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NO. 8.

IS THE TONE OF THE SECULAR PRESS OF TO-DAY DAMAGING TO MORALS? IF SO, WHAT IS THE REMEDY?

REV. HORACE BISHOP.

Answer 1st.—Yes.
(1) Every daily paper in Texas whose business will warrant it publishes both a Sunday and a Monday issue. This is a violation of the fourth commandment of the moral law.

(2) The space given to crimes and sports is more than double that given to religion and education. The first two are the chief obstacles to moral progress. The second two are the great conservators of morals. The conclusion is obvious.

(3) The associated press dispatches, published under glaring alliterative headlines by all the daily papers, furnish the freest and most effective tuition in the school of vice. They are unfit for the family; and we are all in families.

(4) Religion is at a discount with these papers. Many of the news items labeled "religious" are records of fanatical folly, or grotesque caricatures of religion as repugnant to the spirit of Christianity as infidelity itself. In many other cases the faith of the Christian is treated with a patronizing air, indicating pity for honest but deluded victims of mythical fables. To see a paper avow faith in Christ, and conduct its business on scriptural principles, would be like a fountain in a wilderness, or the shadow of a great rock in a weary land.

(5) The papers claim to reflect rather than to mould popular sentiment. Let us see if the claim is just. There are not less than four hundred thousand white Christians in Texas. Perhaps one-third as many colored. There are doubtless equally as many who believe in Christianity and support the churches as the great conservators of morals. It goes without saying that the bone and sinew of the country is found among these people. They make our best laws. They sustain our courts and juries. They discountenance crime, and seek to cultivate decency and virtue, in individual, State and church. But the annals of church life are not sensational enough for the press. The silent conservative agencies of the "salt of the earth" are beyond the ken of the flippant framer of dispatches. He must needs haunt the police courts, smell social scandals, cater to the prurient and vicious tastes of the rabble, and trail for pimps to track; not because the popular sentiment demands such carnage, but because the sales on the streets are increased thereby. Our intelligent and virtuous people take the papers for the real news. There is not a virtuous man or woman in the land who would have discontinued his paper last year for omitting the infamous D-like scandal. But such stuff sells to the slaves of lust and the courtiers of crime. Thank God, these last are by no means in the majority. A consensus of the reading people of our land to-day would say: out with filth. No more of "From the gallows to glory." Away with your bold headlines to herald crime. But good people think they must keep abreast with the times, even though to attain that end they must take a leper into their homes whose breath is soul-poison. The associated press is the monopoly that has made a corner on every cardinal virtue. Popular sentiment cries out for integrity, purity, virtue, and is answered: We reflect the prurient taste of our patrons. As long as good people will support such work, street sales will regulate the quality of our daily papers. The conclusion follows. To teach that popular sentiment demands the details of crime and filth, is to defame the people as to the moral sense of the country, and discourage the weak in their efforts to be virtuous.

The remedy:
My views are well-known to readers of the ADVOCATE. Unless the moral elements of the country wake up; discontinue their patronage of all papers that publish the Associated Press dispatches as they come over the wires, and unite on such papers as will adopt a literary, educational and moral standard, the church must enter the field of daily journalism. It is idle to use such words as impractical in such a cause. That word belongs to the commercial world. The Church of Jesus Christ has not faith enough in God and the ultimate triumph of truth to do such work as this, how can we expect uncircumcised Philistines to become prophets of the Lord?

WACO, TEXAS.
THE HOLY SPIRIT.—TEMPTATION.
JEAN PAUL.
The three persons constituting the Holy Trinity are co-equal; but the pre-eminence in our worship of any one of the three produces very unequal Christians. Many worship God, the creator. His attributes and providence are the favorite themes for contemplation. A less number of believers receive the Son of God as their Savior. Earnestly, though sometimes sentimentally, they sing "Jesus, lover of my soul," etc. Only a few followers of our Master attain to the full measure of the stature of Christ, acquiring symmetrical proportions be-

cause the Holy Spirit is not enthroned in the heart. We must be trinitarians experimentally as well as doctrinally.

1. The Holy Spirit awakens the sinner. Directly and by means of revealed truth he sends occasional rays of celestial light into the hearts of sinners, setting forth the hideous contents. Thither these hearts were *terra incognita* to the possessors; now it is discovered that they are the domicile of all manner of sin, sin in different stages of development, from the incipient embryo to diabolical maturity. Now sinners are ill at ease. Oh, for deliverance!

