable obedience is all the religion that is required of a human person from the swaddling cloth to the winding sheet. Nothing is the matter with the world but disobedience. You stood by with your eyes open and saw your child led away into disobedience, and you did not put forth your hand of divinely delegated authority and divinely enjoined duty to prevent it. Guilty woman! Your life is a failure! Its outcome is largely in the multifarious wickedness out yonder. Ask the wronged neighbor, the dissatisfied household, the policeman, the magistrate, the judge, the turnkey and the rest; they will explain all.

And what shall I say of the pastor who was divinely sent to you with words

of instruction, admonition and warning, and failed to deliver them? O I wish I knew what to write and how to write it. And then the miserable excuse—"children are untractable." No they are not. This plea adds insult to injury. Nothing is more tractable, docile, manageable, than an infant child. By your neglect of duty during the first month, first year, first two, three and five years, you permitted untractableness to form and grow, and now you seek to take advantage of your own wrong. Blackstone says you can't do that.

As to the "state"—the moral condition of infants—it can hardly be misunderstood. They begin to commit sin, if neglected, as soon as it is possible to do so. The first moral act is rebellion against government. The self will rises and declares against restraint. Right here lies all the right and all the wrong of human life—submission to and rebellion against control. The first act—not of a child—but of a neglected, ungoverned child, is known, willful disobedience to acknowledged authority. And this he is almost sure to do before he is a week or a month old. And, left to the bent of a corrupt and vitiated self-will, by the time he reaches two years or less or more, he is a veteran in iniquity—the tyrant, relentless hero of a thousand battles. The innocent babe, before he reaches five years is reckless, overbearing, bloodthirsty and revengeful murderer, with no fear of either God or man before his eyes!

The question is not when a child becomes accountable for his conduct. He is always accountable. The only question is—for what is he accountable? and to what extent is a child answerable? The Bible tells me that religion is not for classes, according to Calvinism, but for mankind, each and every one. And not only so, it is exactly suited and adapted to the particular and individual condition of each and every person, in all the variety of human circumstances in or out of the cradle. That is Arminian doctrine.

You cannot explain to a young child about his duty to God directly. His duty and allegiance to God is indirectly through the divinely appointed priest and vicegerent, the mother primarily and the father and pastor secondarily. The transfer of a sense of this allegiance to God in Christ is gradual, natural and easily recognized.

I wish in my heart I had ability to write in tones of startling thunder sufficiently terrific to wake up the church to the importance of this subject. That it is far more important, as a special field of gospel ministrations, than foreign missions, higher education, church extension, publishing interests, or Sunday-schools, is my opinion prayerfully and deliberately formed. And when that declaration places me, as I am aware it does, under the complaisant smile of self-satisfaction and toleration of my ignorance of great subjects, I have the satisfaction of knowing of one subject which such person never studied. Perhaps he needs to be told that foreign missions, higher education, church extension, publishing interests and Sunday-schools are all dependent for every inch of their patronage and support on the Christian training of the cradle.

And yet how seldom is this subject brought forward in all our public ministrations! How often do the Texas preachers preach on this subject? I will not wait for an answer. How much space in your ADVOCATE is regularly devoted to it? How much church literature have we for popular reading in its illustration and enforcement? Verily are we not greatly overlooking and neglecting the largest department of our ecclesiastical domain?

If you wish to know what will be the extent and condition of the church twenty years hence, the pulpit and revival preachers, working upon adults, may give you a little uncertain information, but the ministers of the cradle can tell you with almost unerring certainty. They hold the keys of the future church.

IN MEMORIAM.

REV. J. H. McLEAN, D. D.

Returning from my recent trip North I learned upon entering the State that my friend and co-laborer, Rev. S. J. Hawkins, was dead. The sad news was to me a great surprise. It was difficult to realize that it was true and that I should no more look upon the face of my friend; no more serve with him in the councils of the church and the ministry of the Word. It made me feel poorer, lonelier. With warmer attachment I recalled our surviving compeers, and gave myself to prayerful meditation by way of improvement of the sorrowful occasion. I could not recall my last meeting with the deceased. It was at the late commencement of the Southwestern University, where he appeared in the double capacity of curator of the University and member of the Board of Publication of the TEXAS CHRISTIAN ADVOCATE. He seemed to be in unusually good health, portlier than usual, and, as was his wont, full of work, and alive to the interests he was called to serve. Not only as a live, faithful worker do we recall him on that occasion, but

as a devout Christian, with heart all aglow with divine love, as touchingly manifested in a class meeting talk, in tender allusion to his glorified mother, who but a few months before had entered upon her heavenly inheritance. His soul caught new fire in anticipation of the heavenly reunion which was so near, but we knew it not. This last memory of him is most delightful and lingers as the perfume of a broken alabaster box of precious ointment. My acquaintance with Bro. Hawkins began with a visit to the Louisiana Conference in 1865, of which body he was then a member. Intimate acquaintance was not formed until his transfer to the Trinity (now North Texas) Conference, at its organization in 1867. I visited him on his first work in this conference, Spring Hill mission, and, despite the most discouraging financial conditions, he and his faithful wife manifested a moral heroism and devotion to duty quite unsurpassed in these later days. The ministry was his loved employ, his life work, his heart work. In this, and this alone, he found satisfaction, nor once coveted any man's silver or gold. The true inwardness of the man appeared when, upon surveying the possession of a prosperous relative, he remarked: "I would not exchange my circuit for all you possess." In his ministry he found true contentment and happiness; in secular life, with the holy fire burning in his bones, he could have found no peace. He was no secularized preacher. All his thought and care were drawn to the church. From the pulpit he offered "beaten oil." He was a workman that needed not to be ashamed, rightly dividing the word of truth. I should characterize him as a scriptural preacher, making free use of the sacred text. He loved a "thus saith the Lord" for his positions, and generally furnished it. He was not only instructive, but at times pathetic, deeply so. He was somewhat of a controversial turn of mind, and felt impelled by vow and duty "to drive away strange doctrine." He was accordingly well posted on the leading doctrinal issues and popular errors of his day, and with holy boldness declared his mind. He had in an eminent degree the courage of his convictions, not counting the cost when a duty was to be discharged. Whether in formal debate upon mooted church doctrines, or in discussions incident to deliberative assemblies, he was always courteous and fair, contending rather for truth and right than for victory. He put conscience in what he did. He was a lover of books—not an omnivorous reader, but generally along the line that would serve him in his ministry. He could become so abstracted in thought as to appear absent-minded, and somewhat eccentric. Amusing incidents of this phase of his character were sometimes given, which he never failed to receive pleasantly. A good and useful man has fallen. An instructive, faithful minister of the gospel is gone. His conference is poorer. He was of good parentage, talented on the maternal side. His mother was a sister of Dr. Raiston, author of Elements of Divinity. He was the sixth of thirteen sons of John M. and Polly G. Hawkins, and was born in Carroll county, Tenn., August 21, 1830; professed religion and joined the M. E. Church, South, in his sixteenth year; was licensed to preach in his twenty-first year, and at twenty-two was received on trial in the Memphis Conference, ordained deacon by Bishop Paine in 1854; elder, by Bishop Kavanaugh in 1857. He served three years in the Memphis, eleven in the Louisiana, and near twenty-one in the North Texas Conference. He filled missions, circuits, stations and districts; was chaplain of Col. C. C. Gillespie's regiment, Confederate army; was, in connection with other church work, for three years editor of the Home Advocate, an enterprise of that worthy layman, G. A. Kelly. At the time of his death he was one of the most honored and conspicuous members of his conference, being a curator of the Southwestern University, member of the Board of Publication, and associate editor of the TEXAS ADVOCATE. His sickness was brief and he died in peace, at Sulphur Springs, July 31, 1888. He was serving the Sulphur Springs district at the time of his death. The station preacher, Rev. W. H. Hughes, faithful and unabating in his attentions, (of whose kindness the wife of the deceased writes most affectionately,) telegraphed the preachers of the district of the death of their presiding elder, and with one accord they attended the funeral services, each paying tribute in affectionate speech to the fidelity, ability, and devotion of their honored leader. The deceased was twice married; in 1855 to Miss Mildred E. Trotter, she dying, in 1862, he was married to Miss Emeline M. Burke. Of the first marriage there is a surviving daughter, Mrs. Palmer; of the second, four sons and one daughter. Two of the sons are graduates of the Southwestern University and established in business. It is to be hoped a similar privilege awaits the others. Thus has ended the life of a kind, affectionate husband, loving father, faithful minister and devout

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About the Lesson.

