





Texas Christian Advocate

Letter from Missouri.

Thinking over the various "postal reports" to the ADVOCATE from every quarter of the vast fields in which these reporters labor and pray...

instrument in the hands of the Master to do this great work? But I began on postals and I've talked of many things besides—yet, how can one help trespassing, when such a variety is served up before him...

BASTROP, March 31.—Perhaps a short letter from this portion of our State would not be so uninteresting as to find its way into the "W.-B." I tried a postal, but the lines were so close together that the writing reminded me of what I imagine the Chinese alphabet must be...

First, we have "King Ahasuerus" and the "Duke of Venice," the laws of both "irrevocable." Each was urged to wrest the laws to the ends of mercy, but it could not be. Each transferred his cause to another—a woman in each case...

V. 10. "Again Esther spake unto Hatach, and gave him commandment unto Mordecai." "Esther," star, the Jewess Queen, whose Hebrew name was Hadassah Myrtle...

than she, as she said, "If I perish, I perish." APPLICATION. 10. All persons, whether kings or queens, have their opportunities, and most of them feel themselves bound, powerless, by circumstances as unyielding as fate...

V. 11. "All the king's servants and the people of the king's provinces, do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter that he may live; but I have not been called to come unto the king these thirty days..."

Dodge mis, at Shockley chapel, 1st Sunday in May. Anderson, at Fairview, 2d Sunday in May. Courtney and Plantersville, at Courtney, 3d Sunday in May...

PALESTINE DISTRICT.—SECOND ROUND. Belmont, at Cedar Creek, April 5, 6. Belmont, at Weldon, April 12, 13. Belmont, at Union Hill, April 19, 20...

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A STRIKING peice of news comes from Constantinople: Among the members of the new Turkish Cabinet there are two Christians, one of them holding the important portfolio of foreign affairs. Predjudices of race and religion are yielding throughout the empire, and this elevation of Christians to the council Chamber of the Sultan is an outward token of what intelligent observers have long known, that Turkey, like the rest of the world, moves.

A charitable untruth, an uncharitable truth, and an unwise managing of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way.—Bishop Hall.

Sunday School.

PREPARED FOR THE ADVOCATE. INTERNATIONAL BIBLE LESSONS. BY E. M. MOORE. SECOND QUARTER.—THIRD LESSON.—April 29, '79. Esther IV: 10-17; Queen Esther: Time—679 B. C. Place—Shushan (SUSA); Rules—Xerxes, King of the Medo-Persian Empire; and the Archons, at the head of affairs in Greece.

The book of Esther is invested with charms which few others possess. It is a gem of history, with more than the ordinary fascinations of a story. It is tragic to a high degree. Its chief characters are royal personages. While the name of God is not found in the book, the hand of God is visible on every page. It seems thrown in to fill up an unoccupied space in the history of God's wonderful people from the restoration, under Zerubbabel, to the reforms under Nehemiah. The author is unknown; but his accurate knowledge of Persian customs, displayed throughout the book, is strong proof that the writer was one of the captivity, and a resident of the imperial capital. The Ahasuerus here referred to, is generally regarded as the great Xerxes of history, who, four or five years before, had led his vast army of five millions against Greece; but had returned with scarcely one in a thousand. Ten years before the events of this lesson, Darius had been defeated at Marathon by Miltiades; and but one year before, Leonidas, the King of Sparta, had rendered the pass of Thermopylae memorable forever; and Themistocles, with 300 sail, had almost annihilated the proud fleet of Xerxes at Salamis; and two years later, or one year subsequent to the time given in this lesson, Xanthus and Leotychides completed its destruction at Mycale. In Rome, the iron empire of the west, the conflict between the patricians and plebeians was rife, and Coriolanus was in exile. Some time since we called attention, in the ADVOCATE, to the correspondence of the characters in the "book of Esther" to those in the "Merchant of Venice"; and we will repeat them here in brief.

V. 12. "And they told to Mordecai Esther's words." "They," Hatach and his attendants. V. 13. "Then Mordecai commanded to answer Esther: think not with thyself that thou shalt escape in the king's house more than all the Jews." The fearful decree made no exceptions, and hence Esther, queen as she was, would be exposed as one of the doomed race, and perish with them.

V. 14. "For if thou altertholdest the place at this time, then shall there be enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" "Enlargement and deliverance," freedom and defense. Mordecai here expresses an unwavering trust in God, as he asserts that if Esther fail, help will come from another quarter. "Who knoweth?" etc.; he reminds her of God's providence, that gave her position and power at that juncture.