2. The Holy Spirit converts the penitent. This our Savior asserted during his nocturnal conference with Nicodemus. The introduction of sin extinguished the divine light originally shining in the heart of man. Truly repenting of our sins, the Holy Spirit rekindles that light. "Can these bones live?" The breath of the Lord resuscitates the spiritually dead. The Holy Spirit gives full assurance to our spirits of the accomplished transaction.

3. The Holy Spirit sanctifies the Christian. Where he dwells nothing unholiness can assert itself. After regeneration our hearts are temples, homes of the Holy Spirit. The exterior and interior of the home will soon be expressive of the character and taste of the proprietor and occupant. What of sanctification? Do you think the Holy Spirit will occupy a tenement-house and live beneath the same roof with lewd people, gamblers, drunkards, rogues, etc.?

4. The Holy Spirit is the pilgrim's friend. He leads into all truth. Intellectual acumen avails not in finding the way to the city of God. The Holy Spirit reveals it "unto babes." If passions clamored less we would be able distinctly to hear his voice, instructing, directing. Our hearts frequently resemble white sheets of paper in the hands of mischievous youngsters, supplied with an abundance of ink and pens. Hideous scrawls, pictures of dogs and horses and no less blots and stains abound. What the Holy Spirit writes in such hearts is illegible. Less worldly wisdom and less worldliness would enable us plainly to perceive the indications of the Holy Spirit.

5. The Holy Spirit comforts the distressed and mourning child of God. He comforts even as a mother comforts her children. The early Christians walked in the comfort of the Holy Ghost, (Ac's ix:31)

1. The petition in the Lord's prayer: "Lead us not into temptation," may well be paraphrased with: "When temptations 'round us gather, grant deliverance!" God can not, does not, endanger the spiritual life of his children. Wisely and lovingly training us for heaven, he tempts us as a young mother tempts her first born babe to walk—both arms form protection right and left.

2. Sometimes Christians feel depressed, foolishly fearing that they are not guiltless when temptations beset their pathway. Satan attacks us on his own motion. We are not responsible for his actions. Notwithstanding direct temptations, sin does not attach to us until we consciously acquiesce to the overtures of the tempter, consent to his propositions.

3. When the world and the flesh are represented as tempting the Christian, it must be understood that Satan employs them as agencies, as tools, to accomplish his designs. *Spera*—hope these agencies whisper when presenting some villainous course for us to pursue. It will lead to happiness. Soon after the Christian consented to the proposition, submerging him with guilt, shame and disgrace, they add a prefix to *spera*, and yell with devilish gusto, *despera*—despair!

4. Temptations are not an unmitigated evil. What would we know of victory if it were not for the fierce encounter? Some trees may be uprooted by tossing winds, others are benefited thereby. The motion to and fro enables the roots to acquire a firmer hold. More, do not temptations demonstrate that we are on the Lord's side, and hence foeman worthy of Satan's steel? It is only those who have attained to the elevation of the Rock of Ages whom Satan seeks to drag down to the mire of sin and misery. He is unconcerned about the unconverted.

5. To flee from temptations is not practicable. In the cloister and market place Satan is equally powerful. We can put Satan to flight by manful resistance. Thus our Savior resisted successfully when repeatedly tempted. With the shield of faith we shall be able to quench all fiery darts of the wicked. Indeed

"Satan trembles when he sees,
The humblest sinner on his knees."
Our Master enjoins: "Watch and pray, lest ye enter into temptations—i. e. lest ye yield to Satan's propositions."
NEW ORLEANS, LA.

THE NEW PREACHER.
H. O. H.

He is coming—may be on the road now—and will look in on you in a few days. Stewards, meet him on his arrival at the depot or parsonage gate. Tell him truthfully you are glad to see him. Aside, ask him if he needs money, bread, meat, anything. He will be glad to see you, and like you all the year round for your sweet "good morning,