LESSON XII, SUNDAY, SEPT. 16. THE SMITTEN ROCK. (Numbers xx:1-13)

LESSON SURROUNDINGS.

Kadesh-Barnea was the border-line place where the children of Israel rebelled against the Lord, and were sentenced to a wilderness life for a generation. From a comparison of the different accounts of the movements of the Israelites, it would seem that this place originally bore the name "Rithmah," or "Place of Rest,"—or "Rithmah" (comp. Num. x:35; xii:16; xiii:29; xxxiii:16-18). And there is a trace of this name in Wady Ristem, near 'Ayn Qadees, at the present time. When divine judgment was passed upon the Israelites at this place (Num. xiii:26; xiv:20-39), it might naturally have taken the name "Ea-Mishpat," or "Spring of judgment," by which it was known when Genesis was written (see Gen. xiv:7). After their sentence to a nomadic life, the Israelites seemed to have remained for a long time at Kadesh. As the record stands: "So ye abode in Kadesh many days, according unto the days that ye abode there" (Deut. i:46). This statement, indeed, is understood by some to mean that they had their rallying-point and main centre of religious life at Kadesh, during all "the days" of their wilderness living. The fact of the Tabernacle being at this centre, is quite likely to have given the name "Kadesh," or "Holy," to this sanctuary stronghold.

Certain it is that Kadesh was the point at which the Israelites were sentenced to their nomadic life, and that they abode there many days. Certain it is, also, that when the close of that life is at hand, and they are gathered for a new start to the Promised Land, it is at that same point that they rendezvous. It would seem reasonable, therefore, to suppose that there is a reference to this place as their general headquarters, in the opening verse of this lesson.

SIN OF MOSES.

When the eventful moment came, Moses instead of saying, "Ye have sinned against the Lord your God, yet in his mercy he will give you rivers of water from this rock upon the word of command from his servant—said, as in the record: "Hear now, ye rebels, must we fetch you water out of this rock?" In circumstances where man should be nothing and God all in all, it was one of the sad infirmities of the best of men to put himself so prominently forward and thrust the great God so ungratefully into the background. Then, moved by the same excited passion, instead of speaking to the rock he smote it with his rod, not once only but twice. Yet the Lord did not rebuke him with failure, but despite of his bad spirit gave forth water abundantly. The rebuke upon both Moses and Aaron came shortly after in the form of an absolute prohibition upon their entering the land of promise. They had so dishonored the Lord in this case at Kadesh that he must needs express his disapprobation by denying to both of them the long-desired consummation of entering the goodly land. If the Lord's rebuke of Moses seem severe, let it be considered that his sin was very great because he had been admitted into so near communion with God—such communion as had never been accorded to any other man. If the guilt of sin be as the light sinned against, we are not likely to overestimate the guilt of his. The Lord speaks of it as rebellion (Num. xvii:14) and manifestly his sin was so public as well as so flagrant that it became vital to the honor of God's name and government to rebuke it unmistakably.—H. C. in Butler's Bible Work.

His sin is characterized in chapter xx:12, by his "not believing God," and in verse 24, and chapter xxvii:14, as a "rebellion against the word of God." Again, in Deut. i:37; iii:26; iv:21, the punishment is said to have been laid on Moses "for their sakes," or, as it should rather be, "because of their words." The proper account of the matter seems to be this: Moses, through their chiding, lost command of himself, and did the work appointed, not as God's messenger, in a spirit of faith and holiness, but in a state of carnal and passionate excitement, under the influence of that wrath which worketh not the righteousness of God. The punishment received, it may seem, was peculiarly severe for such an offense; but it was designed to produce a salutary impression upon the people in regard to the evil of sin. And then, as Moses and Aaron were in the position of greatest nearness to God, and had it as their special charge to represent God's holiness to the people, even a comparatively small backsliding in them was of a serious nature, and required to be marked with some impressive token of the Lord's displeasure.—P. F., in Butler's Bible Work.

WATER OUT OF THE ROCK. "He clave the rocks in the wilderness." Moses was the instrument, but the Lord did it all. Twice he made the flint a gushing rill. What can he not do? "And gave them drink as out of the great depth"—as though it gushed from earth's innermost reservoirs. The streams were so fresh, so copious, so

constant, that they seemed to well up from earth's primeval fountains, and to leap at once from "the deep which coucheth beneath." Here was a divine supply for Israel's urgent need, and such an one as ought to have held them forever in unwavering fidelity to their wonder-working God.

The supply of water was as plentiful in quantity as it was miraculous in origin. Torrents, not dribbles, came from the rocks. Streams followed the camp; the supply was not for an hour or a day. This was a marvel of goodness. If we contemplate the abounding of divine grace we shall be lost in admiration. Mighty rivers of love have flowed for us in the wilderness. Alas, great God! our return has not been commensurate therewith, but far otherwise.—C. H. Spurgeon.

TEACHING POINTS.

RESULTS OF THIRTY-EIGHT YEARS' EDUCATION.

The old rebels are all dead. Education by food in the wilderness, water in the desert, God's care everywhere, by plague, lightning, earthquake, and a death-sentence pronounced and executed upon millions, is ended. The renewed nation comes again to Kadesh, border of the promised land. What is its quality now? This is one of the saddest of chapters. Miriam died there. She who leaped to the music of the grandest ode, she who watched over the infant Moses, and rebelled against him so seriously that only leprosy could silence her—Miriam, the restored prophetess, died there and was buried. She could not go and sing the greater triumph beyond Jordan.

The people find water scarce. Do they, taught by a thousand deliverances and mercies, pray? No; they growl. Moses and Aaron have to seek sanctuary at the door of the tabernacle, and, with true brotherly regard, pray for the people. They are heard, are commanded: Take the rod that wrought the wonders in Egypt, and divided the sea, and speak to the rock, and it shall give forth its water." They speak to the people instead, and they beat the rock impetuously. Oh, saddest of events in an exalted life! Even Moses rebelled—meek, prayerful Moses, who had saved a nation again and again, and had even refused to have a great nation made of himself. His privileges were unexampled. His fall is appalling. He had been very jealous of God's honor. But even there he sinned. He had been very meek, but even there he broke down. Men often fall at points where they are most confident and proud. He earnestly repented, besought pardon, begged to go over Jordan, but was ordered to desist asking (Deut. iii:23-26). God will be sanctified by our obedience or punishment; and the punishment falls on the dearest friend, as surely as upon the most outrageous enemy. It was worse for calm Moses to lose self-control than for a panic-stricken people. But thank God! mercy is not withdrawn. See next lesson.—Bishop H. W. Warren, D. D., LL.D.

Old and Young. A REGULAR BOY. Brooklyn Standard-Union. He was not at all particular To keep the perpendicular, While walking he either skipped or jumped; He stood upon his head awhile And when he went to bed awhile Hedove among the pillows, which he thumped. He never could keep still a bit; The lookers-on thought ill of it; He balanced on his ear the kitchen broom, And did some nice trapezing Which was wonderfully pleasing On every peg in grandpa's harness room. From absolute inanity The cat approached insanity, To see him slide the banister so rash; But once on that mahogany, While trying to toboggan, he Upset his calculations with a crash. And since that sad disaster He has gone about in plaster— Nor Paris, like a nice Italian toy, But the kind the doctor uses, When the bumps and cuts and bruises Overcome a little, regular, live boy.

JACK'S TEMPTATION.

Minnie E. Kenney, in Sunday School Times. "Can you get us a glass of water, my boy?" Jack started as if he had been shot when this request awoke him from the reverie in which he had been plunged. He was perched on the top of one of the high old-fashioned gate-posts, so lost in thought that he had not noticed the carriage rolling rapidly along the dusty road until it came to a sudden stop beneath the branches of the old elm.

"Yes, sir," he answered, scrambling down from his perch in red confusion; and in a few minutes he had drawn a bucket of cool water from the old moss-grown well, and brought some to the carriage in the only glass that the modest home afforded.

Jack shyly shuffled his bare feet in the hot sand while he waited for the glass, only giving one swift glance at the occupants of the carriage—an old lady, with white soft curls framing her kindly face, a gentleman, and a boy about Jack's own size, but as different from the sturdy, bare-legged, sunburned boy as a daintily clad, delicate invalid could be.

"Much obliged," and the carriage went on its way again, while Jack turned the silver dime the gentleman had dropped in the glass over and over in his brown hand.

"Oh! if I could only get a dollar somehow," he said, presently. "This is a start toward it, but I know I'll never get

the rest in time. 'Tain't no use trying; I might as well give up at once. Things ain't fair in this world now. That boy in the carriage has everything he wants, and I can't have anything."

The usually bright boyish face was wrinkled up into an expression of discontent as Jack compared his lot with that of the little invalid in the carriage, forgetting the story of suffering that the crutches told. As he turned toward the gate, he saw something that looked like a crumpled bit of green paper lying in the road. Stooping down, he picked it up; and as he opened it with trembling fingers he gave a long, low whistle of delight and incredulity.

Five dollars! Just at the very time when he had been wishing so earnestly for some money, or the way to earn it. He turned two or three somersaults by way of working off the exuberance of his delight; and then he perched himself on the gate-post again to spread his treasure out, and accustom himself to the possession of his new riches.

"I suppose some one in that carriage must have dropped it," he said to himself when he began to reflect upon the manner in which the bill had so opportunely come into his possession. With this thought came another one that Jack strove instinctively to banish without paying it any heed. He had no business to keep the money, for it did not belong to him; he must return it to its owner.

"I won't," Jack said angrily to himself, with a stubborn look on his face. "I found it, and it's mine, and I'm going to keep it, so!"

"Thief! thief!" Jack started guiltily. It was only a cat-bird swaying on the branches of the elm, and looking down at the boy with its inquisitive black eye. Jack dung his brimless hat at it in his irritation.

For a long half hour he sat on the gate-post, while the sun-beams filtered down through the leaves, and fell in shimmering flecks of light upon the brown curls. A hard battle was being waged between desire and duty. This money meant so much to him, but was it worth stealing?

"No, sir!" rang out in clear, emphatic tones at last; and Jack swung himself down with a look of determination, recovered his dilapidated headgear, and started off for Rose Villa, a dusty walk of two miles.

The family were sitting on the front porch, as Jack, with a red face, came up, and held out the bill he had been tightly clasping ever since he left home. "Here's your money, sir. You dropped it when your carriage stopped in front of our house this afternoon. Leastways I guess you did, for I found it as soon as you had gone."

There was a peculiar expression upon the gentleman's face as he glanced at the bill. "And so you took this long walk to return lost property," he said, looking keenly at Jack; "did you start as soon as you found it?"

"No, sir!" confessed Jack bravely. "I—I meant to keep it first, but then I thought better of it. I was just wanting some money so bad that it was awful hard to bring it back."

"What did you want it for?" the gentleman asked, not unkindly. "I wanted to get some books, so I could go to school next term," answered Jack. "I thought this afternoon, if I could only get a dollar I would get some candies and things, and sell them at the picnic they always have out at Glen Rock on the Fourth of July, and then I could make money enough for the books; but when I found this money I thought I was sure of the books anyhow."

"And so you brought this back, thinking that you could have bought your books with it?"

"Yes, sir," Jack answered. "Look here, my boy, this bill is worth no more to you or to any one else than a bit of blank paper. It is only an advertisement in the form of a bill; see," and in small type, in the center of the note, Jack read the advertisement of a clothing dealer. "I suppose Clarence dropped it; he had a pocketful of it this morning." Jack's heart gave a quick throb as he listened. What if he had yielded to temptation, and bartered away his honesty for that worthless paper! Would it not have been a poor bargain? nay, would it not have been a poor bargain even if it had been worth five dollars? Jack did not expect any reward for his long, hot walk, and he was not disappointed when he started home without any suggestion of recompense; but he found that the happy thought of having done right was a great reward. And that ever afterwards when tempted it was easier for him to do right. So that the victory over that temptation was not only a source of joy to him, but helped him out of other difficulties.

LET THE LITTLE GIRLS ROMP.

Farm and Manufacturer. Most mothers have a dread of romps; so they lecture the girls daily on the proprieties, and exhort them to be little ladies. They like to see them very quiet and gentle, and as prim as possible. The lot of such children is rather pitiable, for they are deprived of the fun and frolic which they are entitled to. Children—boys and girls—must have exercise to keep them healthy. Deprive them of it, and they will fade away like flowers

without sunshine. Running, racing, skipping, climbing—these are the things that strengthen the muscles, expand the chest, and build up the nerves. The mild dose of exercise taken in the nursery with calisthenics or gymnastics will not invigorate the system like a good romp in the open air. Mothers, therefore, who counsel their little girls to play very quietly, make a mistake. Better the laughing, rosy-cheeked, romping girl, than the pale, lily-faced one, who is called every inch a lady. The latter rarely breaks things, or tears her dresses, or tries her mother's patience, as the former does; but, after all, what does the tearing and breaking amount to? It is not a wise policy to put an old head on young shoulders. Childhood is the time for childish pranks and plays. The girls will grow into womanhood soon enough. Let them be children as long as they can. Give them plenty of fresh air and sunlight, and let them run and romp as much as they please. By all means give us hearty, healthy, romping girls, rather than pale-faced little ladies, condemned from their very cradles to nervousness, headache, and similar ailments.

WHY MINNIE COULD NOT SLEEP.

Little Men and Women. She sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were laughing at her. "You needn't look at me, moon," she said, "you don't know about it, you can't see in the daytime. Besides, I am going to sleep."

She laid down, and tried to go to sleep. Her clock on the mantle went "tick-tick, tick-tick." She generally liked to hear it. But to-night it sounded just as if it said, "I know, I know, I know." "You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing! you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing, and cried out, "Polly did!" "That's a wicked story, you naughty bird!" said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She laid down and counted white sheep, just as grandma said she did, when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't."

"Yes, you do know, kitty," said Minnie, and then she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want—to—see—my—mamma."

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story. "I was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up, most a whole pie, and then—I—I—O, I don't want to tell, but I 'pect I must, I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it. But she had hoped that the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling.

RESPECT YOURSELF.

St. Louis Christian Advocate. Young people naturally desire the respect of their acquaintances; so do the middle-aged and the old. This desire is commendable. But let all, young or old, especially the young, know assuredly that they have no right to ask or expect the respect of others till they learn to respect themselves, and this self-respect can never attain so long as they willfully do wrong. No one can properly respect himself while he continues to do that which he knows to be wrong. No one with a high degree of self-respect will do a little, low, or mean thing. He is above it. He cannot undignify himself to get down to it. This applies to profane and vulgar language as well as to mean and coarse acts.

THE MINISTER'S WIFE.

Woman's Magazine. "And are we to expect nothing from a minister's wife?" said Miss Lane in a very subdued voice.

"Nothing more than her duty as a woman. If she has qualities that will give her a leading social influence, and has time to spare from her home duties, which are always first, she ought to let these qualities become active for good. But no more can with justice be required of her than of any other woman of the congregation. Your contract for service is with her husband, and not with her; and you have no more just claim upon her time, nor right to control her freedom, than you have over the wife of your lawyer, doctor or school-master.