brother." Don't wait till he gets "fixed up" in the paragon. Maybe he has nothing to fix up on. Go see, for you are the very man he wants to see. Remember he may have come from a fine circuit, and the place he goes to now may be a poor one. He will conceal the difference the change makes in himself if you will but cordially welcome him in the name of the Lord. He was sent to you, and he did not ask the Bishop or presiding elder to send him in that direction, either. He prayed for grace, his wife and children shed a few tears; but the grace was given, the tears are now dry, and the whole family are ready for a well cooked chicken. Remember he is your preacher, and the law forbids him being the preacher of anybody else for twelve months. Don't seem appalled at the number of children he has. You have as many, and they are no better looking. Kiss them all, ask their names, and tell them you will send over your own little ones to see them. God has sent this very man to look after your soul—yes, to do what he can to get you along to the better world. Suppose he is old and careworn. An old and careworn preacher knows more than most people—a good deal more than the joke-cracking preacher or the young and handsome one who parts his hair in the middle. The whole family are sure to be in need of something. Find out right off what it is. Suppose you did want somebody else. So did he, and he got you. He had heard of your leanness, but he keeps it to himself, and if you will let him, he will help to put flesh on your spiritual ribs this year. He needs a house, and the stewards must meet this want. He comes with a prayer in his heart for you, your wife and children. Remember his flock of last year said they were sorry to give him up. Now make him glad that the Lord sent him to you. Put him right off on the track of getting many small but needed things. All he asks and all he expects to get is bread, meat and clothes. Help to gather him a congregation at his first appointment. Introduce him to everybody. Remember he cannot select his friends and companions. He comes to all souls. Specially introduce him to all the poor and obscure people. They are the ones to whom he will prove a special blessing. (We are afraid that the pastor who neglects the poor, the obscure, the widow, the orphan, will get slim mercy at the hands of Providence.) See that your new preacher does not have to go in debt. Be getting things ready; he is coming; will be on your circuit in a few days to commence his work right off.

A VISIT TO A MINISTER'S HOME.
ELLA V. ROSSNAVALL.
All poetry is not yet dead. This is surely the age of manufactures, of machines, of inventions, but the west still keeps its crimson sunsets, the daisies still star the meadows, and the glory of creation still stirs humanity. Let us be thankful for this. In spite of the science and hurry of the nineteenth century women will put a touch of poetry into life, and men will see and love it. Women still have enough love for the beautiful to make their homes oases in this desert of to-day, and men's faces will desert at the sight of them.
Not long ago I visited the home of a Methodist minister, and I saw a picture, the memory of which I shall carry with me always. I should like to make you see it just as it looked to me. For to see it seemed to show how beautiful can be made every single day of life; how goodness can glorify what we call commonplace and how certain simple ceremonies at home not only make that home brighter, but the people in it better. Is that a small thing to do? I arrived at midnight, and so I saw and knew little of that dear home until, next morning, the long, yellow fingers of the sun touched my eyelids and waked me to a beautiful summer day. A short while after I saw the picture that I shall not forget. The family, with myself, gathered together for morning worship. All but one of the children were from home, and so the only members present were the father, mother and daughter, a young girl standing on the edge of womanhood. The day outside was fresh with morning, the breath of flowers hung on the air, but summer seemed to throw all her sweetness into the room where we sat. For the gray-haired mother's face was beautiful with that patient, unmatched beauty of motherhood. The beauty outside could not compare with the sweetness God had put on a gentle woman's face. The father bade the daughter take the Bible and open the family worship by reading a psalm to us. She did so, and the Bible seemed more beautiful than ever to me. To hear the words of David from the lips of a young girl whose life had been untouched by the sins of the world gave them an added music. As she read her soul quivered in her voice, and the fair young face was eloquent with feeling. See read of praise, and do you not think that each heart in the room thrilled with thankfulness to God? She read of comfort, and did it not hush some of our spirits' crying? Were we not better

when she closed the book? Better only for the moment? Better for a long, long time. Innocent reading inspiration— is there no power there? Both are of God. Slight not his handiwork. All of us, or many of us, have young lives around us. Do we use them as we ought? Then the old father prayed, a simple prayer, just such words as should be used to a friend who hears and answers our requests. He asked God for protection. Will it be denied him, you think? Will God come no nearer that home than others where his name is never called upon? I cannot believe it. Then we rose from our knees and sang: "Savior, more than life to me." I have heard grand choirs. I have listened to great singers, but their music was not so sweet to me as that simple song that rang out in that dear old minister's home. I somehow think his melody rose high up until it beat its waves of sound against the footsteps of the Throne. It was a song of supplication, of trust, of praise. Their hearts were in the words. Was the Savior deaf to them? Were they no better when the song was done for that communion? All of us have voices in our homes; why do not all of us use them in this way? If we did so soften them in the morning, do you think they would be so apt to grow harsh and fretful before the day was done? I cannot believe it. The music will linger in them. If we sing such words in morning-time, to the Christ, I somehow think our words to each other will be gentler for the singing. Is this a small thing to gain?