"If you think my services absolutely essential to the prosperity of the church, just state the amount of salary you can afford to give, and if, for the sum I can procure a person in every way as competent as myself to assume the charge of my children and household, I will take into serious consideration your proposition. Beyond this, ladies, I can promise nothing. "I could wish," she continued in a lower

voice, "to number you all as my friends. I have come among you only as a stranger, seeking no pre-eminence, but desiring to do my duty as a woman. The fact that my husband is your minister gives me of right no position among you, and gives you no right to demand of me any public service. If my husband fails in his duty, admonish him; but in the name of justice and humanity, do not establish any supervision over me. Let my private life be as sacred from intrusion as that of any other woman. This I have a right to demand, and I will be satisfied with nothing less."

WHINING.

Moravian, Bethlehem, Pa. What is the reason that some people are always whining and making a poor mouth, as if they were the most afflicted under heaven, when they are really highly favored? Here is a man for whom nothing ever seems to be right; if it is not one thing, it is another thing,



beware of the numerous imitations which are peddled from door to door—they are dangerous.

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Table with 2 columns: Fee type and Amount. Tuition for each half year \$30.00, Incidental fee 1.50, Diploma on graduating 10.00, Board in families, per scholastic month 13.50.

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The new beautiful Stone Building will be opened at the beginning of the new college year, Dr. J. H. McLean, the Vice Regent, will conduct the Boarding Department and the internal management. There will be every comfort and convenience for the young ladies. They will receive parental care and guidance. Pleasant rooms will be provided for fifty. All their college work will be arranged under the same roof. The management gives assurance of the care of young students, both in and out of the school, and thorough instruction in those studies which are Preparatory to the University. Tuition, each half year \$30.00, Contingent fee, each half year 1.50, Board, including fire and lights, each half year 67.50, Washing 7.50, Total \$108.50.

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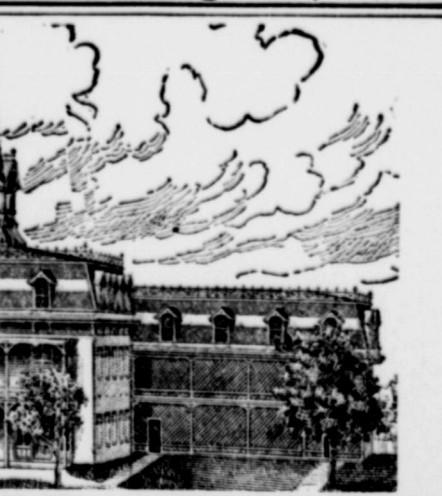
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THE UNKNOWN HEROES.

In this varied, many-sided life of the ministry, real worth and desert do not always receive their reward on earth. It is not always the preacher who has been sent to the "best" place that stands highest in God's sight; and it is not to that preacher's wife who dresses most fashionably, and keeps a stylish carriage, entertains the "Bishop" when the conference meets at her town, and who can always attend conference, well dressed, well-fed, and whose lines have fallen in pleasant places—it is not to these that God's plaudit of "well done, good and faithful servant," is always given. He looks at something more than a tongue of eloquence, the art of pleasing, the gift of making one's self popular, so one will be "asked for" and "in demand." No; these are not God's heroes. They are men's ideals.

It is the humble, patient, toiling, uncomplaining servant of God filling the hard appointment that nobody wanted; the man who does his duty cheerfully, loyally, hoping always for a brighter day; the man who goes to district conference across miles of unshaded prairie, on a borrowed horse, and reports his salary paid up in nine months to the amount of \$69, and comments, "Brethren, it is more than I deserve;" the man who has a wife and children at home, working in the cotton patch, in the corn field, at the wash-tub, earning their bread by the sweat of their brows that their father may serve his work without hindrance—it is to these disciples that God gives the honor. And not one half the world knows or can ever know just what trials and privations a preacher's family endure on some of these hard appointments. The conference meets, the preacher is moved, the expenses of a long, tedious journey to be met, and the house, oh, the house awaiting their arrival! A box house, one main room, two shed rooms, leads all over the roof, a fireplace one foot and six inches deep, with keen north wind blowing in at both sides and sending volumes of stifling smoke all over the room; a sunken hearth with a hole in the middle where sweeps up cold, unhealthy air; a sorrowful, tired mother with a sick child dying in her arms of pneumonia; exposed to draft in a poorly built house, with not a door that will fasten—what a life! And all uncomplainingly she bears it all "in His name!" Even when the death angel bears away the precious babe that possibly might have been saved in a warm, comfortable house, she meekly bows her broken heart in submission to the will of God. This is no fancy picture. It is all solid, real, alas! too real fact. Brethren, sisters, these things ought not to be!

The Parsonage Society was intended to remedy this state of affairs. There are some charges that are really unaffordable a parsonage, and often a poorly paid preacher must take the pittance that is scarcely sufficient to clothe and feed his family, and rent a cheap house to shelter their heads from the chilling blasts of winter, while he travels around the circuit, preaching Christ, and trying to save souls. His dear ones often suffer. It is to assist this class of unknown heroes that I urge upon every pastor to organize a Parsonage Society in their charges, and it is to help these meek, gentle heroines, whose shoulders are bowed beneath burdens which none but God knows, that I urge upon every Christian woman to join a Parsonage Society. There are many women who will say: "I don't believe in foreign missions. I don't want to join a missionary society. 'Charity begins at home.'" Here is your chance, sister. If you are telling the truth, you will join a Parsonage Society, and help the "missionaries" who labor at home. Perhaps in the same county in which you live, there toils on one of these unknown heroes of God.

There should be a Parsonage Society in every charge to enlist this class of women—those who "do not believe in foreign missions." There have been Parsonage Societies organized at some places, which have fallen through on account of this "charity that begins at home," (and stays there, too, with the door locked and barred). There are facts on record that are blots on the "charity" of some churches. A Parsonage Society is formed, the ladies pay their dues, raise money and forward to the Conference Treasurer; then they raise some more, and looking thereon see that gold is good. Then comes the selfish temptation, "keep it, for charity begins at home;" and so they consult together, change their Parsonage Society, (when the funds are put in a general Conference Treasury) into an Aid Society, where the money is kept at home. So, the money that would have gone to help some worn, tired mother in Israel to a little comfort in her meager home, is spent for an embroidered pulpit scarf or a velvet chair for "our eloquent young preacher, you know, who is such a pet with us."

The pastors throughout this land who are in well-to-do stations, ought to feel it a sacred duty to their less favored brethren in the ministry to encourage, and insist upon the organization of Parsonage Societies. It is a duty they owe themselves, for what Methodist preacher can ever tell where he will be in ten years? Old age will come, so will relaxed energies; eloquence will fail, younger favorites will arise, and you will be set aside, perchance to be sent to one of these neglected appointments that you might have helped to make comfortable home for your old age. Give us com-

fortable, well-built houses for our preachers to live in.

There are two Parsonage Societies within the bounds of the Texas Conference—that is, two live ones. There are two defunct. Why are there not Parsonage Societies at Austin, Houston, Galveston, Brenham, Flatonia, Huntsville, and in every station, as well as at Bellville and Giddings? Have the pastors in charge done their duty in trying to organize Parsonage Societies? This is a new departure in our church history—this Woman's Department of Church Extension—but it is just as important to the success of the gospel as any other department. We must not let the home toilers suffer and die from privation and exposure, or else we must not speak so often of the "charity that begins at home." Give us more of that "charity" that is Christ-like enough and unselfish enough to extend beyond the circle of one's special church, and that will reach out loving, pitying hands, and befriend the unknown heroes of the Cross.

MRS. C. H. BUCHANAN,
Conf. Treas. of Woman's Dept. Ch. Ex.
BRYAN, TEXAS.

REPORT OF CHURCH EXTENSION.
The Sixth Annual Report of the Board of Church Extension of the Methodist Episcopal Church, South, is an improvement on its predecessors, which shows that our indefatigable Secretary has his face set firmly forward.

You can read in this document, as in all the good Doctor's movements, the determination that Church Extension shall stand in the front rank of church enterprises.

In an editorial note, he says: "This report is sent forth in the hope that it will be carefully read and examined by all our people into whose hands it may fall. It will be sent free to all who ask for it." Is such a hope unreasonable? Here is a neat, tasteful pamphlet, brimful of interesting facts and figures relating to one of the most important enterprises of the church, which can be had free of cost. May we not hope that all our preachers, and many lay men and lay women, will procure this report and give it the thoughtful study to which it is so justly entitled? If every preacher in the West Texas Conference will get a copy, study it carefully, and then give his congregations the benefit of the information thus acquired, and with a heart warm in the cause, appeal to them for help to carry on the glorious work, our next annual report will show a large increase in the collections. Brethren, your Conference Board, as well as the General Board, will be sadly embarrassed if we fail to make earnest efforts to raise the amounts assessed upon our charges for Church Extension. The San Saba District Conference recommends, and the trustees will ask for, a donation by the Conference Board of \$250 to the church in the town of Mason. Many other applications for help where help is needed will come before us at our annual meeting this fall.

I wanted to say something of the map issued by the General Board showing the number and location of churches and parsonages helped. I ought to be widely circulated, as it is an object lesson that will make a deep impression. Let all who read this notice, and have not already received them, write to Dr. David Milton, Secretary, 529 West Chestnut street, Louisville, Ky., and get a copy of the report and one of the new maps. S. G. SHAW, BLANCO, TEXAS.

AN OPEN LETTER TO THE "THREE THOUSAND CONVERTS."
DEAR FRIENDS: The entire country has been interested in the great work in which you have been led to avow publicly a desire to seek Christ. Christians of every name look upon you with mingled solicitude and hope; while those who have not come to a knowledge of the truth speculate whether the effects will be permanent or transient.

If you have met with that great change spoken of by our Lord as being born again, converted, regenerated, "passed from death unto life," you are now truly penitent. Every sin which you ever committed you loathe, not only being sorry for your wickedness, but fully resolved not to commit the same or any violations of the law of God. In the act of consecration you have reserved no sin. If you have been truly converted you see that the promises of God are yours, and you possess more or less peace in believing and joy in the Holy Ghost. The feelings of hope, confidence, love and joy, which the true Christian experiences are declared in the Bible to be the fruits of the Spirit. Christians differ in their amount and manifestation, but all genuine disciples have some of these fruits, and you have them to such a degree that you value what you have found more than everything else. You would not turn back for the pleasure, the riches, or the honors to be obtained in any path of sin. So you feel now, whatever your future may be. The rising at times of your old tastes and passions is not, however, an evidence that you have not been renewed or even a proof of backsliding, provided you subdue them by the power of grace.

If truly converted, you are humble, desirous of advice, and would rather be told how to make your calling and election sure than to receive any other information. Our Lord's words are adapted to make you serious. He speaks of the seed that fell in stony ground, which sprang up quickly because it had no depth of earth, but soon withered away. Of other seed, that fell among thorns; of still other, lost by the wayside. He

likens the kingdom of heaven to a net, which was cast into the sea, and gathered of every kind, and affirms that as men gathered the good into vessels and cast the bad away, "so shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just." These passages show that the Christian must "work out his salvation with fear and trembling;" that to be enrolled among three hundred or three thousand converts is not a sufficient proof of being born again.

While the moment that you decided for Christ was a crisis in your life, every succeeding moment will be long enough to admit of your "looking back," turning from the holy commandment delivered unto you."

To make sure of salvation certain things are necessary. No Christian has ever been able to dispense with them. Evil habits must be broken. The profane word which came trippingly to the tongue must be suppressed; the proverbs of anger indulged upon the slightest provocation must yield to self-control. Every act which you have thought inconsistent with the character of a Christian must be avoided, and your conscience corrected by studying the Word of God, by Christian conversation, and by observing the examples of the consistent. If, personally, or in business, you have done those things you know to be wrong, you must cease to do evil and learn to do well. Improper associations, whether of persons or places, must be renounced. He who spent his evenings in the bar-room must go there no more. He who found his chief delight in the theatre, the dance, the gaming table, the race-course, the Sabbath excursion, the questionable book or conversation, or whose intimate friends were opposed in word or influence to a religious life, must give them up. "Evil communications corrupt good manners." Where it is impossible to do this, the associations must be restructured upon a Christian basis. Silence when improper things are said or done must take the place of participation, and an earnest protest made when the name of God is dishonored or the Christian faith ridiculed. Hundreds fail every year from a neglect of these simple, necessary, and yet trying, precautions.

But all these might be observed and religion die. It is not a negative state, without any habits or associations that Christianity requires. The time taken from worldly amusements, thoughts and occupations, the energies set free by a renunciation of the pride of life, the lusts of the flesh and the works of the devil, must be employed in the formation of new habits. It is impossible to grow in grace or to retain grace without the habit of prayer. The prayers a beloved mother taught you in your childhood, which perhaps, you have repeated with more or less regularity, will not suffice. Prayer must now be for grace to help you in time of need, for wisdom, for power to look unto Jesus, as well as for care and daily food, and protection from danger. Truly effectual prayers are those which grow out of a felt need, and expect answers for immediate use. The Word of God must be read prayerfully and habitually. Other books may be valuable to help you to understand it, but none can take its place. To aid you in living for Christ better have the Bible and no other religious book, than all other religious books and be without the Bible.

If you are the head of a family, family devotion is necessary, not the least to you than to those committed to your care. If you have not already done so, set up the long-neglected family altar. If timid and without words to express religious ideas, read the Holy Scriptures and repeat the Lord's Prayer, gradually adding words of your own to express the needs of the household.

We take it for granted that you have already taken steps to connect yourself with some branch of the Christian Church. If you have not been baptized, you are living in neglect of one of the plainest duties enjoined upon Christians. It is practically impossible to live a Christian life without communion with a church. One upon a desert island, previously instructed by the church and the Word of God, might do well. The sick, unable to visit the house of God, have special grace for their trials; but to move among men and voluntarily reject the communion of saints is very different. The decision not to join the church is frequently the undoing of the decision which led to the first step. St. John says: "They went out from us, because they were not of us; for if they had been of us, they would doubtless have remained with us." To stay out and to go out show a similar state of mind and heart. A regular attendance and active, honest participation are means of grace. "Not forsaking the assembling of ourselves together, as the manner of some is," is but a part of the injunction: "exhort one another daily, lest any of us be hardened through the deceitfulness of sin."

Some men may say, "How many Christians are there who live up to this standard? This is the most dangerous question ever asked; for, unless it is immediately repelled, the spirit sinks back. Every true Christian aims at this mode of life.

When Christ was upon the earth he denounced those who had a name to live, but were dead. If you seek such to imitate, you will not be long in finding them, and your progress will be rapid, but it will not be toward Christ, but back "to the hole of the pit whence you were digged."

Of course, you will have to transact business with worldly people. You need not be a fanatic, or disregard all the rules of social intercourse, or drag your religious profession in everywhere after the manner of the Pharisees of old; but you must look for proper opportunities. In the church to which you belong, and in your circles of society which gives you equal rights, let men learn from your changed spirit and conduct the new life modestly attested rather than from a boastful profession.

Do not fancy that you will be less useful, happy, or successful. The only miserable Christians in the world are those whose consciences are aroused, but whose lives are sinful. The happiness you experienced when the crowd sang the loud Doxology over your profession of conversion, when you joined with the multitude in singing halleluiahs over the conversion of others, had less of solid peace than you will find in living a consistent, sensible, spiritual Christian life; but you will be more miserable than when you were numbered with sinners, unless you find in daily life as a disciple of Christ the peculiar joys which he offers to his people.

Do not rely upon religion to keep you, and do not believe that you are able, in your own strength "to keep religion." Religion keeps you when you keep religion. From your point of view, religion is a life; from God's plan, it is a power sent down to lift up human hearts and strengthen them for holy service.

May you grow in grace and in the knowledge of Christ, and not be of those who shall say, "Where is the blessedness I knew when first I saw the Lord?" but of those whose path "is as a shining light, shining more and more, even unto the perfect day!"
Yours in, and for the faith.—N. Y. Advocate.

INTELLECTUAL GROWTH IN THE MINISTRY.