Then I remember the father, mother and daughter gave each other a kiss. Did it not bind them closer together? Did not they love each other better? Why do we slight such things? People scoff at sentiment. Life is too short for such things. I declare to you there comes a time when our arms ache to clasp the loved ones for a single minute, when we wish we had told them oftener we loved them, and when we wish we had kissed them every hour. This home picture, then, was beautiful to me. It was a reproof to many, I fear. It is certain that these home influences have a religious, refining effect. People will be better for them. A girl so trained leaves home for school with an armor stronger than steel. I find the girls who enter school in the female college here, with such training, to be the best pupils and the purest characters. As sure as life, these simple ceremonies leave their impress and color every day. I have watched, and in my association with the girls I know whom to trust, on whom to depend, and of whom to be proud. It is true some girlish natures are lofty and noble though these surroundings have been denied them.

Yet certainly home-worship makes a wick-d nature better, and a noble nature nobler still.

Then why do we slight such things? Life is too short for them?
As a mother, as a teacher, I say to you, with my heart in the words: Life is too short to do without the morning prayer, the morning song, the morning kiss of affection. Believe me, they are best.

WACO, TEXAS.
THE CAUSE AND CURE OF INFIDELITY.
REV. S. C. LITTLEPAGE.

It is admitted that a knowledge of the character of disease is more than half its cure. A diagnosis of moral as well as mental and physical maladies becomes, therefore, the first step in successful treatment.

We assume that infidelity is the development of an abnormal condition of man's moral nature, and all those who attempt to treat it by mental or physical processes are physicians of little value. They apply their remedies to symptoms as the physician his liniments and lotions, but these cannot effect a cure, and are far less effective in moral than in mental or physical disease, from the fact that there is no *vis medicatrix nature* on which to rely, while the subject is soothed by palliatives, or hypnotic doses of truth, the whole truth, and the help of God must be brought into requisition or the patient is lost.

We proceed, then, to the diagnosis of the disease, premising that the malady not only affects the Darwins, Huxleys and Ingersolls of the day, but, like the plague, it affects all classes. Deplorable symptoms are seen in our churches and the ministry of all ecclesiastical organizations. Religion is designed to re-adjust all the relations of man; to control the affections, thoughts and conduct proper to these relations. Every failure in the affections of the heart, thoughts of the mind, or actions of the life, is an expression of practical infidelity, as it is a violation of the law of God, which is "exceeding broad." In the conduct of life many of the actions of man are in due conformity to his relations. In his thoughts there is less; his imagination is vain; inclinations evil; in his affections there is less harmony still; they are misplaced, vile, corrupt and corrupting. Moral actions spring from the thoughts of the mind; these arise from the state of the affections; therefore, to attempt the correction of moral evil by regulating

the conduct is to trifle with symptoms; to treat the case by controlling the processes of thought is to trifle with the circulation; we must rise to the source of the evil—must begin with the affections of the heart.

The body is the instrument of the mind, and must execute its commands. The mind is the agent of the spirit and must carry out its behests; responsibility, therefore, in the last analysis attaches to the spirit, the highest part of our nature. Faith is the distinguishing power of the spiritual nature of man, as reason is of his mind, and as force is of his body. As reason is superior to force, so faith is superior to reason. Force enables us to grapple with our physical surroundings, control and subordinate them to our purposes. So reason enables us to grapple with our mental environment, giving us the mastery over principles which come within the domain of the mind; and so faith, being still higher, enables us to cognize the spiritual, the unseen; it takes hold of the Infinite, links man to his Maker, restores harmony to his whole being, sending the current of life and health streaming down through the whole mind and body, correcting the thoughts, purifying the imagination, regulating the life and directing the conduct in accordance with the Divine will. "Without faith (therefore) it is impossible to please God," or to know, much less to do, his will, so that what is not of faith is sin.