The subject is too large for our space; but some hints respecting it may serve the needs of some young ministers. There is an increasing demand upon the brain in the pulpit—we all know that. We are more likely to forget that there is a changing demand. Not even a sheep can live on last year's fodder. A man more noble in this respect than a sheep—changes more. After powder has been fired once, it refuses to explode. Such sermons lost their saltness to a generation or two ago. All the other old sermons are in like case. This generation must be preached to by men of this generation.

These remarks suggest the kind of growth needed in the ministry. It is such a growth as gives the preacher a knowledge suited to present pulp use—a knowledge of the Bible, of course, but such a knowledge as fits this present age; a knowledge of the theory, of course, but of logical and practical preachability to this present generation; doctrinal knowledge, but of doctrines reduced to plain English and capable of application. A preacher needs no special explanation to a Methodist audience. There is no necessity of hair splitting knowledge of the five or seven points of a metaphysical creed. It is no longer preachable knowledge.

But all this knowledge is of small value in the pulpit unless a man knows a great deal more. He must know the English language, if he is to preach in this tongue; and he must know it as his hearers use it. He need not put this on all fours and copy popular vulgarities, but to catch and use the best dialect of the plain people is of vast importance. It is not an easy thing to be done of an afternoon; it is a study for a lifetime. Then, all that the people know is a frame-work for the truths of the soul. Through this knowledge Divine knowledge is conveyed. Paul did that at Athens when he quoted a Greek poet. He had better poetry in his Hebrew head; but he could not teach a Greek with Hebrew ideas alone. He must have Greek thought to carry his meaning. We all know this in a measure. If one addresses sailors, the landsman's ideas will not serve. The dialect of the sea covers the knowledge, thought, ideas, of the men who go down to the sea in ships. In every calling men have just such a knowledge to be fitly drawn upon in preaching.

Now it happens that in fifty years all human knowledge has been revolutionized—reformed, widened, specialized. And it is further true that the popularizing of knowledge by schools, books and newspapers has altogether changed the media of ideas through which the gospel must pass to reach the contemporary mind. Sidney Lanier says the poet should be master of the science of his age. He points out that all great poets are familiar with the great lines of their ages' science. Lanier's reason exactly fits the pulpit. The science is part of the apparatus of communication. In truth no other man needs to know so much as the preacher. He must, to be perfect, know all this knowledge, general and special. If he preaches among iron mills, he has need to learn the business that goes on in the mills—its processes and its dialect. Such knowledge furnishes the media for the truth which is best at that place.

Before all things the preacher needs a growing mind—before all things else which are intellectual. Some men seem to harden and deaden before they are forty. It is a dreadful calamity to them and the church. But is it not something worse—is it not a sin? No decently-treated mind behaves in that way. Give it a chance and the mind goes on growing to the year hundred. But a mind will not grow on old sermons, old prejudices

or old chaff of any sort. Mind food is always something the mind digests, and in digestion a pleased palate does half the hard work. If a man cannot develop a taste for knowledge, for new knowledge, if he has no desire to get abreast and keep abreast of the general popular knowledge of his time, he ought to get out of the pulpit. We begin to doubt seriously and painfully the theory that he is good enough for Hard-scrabble Circuit. We have heard from that charge, and the brethren say they are tired of foolish preaching. May the Lord send them better!—D. H. Wheeler, in Zion's Herald.

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About Catarrhs.
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Dr. H. ROBINSON, Waco, TEXAS:
Dear Sir—I have been troubled with catarrh of the bladder about twelve or fourteen years, and have been treated by the most celebrated artist

Texas Christian Advocate.

JAS. CAMPBELL, Editor. ASSOCIATE EDITORS. R. S. FINLEY, D. D., East Texas Conference...

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No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer.

Persons desiring the return of their manuscripts, if not accepted, should send a stamped and directed envelope. We cannot, however, even in that case, hold ourselves responsible for their return.

VOL. 35—NO. 1.

New Year's gift! This is New Year with the ADVOCATE. With the present issue it begins its thirty-fifth year. Through the past years the paper has had many "downs" and "ups."

"AND PERFECT THEM IN LOVE."

This caption is the disciplinary charge to the church whenever a member is received into our communion. As there is one body and many members, the church recognizes the obligation upon the membership to care one for another.

I urge that the power to make money, like any other power, is a trust bestowed on the possessor for humanity. The preacher who preaches for his salary, not for the spiritual well-being of his parishioners, is a mercenary.

mistake our own selfish desires for the feeling of pure love. We seek religion only as a means to happiness. We desire God and his love that we ourselves may be rich in joy. God and his love become the means, while our happiness is made the end.

THE TIME DRAWETH NIGH.

The annual conference season is drawing near and will soon be upon us. Within the next two or three months much is to be done. It is safe to say that many of the pastoral charges are behind in the settlement of their financial obligations.

I urge that the power to make money, like any other power, is a trust bestowed on the possessor for humanity. The preacher who preaches for his salary, not for the spiritual well-being of his parishioners, is a mercenary.

the money-maker is none too strong, and accords with the teachings of Christ. The fact is our Savior makes faithfulness in the discharge of the duties of this God-bestowed stewardship the test of Christian character.

EVERYBODY KNOWS THAT THERE ARE SEASONS WHEN MORE WORK CAN BE ACCOMPLISHED THAN AT OTHER TIMES.

EVERYBODY knows that there are seasons when more work can be accomplished than at other times. These seasons may or may not be confined to any particular time of the year, for circumstances may make any time of the year a seasonable time for doing certain things.

THE ATHENIANS were always desirous to hear some new thing. They were not alone in this peculiarity. Their fathers before them and their sons after them have manifested the same restless curi-

osity. They seemed to seek their happiness in hearing about some new thing. Perhaps their curiosity was for new discoveries, or inventions, in philosophy or superstition. There is an appetite for news-to-day more ravenous, and yet not so noble even as theirs; for the news appetite of to-day craves anything exciting, or not before heard of, whether it be murder, slander or crime of any kind, or anything else, so it be news.

A FEW MINUTES WITH THE PRESS.

What the Papers Think and Say. Illustrations are very important to the sermon. A sermon without them will both fail to interest and make any lasting impression. They should come, however, fresh from the mind, like new clothes from the tailor, and not as off, cast clothes, worn threadbare.

EVERYTHING WORTHY TO BE DONE AT ALL, SHOULD BE DONE AS A SERVICE TO THE LORD.

EVERYTHING worthy to be done at all, should be done as a service to the Lord. It is a great mistake that we can serve God only in prayers and songs. There should be no secular or profane life to the Christian. All that he does should be a service to God.

THE ALABAMA ADVOCATE NOT LONG SINCE GAVE US AN EDITORIAL ON RELIGIOUS CONTROVERSY.

THE ALABAMA ADVOCATE not long since gave us an editorial on religious controversy. Then Dr. R. Abbey writes a communication to that paper, with some what to say on that subject, from which we clip the following:

THE WAR IS OVER AND PEACE, WITH ALL HER BENIGN AND HEALING INFLUENCES, REIGNS SUPREME.

THE war is over and peace, with all her benign and healing influences, reigns supreme. Sectional prejudices and hatreds are fast retreating to the background, while fraternal feeling and Christian love are pushing their way to the front.

by and undertake to mar the scene by such language as the following: In the Democratic South Republicans are robbed of their rights openly and shamelessly and without rebuke, as though it were a virtue.

Do not forget to read Bro. Alexander's able paper on the Endowment of Institutions of Higher Education. It will be followed by an article on same subject by Dr. J. H. McLean, of Georgetown.

THE SUNDAY SCHOOL TIMES THINKS THERE IS SOME GOOD IN TALKING ABOUT THE WEATHER.

THE Sunday School Times thinks there is some good in talking about the weather. It is the desire to have sympathy and to show sympathy that impels men to speak out concerning something that they have in common with their fellows, either of joy or of sorrow.

AND NOW LOOK UP THIS FROM THE CENTRAL ADVOCATE, ST. LOUIS:

AND now look up this from the Central Advocate, St. Louis: We were at first inclined to believe that the newspaper accounts of negro oppression in Louisiana were highly exaggerated for political effect. But the facts, it seems, were anything but overdrawn.