The whole man suffered by the fall; his body became effeminate, the prey of a thousand diseases; his mind became enfeebled, the victim of delusions, doubts, fears and pride; his spiritual nature died and his moral affections became a poison, a noxious waste, thus leaving him "without God or hope in the world." Out of harmony with universal being, fitly described by Voltaire in his "Gospel of the Day," and by St. Paul in the first chapter of his Epistle to the Romans. God, in his infinite mercy, provided the atonement; made to man a revelation of His will in the Bible; to make His will known and the atonement effective, sent His Holy Spirit into the world to give life and faith to man's spirit, supreme love to his affections, and righteousness to his life. "A dispensation of the Spirit (therefore) is given to every man to profit withal." The investigation of the Bible comes within the province of man's reason. An impartial investigation of revelation invariably leads to an admission of its truth; the truth of the Bible established, from it there is no appeal; its authority is final. Its truth carried home to the conscience by the Spirit who inspired it, convicts man of sin and utter helplessness; makes his soul sicker than calomel ever made his body or the establishment of his falsehood the mind. His guilt is enormous, but the atonement for it is infinite and must be received by faith alone; nothing but the power of God can save him, and that power is exerted only on condition of his faith, hence the superiority of the faith faculty is seen. If man could do something to merit salvation, gladly would he do it at any cost; if he could reason out by mental processes his salvation, he would do so, but he is "shut up to the faith." He that believeth shall be saved; he that believeth not shall be damned," is the authoritative statement of the Redeemer, an inevitable sequence had the statement not been kindly made. And while he may believe every doctrinal truth stated in the Bible, he does not believe the supreme fact involving his salvation, his faith in Christ as his personal Savior is not supreme.

There is no room for works here; no scope for reasoning; absolute trust or ruin is the condition of his soul. He feels that he is condemned, and justly, is lost and powerless to save. In the extremity of his despair he cries to God for help. The Spirit applies to his mind some precious truth, such as "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," or "The son of man came to seek and to save that which was lost;" or perhaps the love of God is set before him in the statement, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him!" The goodness of God in providing salvation through the death of his Son and bringing eternal life as his own free gift, brings afresh to his mind the guilt of past neglect, and the violence done to his own nature in not believing the declarations of his love, and with entire distrust of all other agencies or wisdom, he throws himself on the broad basis of redemption by Christ Jesus and is saved. In his absolute self-distrust the faith that embraces God is realized, and he is "born of God," "Born of the Spirit;" "Begotten of Christ Jesus, (who is the brightest expression of God's love to man) he is born in love." "Faith in God, the principle of spiritual life," is now supreme; working by love, it perforates the heart. Love to God, the essence of spiritual life, is now the normal condition of his nature; obedience to God, the practical development of spiritual life, flows naturally from the readjustment of his moral and intellectual relations and he is happy; the liveliest man

that lives, for the life he now lives he lives by faith in the Son of God, who loved him and gave himself for him. His soul is in health, his mind in peace; and if disease still lingers in his mortal frame, it is sacrificed to his good and becomes a blessing. A Son of the King, he is heir of all things, and proceeds to organize his life upon the principles of the Divine government in view of his high vocation and immortal destiny. While he walks by faith he is happy, safe and useful; having overcome the world, he is "greater than he that taketh a city."

Sometimes, alas! there is a relapse, as in physical disease, and the analogy runs further; the relapse always comes on with a chill, not of the body, but of the soul, and by the most natural process in the world. The mind of the converted man is quickened and strengthened in all its functions, and of course there is no field for its exercise so inviting as the system of Divine truth; he has no doubts at all, for every principle essential to the bliss of heaven has become subjective in his personal consciousness. He knows whereof he speaks. So far as his knowledge extends his judgment approves, and to enlarge the domain of knowledge he proceeds to investigate. For a while reason and fancy luxuriate in the boundless ocean of truth. No matter how wide the range of thought, how high the flight of fancy, or strong the wing of imagination, he feels and knows there are untold heights above, unexplored regions beyond all that his soul hath felt or known, but the acquisition made brings with it a consciousness of the power to make it. This consciousness of the mind stimulates ambition to greater achievements in wisdom and knowledge. Alas! that the desire for wisdom should be the instrument of ruin! but if one is not careful at this point it will stimulate and foster pride; thus the angels fell; thus our first parents fell, and thus thousands have fallen since. Reason assumes the prerogatives of faith, the principles and facts of Divine truth are subjected to the analysis of reason and they stand the test so far as it is the province of pure reason to go, and the man in his pride concludes that he will not believe what his reason cannot solve; that he will not accept what he cannot understand; and ere he is aware of it he is living by reason and not by faith. "Faith in God, the principle of spiritual life," imperceptibly dies, and the history of the apple is repeated. "Love to God, the essence of spiritual life," receives a chill, grows cold, and, if faith in God is not renewed, the fever of empty to God, the essence of sin, will set up as unbelief, the principle of sin has supplanted "faith in God, which is the principle of spiritual life." Then follows disobedience to God, which is the practical development of sin. The Divine order must be maintained; man must live by faith in God or die. It is not the province of reason to know God. It is the province of faith.