THE WESLEYAN ADVOCATE THINKS IT NOT GOOD FOR ONE CLASS OF PREACHERS TO BE "DOWN ON" ANOTHER CLASS OF PREACHERS.

THE Wesleyan Advocate thinks it not good for one class of preachers to be "down on" another class of preachers. More and more are we confirmed in our old opinion that the church is about what the preachers make it: that if the hospital idea prevails in any given church, it will be the offspring of some preacher who preferred hospital work to field exercises.

THE NASHVILLE ADVOCATE, AMONG OTHER THINGS ABOUT TRANSFERS, SAYS THIS:

THE Nashville Advocate, among other things about transfers, says this: It is especially desirable that the Bishop shall have some knowledge of the men he sends to a new field as well as of the work itself. There are many reasons why special vigilance should be exercised in guarding the doors of entrance into our new conferences.

THE NORTHWESTERN ADVOCATE HAS THIS TO SAY ABOUT SABBATH DESECRATION AND THE RESPONSIBILITY OF THE DAILY PAPERS:

THE Northwestern Advocate has this to say about Sabbath desecration and the responsibility of the daily papers: Between the Sunday theater and the games of which we speak there seems but little of the day left, save to those who go to church

and spend the rest of the day at home. The daily paper has its share of responsibility, since with the theater and the games it is advertising their unlawful wares. After the Sunday is over the papers carefully report the games and note plays in the theaters, so that the said papers doubly serve those who are destroying all reverence for God's day.

THE PITTSBURGH ADVOCATE GIVES FULL MUSIC AND SINGS A SONG. DO NOT THE MOUNTAIN PEAK FROM THE ABUNDANCE OF THE HEART?

THE Pittsburgh Advocate gives full music and sings a song. Do not the mountain peak from the abundance of the heart? Beauty is the music of silence, song is the music of speech, and joy is the music of the heart.

THE NORTHWESTERN ADVOCATE, AFTER CONGRATULATING OUR NORTHERN SISTER ON THE REINFORCEMENT OF THE EPISCOPAL COLLEGE, SPEAKS OF THE LABORS OF BISHOPS AS FOLLOWS:

A Bishop may be doing heavy service even while we may not hear that he is actually in the pulpit. "The care of the churches" is far more than some of us realize. A Bishop may apparently be resting at home, he is in fact answering letters that represent his administration over hundreds of churches.

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good work in one place can do a still better work in another. The best thing for a strong and true man may be a new environment and fresh stimulation to exertion. The best thing for a situated man may be a change of scene. It may be a new man necessarily superior to any it has had, but of a different sort. If the medicine does not suit, it does no good to repeat or increase the dose. Make a change. Our system is admirable in its advantages for maintaining the equipment of ministerial adaptation. The ministers are well supplied with the lack of another. The full conference overflows, and the channel is ready for conducting the stream to the thirsty fields in the regions beyond.

RELIGION AND OTHERWISE.

—The Methodist alone of the United States, according to the Independent, number 4,727,842 communicants, including ministers, outnumbering Roman Catholics 52,446. —Mr. Moody will go to California to work through the winter on an evangelistic tour, while Mr. Sankey will go to England to assist Spurgeon and others. —Methodist Recorder: The Wesleyan Methodist Conference, recently held in Cambridge, England, passed a measure that makes lay representation in their body much more effective. It has been ten years since lay representation was recognized by Wesleyan Methodists, through the establishment of a representative session composed of lay delegates. As the initiative of all measures was taken by the pastoral session consisting of ministers exclusively, and then was passed upon subsequently by the lay body, it practically limited the representative session to only such legislation as the ministers chosen to pass down to them. The recent action of the conference reverses the matter. Hereafter the representative session meets first, and the initiative of legislation will be with them, thus giving lay representation a reality and efficiency.

Here is what the Southwestern Methodist thinks about foreign immigration: There is no more important question engaging Congress than the imposition which our country is suffering from foreign immigration. The law abolishing the foreign contract labor system is easily evaded by a simple ruse. The letter, immigrants by the thousands continue to be imported to take the place of American labor, and it is the great manufacturing establishments which have been built up under protective tariff and which plead for protection in behalf of the interest of laboring men, that practice this system of procuring cheap labor. They import the laborer by the foreigner. We allow beggars to be imported to make beggars of our own people. But the labor question is the least involved. It is by papers and refugees, and criminals by the thousands are poured upon us from Europe. Every interest of our country, moral, material and political suffers from having such a population dumped upon our shores. It is comparatively easy to remedy this evil; we can quarantine against criminals and paupers, and can fix higher tests of citizenship for those whom we permit to settle in our country, and when the people at large demand such a change it will be made.

THE HOME CONFERENCES.

Personal. —Bro. H. A. Harris, of Wichita Falls, was in to see us last week. He will spend some days in the city. —The Rev. D. J. Martin, of Plano, made us a pleasant visit this week. He reports his work prosperous. —The Rev. George C. Stovall, of Bremond and Reagan, has been quite ill, but is now rapidly recovering. —Sister J. P. Childers has recently organized a Parsonage Society at Giddings. She organized one at Bellville last year. —The Rev. Horace Bishop, of Waco, is very busy holding tent-meetings and in the interim of services preparing an interesting article for the ADVOCATE. —The Rev. A. F. Hendrix, of Kaufman, writes: "Bro. Abe Mulkey is with me, and we are having an interesting meeting. Expect Bro. Burnett every day." —Dr. F. T. Mitchell was in the city last week looking after some young ladies for Waco Female College. The doctor is sanguine over the prospects of the college. —Rev. John W. Hearne, a local preacher, passed through the city last week en route to assist Bro. McKee in a meeting at Kemp, Kaufman county. Success to the meeting. —Rev. J. F. Follin, presiding elder of Galveston district, spent two days in the city last week. He reports work in his district progressing. Expect to hear more from him anon. —The Rev. S. A. Ashburn was in the city again last week. It is natural that Bro. Ashburn should visit the city often, as he is a pastor at this place last year, and he being a single man, has no encumbrances to keep him away.

PERSONALS.

—It is said that Mrs. Bishop Warren gives \$100,000 to endow a theological school in connection with the University of Chicago. —Episcopal Methodist: Rev. W. M. Stamper, of Kentucky, has been transferred to Texas on account of the ill-health of his wife. —Bishop Hargrove has appointed Rev. H. C. Christian fraternal delegate from the Pacific Conference to the next session of the California M. E. Conference. —Mrs. O. S. Pollock has been elected treasurer of the Woman's Department of Church Extension for the Columbia Conference, in place of Mrs. J. B. Perkins, removed to Texas. —Nashville Advocate: Rev. J. A. Allison, transferred from the Tennessee to the Denver Conference, passed through Nashville last week en route to his distant work. He goes to the Farmington circuit by appointment of Bishop Hendrix. The prayers and good wishes of his many friends will be with him. —Nashville Advocate: We congratulate the Columbia Conference on the transfer to their body of the Revs. James Kelsay and M. V. Howard, late of the Pacific Conference. The Oregonians know Kelsay already; he preached to them in early days, and they will glad to get his hands on their shoulders and give him a true yoke fellow, like minded. —Nashville Advocate: Rev. D. H. Comann, with his family, and Rev. Isaac Martin, appointed to work in the Columbia Conference, the former to Albany station, the latter to Lebanon circuit, started on the 24th ult., taking Nashville by the way. We hope they will have a very successful and abundant success in their new fields. —Southwestern Methodist: Rev. E. J. Stanley, presiding elder of Helena district, Montana Conference, is visiting Missouri in search of new recruits for our little band of itinerants in the far West. He expects to attend the Missouri Conference. We hope he will also make our St. Louis Conference a visit.

SOUTHERN METHODIST NEWS.