"Faith lends its realizing light—
The clouds disperse, the shadows fly,
The invisible appears in sight,
And God is seen by mortal eye."

But it is the eye of faith, not of reason, and this deleterious unbelief of the Divine order is the fruitful source of much of the infidelity in our churches and ministry to-day. We must know all things; outside infidelity demands of us demonstration and assumes to show the superiority of reason to faith by demonstrating how all things might have come into being by a process of spontaneous generation without the hypothesis of an Almighty Creator. Another type of infidelity assumes to demonstrate the immortality of the soul by evolving spirits from "the vasty deep" and having them give us their experience in the undiscovered bourne. The shades of the mighty and the mean they would set before us that our physical senses might supply the lack of faith from which all these dealers with familiar spirits have departed, and if possible they would deceive the very elect; these the elect are those who walk by faith and not by sight or reason, keeping in view the Polar Star, Christ, and him crucified, by which alone the rocks and shoals in life's rough sea can be avoided. After all that can be said of our boasted reason, the highest truths of which man is capable come by revelation to his faith through the invisible love. "If any many will do his will he shall know of the doctrine whether it be of God." He who is not content "through faith to understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," may study his life away in the vain attempt to construct the cosmos, acquire the reputation of a fool for his toil, and lose his soul as the reward of his effort to establish his brotherhood with the brutes that perish.

When Herbert Spencer speaks of God as the unknown, he expresses the ignorance of his own and kindred souls, but when he speaks of Him as the unknowable, he is guilty of the egregious vanity of restricting the capacity of all men to the narrow limits of his own impoverished spirit.

The progress of science within the last
(Continued on eighth page.)

Texas Christian Advocate.

About the Lesson.

LESSON V, SUNDAY, NOV. 4. DEFEAT AT AI. JOSH. vi:1-25.

LESSON SURROUNDINGS

The capture and destruction of Jericho, in accordance with the command set forth in the last lesson, are detailed in Joshua vi:1-25. Specific directions were given (vs 18, 19) in regard to property found in the doomed city.

The place of the lesson is between Jericho and Ai. The latter, evidently a large (royal) city, was situated "beside Bethaven, on the east side of Beth-el" (Josh. vi:2).

The time is not stated; but the unsuccessful attack was probably but a short time after the destruction of Jericho, in the summer of the forty-first year after the exodus.—Sunday School Times.

TEACHING POINTS.

Even Joshua is not yet fully trained. At the defeat before Ai, he falls on his face, assumes that God had brought them over Jordan to deliver them into the hands of the Amorites, and asks why he did it (v. 7).

Joshua's duty is not now to lead hosts and destroy idolaters, but to root sin out of his own camp. God will conquer the country, if he will keep the people holy.

How tenderly he speaks to the convicted Achan: "My son, give God glory by confession!" How emphatic is the criminal's word: "Indeed, I, I only, have sinned."

How would an Israelite look walking around the camp in a Babylonian garment? It would be a publication of his sin. In order to take it at all, he had to bury it.

Near to the memorial of the divided Jordan stands the memorial named Achor (trouble)—God's power and mercy so close to man's greed and disobedience.—Bishop H. W. Warren, in Sunday School Times.

SUGGESTIVE NOTINGS.

1 The history of the defeat of Israel at Ai is in some sense the continuation of that of their success at Jericho, or rather, it presents the reverse side of the same lesson. For our reverses teach the same lesson as our successes—that of the need of the obedience of faith.

AI. In any case, a fortress in that district would command the road to Jerusalem, which is only a few hours distant, while northwards a victorious army might march into the heart of the country, as afterwards Israel advanced unopposed into the fertile district of Samaria.

2 In the absence of any special directions by God, Joshua had, as previously noticed, sent a party to report on Ai. They advised that only two or three thousand men would be required for its conquest.

3 If the heart of Israel "melted," it cannot be said that Joshua and the elders rose to any loftiness of faith. Indeed, its presence appears only in their humiliation (as mourners "with rent clothes," before God, in their acknowledgment of him in fasting and prayer).

4 These considerations explain the severity of the judgment which befell Achan, and show how impossible it was that God should have given success to Israel in their advance against Ai (v. 12).

5 In the present instance, the sin of Israel consisted in the appropriation of part of what had been banned by Achan, or, as he is called in 1 Chronicles 2:7 (also in the Septuagint, Valican Codex, and by Josephus), Achar—"he that afflicteth."

6 Her mother loved her with tender devotion, and sought in every way to comfort and cheer her. But when Jessie was sixteen the saddest day of all her sad life came, for her mother died, and she was left alone with her father.

7 Her mother loved her with tender devotion, and sought in every way to comfort and cheer her. But when Jessie was sixteen the saddest day of all her sad life came, for her mother died, and she was left alone with her father.

8 Her mother loved her with tender devotion, and sought in every way to comfort and cheer her. But when Jessie was sixteen the saddest day of all her sad life came, for her mother died, and she was left alone with her father.

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not that God had forsaken Israel, as Joshua seemed to imagine, but that Israel had forsaken God. It was this that needed inquiry. And is the lesson thus conveyed not also that which comes home alike to the church and to individual Christians in days of sorrow and defeat? "Get thee up... Israel hath sinned." It is not success we want, irrespective of our personal condition before God.

Old and Young. THE ANGELS' VISIT. Marion Douglas. "Alas! little Kitty—do give her your pity!—had lived seven years, and was never called pretty."

Her hair was bright red, and her eyes were dull blue. And her cheeks were so freckled. They looked like the speckled wild lilies that down in the meadow lands grew.

Her cousins around her, they pouted and fretted. But they were all pretty, and they were all petted; While poor little Kitty, though striving her best To do her child's duty, Not sharing her beauty, Was always neglected, and never caressed.

All in vain, so she thought, was she loving and true, While her hair was bright red, and her eyes were dull blue. But one day, alone 'mid the clover-blooms sitting, She heard a strange sound, as of wings, round her fitting:

A light note of sunbeams, a fragrance more sweet Than the winds blowing over The red blossomed clover, Made her thrill with delight from her head to her feet; And a voice sweet and rare whispered low in the air, See that beautiful, beautiful child sitting there!

Three blessed little Kitty! She almost looked pretty! Beloved by the angels, she needed no pity! O juvenile charms! with shoulders of snow, Ruby lips, sunny tresses—Forms made for caresses—There's one thing, my beauties, 'tis well you should know;

Though the world is in love with bright eyes and soft hair, It is only good children the angels call fair. JESSIE. Mrs. O. T. Williams, in Golden Rule.

Jessie was a sad, little, deformed girl. She was an only child, and a great disappointment to her father. He longed for a son, but, failing in that, hoped at least for a beautiful daughter.

Danger had now passed from the doctor's household, but the disease spread in every direction. Calls for Dr. French were constant, and he was wholly unable to meet the demands. Jessie was still at his house, and showed no signs of sickness.

"Jessie," he said, "you have, under God, saved my children. Are you willing to try to save others? It is impossible for me to see my patients half as often as I ought. Will you assist me?"

"Great help you will be," replied her father, without looking up; and as Jessie still stood, as though waiting for his permission, continued: "Well, go if the doctor has a mind to have you bothering around."

"I asked father and he said I might come," replied Jessie. The doctor had often been pained by the indifference with which Jessie's father treated her, but he was not prepared for this.

A light flashed into the dull eyes, and Mrs. French grasped Jessie's hand. "God has heard my prayer," she whispered. Then raising herself as if new strength had come to her, she said, "O Jessie! I felt yesterday that I should never be well again, and we sent for mother, but—"

The following days were sad and busy ones for Jessie and the doctor. Mrs. French sank rapidly. Two or three times she roused from the stupor into which she had fallen, and called wildly for her husband and children.

Under constant attention, Lily and Henry began to improve, and when their grandmother arrived were able to sit up. They were too young to realize that they were motherless, but clung to Jessie, contented with her love and tenderness.