—The new house near Valley Station, Jefferson county, Ky., will be dedicated on Sunday, September 16, 1888, by Dr. O. P. Fitzgerald, editor of the Christian Advocate. —Bishop Hargrove has appointed Rev. H. C. Christian fraternal delegate from the Pacific Conference to the next session of the California Methodist Episcopal Conference. —Holston Methodist, Knoxville, Tenn.: The Broad Street Church will be dedicated on Sunday, 9th inst., by Rev. D. Sullivan, D. D., Rev. Keith, the pastor, will protract the meeting. —Southwestern Methodist: Steps have been taken to establish a district high school at Clarence, Macon district, Missouri Conference. Rev. P. D. Shultz, late of Whites, Arizona, is principal. Brother Shultz writes: "The people have built a \$100,000 house and given it to the church without reservation. Now they ask us what the church is doing for the school. The money for the building was given by those not members of our church, our members giving only \$2,000 out of the \$10,000, thus showing their interest in education." —The following statistics are reported from the Western Conference: Number of members, 3,250; increase, 19; adults baptized, 145; infants baptized, 55; number of churches, 38; valued at \$75,700; 17 parsonages, value, \$13,300; value of other church property, \$7,825; money expended on churches and parsonages, \$15,500; number of Sunday schools, 36; scholars, 11; number of teachers and missionaries, 2,213; money expended in schools, \$350; collected for foreign missions, \$902; domestic missions, \$1,200; \$88 yearly; \$183,500; Woman's Missionary Society, \$367,132; Bishops, \$182,500; conference claimants, \$59,000.

RELIGION AND OTHERWISE.

—A writer in the Nashville Advocate, reporting from the Memphis Conference, says: "Many gracious revivals have been enjoyed recently in our bounds. While conversions have not been so numerous as last year and the year before, the ministry and membership of the church have experienced a deep work of grace, and a marked increase in spirituality manifest in many believers. Much remains to be done, and much is expected before conference. The preachers in charge are well advanced with the collections for connectional claims, and the expectation is that the final report will show an increase over last year's good work." —Arkansas Methodist: According to the addition made by another our field notes for the last two weeks reported 819 conversions and 659 accessions to our church in this State. The reports in this issue change the figures for three weeks to 1,213 conversions and 1013 accessions. What the reports from all our pastors in this State should show for the time embraced in these reports we cannot say; but at present the indications are that our church in Arkansas has been blessed with a larger number of conversions and accessions than ever before during the same length of time. We feel quite confident that our increase in membership this year will be far greater than last year. —The Louisville Conference has a Preachers' Aid Society, the objects of which are: "That the object of this society shall be to render aid and assistance to the superannuated or worn-out preachers of said conference, and also for the aid of the wives and children of such ministers of said conference as have died in the regular itinerant service as ministers; and furthermore for the relief of such of the superannuated and effective preachers of said conference as may be in need." The terms of membership are as follows: "Any person may become a member of the society for one year by the payment to the treasurer of the sum of \$2, and a member for life by the payment of \$20 at one time, and shall be entitled to all privileges of speaking and voting in all meetings of the society." The sum of the society last year amounted to \$16,815. The society during the last four years has received from membership dues an average of \$133,544 yearly and from anniversary collections an average of \$28,000 yearly. During the four years it has distributed as follows: In 1884, \$750; in 1885, \$850; in 1886, \$850; in 1887, \$700,75.

had been holding their membership at other points on the circuit. Bro. Joe Bludworth, a student of Centenary College, Louisiana, presiding elder of the circuit, and also rendered other valuable services. Bro. T. W. Hoynton worked earnestly through most all the meetings, and did some effective preaching. One backslider, the field of their future labors, and the church somewhat revived. The church was cold, indifferent and careless, and it took some time to get the people raised up. We raised \$200 on the collections, and present a clean record this year. We held a meeting here last night, and the interest felt in the meeting. We will report results after the meeting.

MANFIELD.

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Farwell Missionary Service in Houston. Seth Ward, Sept. 3: It was my privilege, last night, to attend the services held in McKee Street Methodist Church, Houston, for the purpose of bidding Brother J. L. Hendry and wife farewell and God speed before their departure for China, the field of their future labors. Brother Hendry has been pastor of the McKee Street church during the past two years, and during that time has not only succeeded in accomplishing much good, but has won a warm place in the hearts of the people. The crowd that filled the house to overflowing last night indicated the interest felt in "our missionary." An appropriate Scripture lesson was read, some stirring songs were sung, brief remarks were made by Brothers J. E. Grubb and J. E. Follin, and by this scribe, and then Brother Hendry, in a few earnest words stated his reasons for entering into China, expressed his perfect confidence in Him who has said, "Lo! I am with you always," and bade his people an affectionate farewell. Then, while we sang, "We shall meet on the sweet by-and-by," they came with hearts full of love and eyes full of tears, and clasped his hand, knowing that they would see his face no more in the flesh. It was a touching and inspiring scene, and a young man and his bride of a few days' wedding, gladly going to the ends of the earth, followed him to the door. Christ and His followers, an incarnation of the spirit of the gospel, the resolutions secretly registered to live more fully consecrated to God and his service, are among the first fruits of Brother Hendry's mission to China. As he goes to that dark empire to help carry forward the work begun by Morrison, Milne, Allen and Lambdin, the heart of the church throbs in sympathy with his service, and those of us whom God hath loved, in the same field will sustain him with our prayers and our means.

BREMOND.

Geo. C. Stovall, Sept. 4: I began this note with the purpose of telling the ADVOCATE about a recent revival at Reagan, but before I lengthen out on that, I wish to say I am a strong believer in the TEXAS ADVOCATE, and the longer I know the paper the more I value it. Among other improvements, the one respecting the "crime column," was made none too soon. It is now as it should be: we have more news coming weekly to our churches—Bremond and Reagan. Now for the meeting above alluded to: It was, strictly speaking, a grand revival. Not a great time of meetings, for only six full adult converts had been received, but God's people were indeed enjoying a rich refreshing from his Divine presence. The people of Reagan had been long hungering and thirsting for just such a season, but from circumstances which they could not control had been deprived of it ever since the death of their pastor, Bro. J. H. Adams, who had labored for three years ago. But the time was again set, and in the face of some influences well nigh forbidding, the meeting was held. The Lord graciously answered our prayers, and the meeting was a grand success. The meeting continued but twelve days, and but closed the meeting on the 11th inst. Bro. J. H. Adams, would have closed several days earlier, as I was taken quite sick and had to leave the field about the seventh day. This was a great loss to the meeting, but I am now convalescing, thank God, and feel that my dear Lord has been very precious to me during the sickness, and now that he is kindling the fire of his love in our hearts, I feel more than ever that I am a sinner in need of his grace, and I feel that I am a sinner in need of his grace, and I feel that I am a sinner in need of his grace.

UNANSWERED LETTERS.

Sept. 5.—G. S. Brown, sub. W. N. Bonner, sub. W. M. Leatherwood, sub. W. M. Robinson, sub. S. C. Eddies, sub. John W. McDaniel, sub. G. S. Sandel, sub. Sept. 6.—James A. King, sub. S. J. Francis, sub. W. Price, sub. L. F. Smith, has attention. Sept. 7.—F. J. Adams, sub. J. H. Hendrix, sub. A. P. Smith, sub. T. J. Milam, sub. A. L. P. Green, sub. L. L. Naujig, sub. J. A. Wyatt, sub. E. C. DeBartlett, sub. H. T. Hargrove, sub. J. A. Stafford, sub. W. J. Vaughan, sub. C. H. Maloy, sub. C. J. Sherwood, sub. Sept. 8.—F. A. Rosser, sub. D. C. Strake, sub. D. D. Warlick, sub. W. J. Joyce, change made. John T. Graham, sub. W. J. Vaughan, sub. Sept. 10.—F. J. Adams, sub. W. J. Vaughan, sub. C. H. Maloy, sub. C. J. Sherwood, sub. Sept. 11.—E. M. Sweet, sub. Sept. 12.—W. S. May, sub. J. A. Smith, change made. J. A. Wyatt, sub. J. A. Stafford, sub. W. J. Vaughan, sub. S. P. Brown, sub. W. M. Leatherwood, sub. S. J. Francis, sub. W. Price, sub. L. F. Smith, has attention. Sept. 7.—James A. 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