"They looked mamma way off to heaven, to stay a long time, grandma," lisped Lily. "But, Jessie came and fedded us, and medicined us, and getted us most well," and the little arms twined round Jessie's neck, and the sweet little lips showered kisses on Jessie's distorted mouth.

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"How, doctor?" asked Jessie, trembling with expectancy. "While I am out of town I want you to visit my patients here and give me a report when I return. You have learned what to do and how to do it for this particular disease, and God will give you of his wisdom."

"People will not trust such a poor, twisted little creature as I am," said Jessie, the "thorns in her flesh" rising bitterly before her, and crushing out the hope which for a moment had thrilled her.

"They will trust you," said the doctor. "They will welcome you as an angel, for I have told them that I owe the lives of my darlings to you."

into possession of a small property, founded, in a very modest way, 'Sibley Institute for the Deformed,' which has been a blessing to hundreds of unfortunate children.

LITTLE HELPS.

New York Advocate. The life of the housekeeper is made up of little duties, and it is economy for her to make use of all the helps she can lay hold of to lighten her toils and abridge her labors.

The doctor rose, and led the way into the sick-room. "Jane," he said, bending over his wife, "Jessie has come to help me take care of you and the precious babies." Mrs. French extended her hand feebly. "She has come to stay, Jane," continued the doctor.

Jessie's first impulse was to say, "I have come because I want to die." But the tender words and loving touch of Mrs. French's hand were already changing Jessie's desire, and, with a silent prayer that she might live at least till Mrs. French's mother came, she made no reply.

So other domestic operations. The long-handled brush, known familiarly as a "poppe's head," is at hand to remove dust and cobwebs from corners and ceilings, which can be reached by the ordinary broom only by much straining and reaching up.

The animal machine is much more economical of force than the steam engine, yet, on account of the costliness of its food (fuel), it is more expensive. "It will take two horses ten hours a day to do the work of a steam engine of one-

horse power; for the same work twenty-four men would be required. The cost for fuel for the engine will be about 20 cents for coal; for the horses, about \$2 worth of hay and oats; and for the men, \$10 worth of bread, butter, and meat."

According to this estimate, human muscle is the costliest force we can apply to the work of daily life, and when this muscle is that of wives and mothers, the economy of supplying all the little helps that will diminish labor needs no argument.

TONES.

New York Advocate. Few of us are there who fail to recognize the power for good or evil that resides in tone. There is the tone of authority that insures obedience; there is the tone of anger which exasperates; there are the querulous, the insinuating, the expostulating, the supplicatory tones.

There is nothing when one is under a high state of excitement so difficult to control as the voice, and probably there is no one indicator of character so accurate and trustworthy as the voice. In the prevailing tones of the voice in conversation a discriminating listener can readily detect the various qualities of the mind and heart which go to make up the character of the speaker; and this is to a large extent true whether he speaks in a language intelligible to the hearer, or in one unknown to him.

The cultivation of one's voice thus resolves itself into the cultivation of one's character. Where the voice is habitually soft, clear, sweet, uniform, the character will be found to correspond with it. Where the voice is full of dissonance, harshness, coldness, negativities, the character will correspond with it.

The vocal organs are exceedingly mobile and sensitive, or they could not so exactly reproduce in tone the condition of one's mind and the form of one's character. Being thus mobile, they are capable of indefinite cultivation in the richness, variety, depth, and modulation of the tones they produce; but no amount of cultivation will impart to the voice those peculiar tones and qualities which indicate sweetness of temper, charity, bluntness of disposition, refinement of taste. These traits must be in the character, or they will not appear permanently and habitually in the voice.

The mother who can repress in herself and in her children irritable, angry and impatient tones, does much to insure harmony and peace within the circle of which she is the center. There are those whose voices bring gladness, light, cheer, wherever they penetrate, for they give assurance of balmy presence, genial sympathy, infectious merriment. Benefactors indeed are the owners of these voices, and their memories are precious to the hearts of all who listen to the melody of their utterances.

It is well as an exercise to imitate the tones, both pleasant and unpleasant, which one hears, and note the various positions of the vocal organs in their production. It will be found that in an unforged and natural condition of the larynx the tones are easy and pleasant, and that any mental or physical unhappiness constrains them in some way, and renders vocalization unnatural and fatiguing to both speaker and hearer, often far more fatiguing to the hearer than the speaker.

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