V. 15. "Then Esther bade them return Mordecai this answer." Esther feels the force of Mordecai's argument, and resolves to meet her responsibilities. V. 16. "Go, gather together the Jews that are present in the Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I also and my maidens will fast likewise; and so will I go into the king, which is not according to the law; and if I perish, I perish." Never from regal lips fell more regal words. There must have been several thousand Jews in Shushan gathered together at one time, while the queen and her maidens were thus assembled, and all fasting, and of course praying, as fasting implies praying. "Three days;" from some hour of one day to the forenoon of the second day after that, or from forty to forty-eight hours; "so will I go;" after this united fasting; which is not according to law, with death as the penalty, unless the king should pardon by extending the golden scepter. It was a perilous venture; but she went in a trustful courage that was beautifully sublime. Never faith leaned more truthfully on God

DOCTORS GAVE HIM UP. "Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?" "I assure you that it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die!" "Well-a-day! If that is so, I will go this minute and get some for my poor George. I know hops are good."

Church Notices.

GALVESTON DISTRICT.—SECOND ROUND. Richmond, April 19, 20. St. John's Church, quarterly conference, April 21. Eagle Lake, at Quinn, April 26, 27. St. James Church, quarterly conference, April 28. Cedar Creek, at Prairie Chapel, May 3, 4. Cedar Bayou, May 10, 11. Brazoria, May 17, 18. Velasco, at Island Chapel, May 24, 25. Matagorda, at Canary, June 1. San Felipe, June 7, 8.

Table with 4 columns: Name, Amount, Total, and Remarks. Lists financial contributions from various churches and individuals.

CHAPELL HILL DISTRICT.—SECOND ROUND. Brenham sta, April 19, 20. Cedar Creek mis, at New Church, April 26, 27. Westbourne mis, at Westbourne, May 3, 4. Bryan sta, May 10, 11. Bryan cir, at Concord, May 17, 18. Chappell Hill sta, May 24, 25. Hempstead mis, May 31 and June 1. Elbow cir, at Mt. Pleasant, June 7, 8. Caldwell cir, at Elizabeth Chapel, June 14, 15. Lexington mission, June 21, 22. Giddings circuit, at Giddings, June 28, 29. T. W. ROGERS, P. E.

AUSTIN DISTRICT.—SECOND ROUND. Austin cir, at Merrittown, April 19, 20. Elbow cir, at Elgin, April 26, 27. Bastrop sta, May 3, 4. Winchester cir, at Alam Creek, May 10, 11. West Point mis, at West Point, May 17, 18. Lagrange sta, May 24, 25. Flatonia cir, at Schulenburg, May 31, June 1. Weimer cir, at Oakland, June 7, 8. Columbus mis, at Pleasant Grove, June 11. Columbus sta, June 14, 15. E. S. SMITH, P. E.

WAXAHACHE DIST.—SECOND ROUND. Ferris cir, 3d Sunday in April. Ennis and Palmer, 4th Sunday in April. Sims sta, 1st Sunday in May. Milford cir, 2d Sunday in May. Ranger, 3d Sunday in May. Delegates to the district conference will be elected this round. CHAS. E. BROWN, P. E.

TERRELL DISTRICT.—SECOND ROUND. Elmo cir, 3d Sunday in April. Pleasant Grove, 4th Sunday in April. Terrell, 1st Sunday in May. Kaufman cir, 2d Sunday in May. Rockwall cir, 3d Sunday in May. R. M. POWERS, P. E.

SHERMAN DISTRICT.—SECOND ROUND. Sherman cir, at Friendship, 3d Sunday in April. Collinsville cir, Collinsville, 4th Sunday in April. Bonham cir, at Round Prairie, 1st Sunday in May. Pilot Grove cir, at Pilot Grove, 3d Sunday in May. J. M. BINKLEY, P. E.

WACO DISTRICT.—SECOND ROUND. Mt. Vernon cir, 3d Sunday in April. Wheelock cir, 4th Sunday in April. THOS. STANFORD, P. E.

SAN MARCOS DISTRICT.—SECOND ROUND. Thompsonville cir, at Liberty, April 19, 20. Each quarterly conference will elect three delegates to the ensuing district conference. O. A. FISHER, P. E.







Texas Christian Advocate

Calendar—April, 1879.

FOUR SUNDAYS—39 DAYS.

Calendar table showing days of the month, sun rises, sun sets, moon sets, and moon phases.

April 6—Palm Sunday. April 13—Easter Sunday. April 27—Second Sunday after Easter.

MOON'S PHASES table with columns for Full moon, Last quarter, New moon, First quarter.

HISTORICAL EVENTS—APRIL. April 1, 1777—City Road Chapel founded. April 2, 1788—Wesley's first field preaching.

HOW DOES A CATHOLIC BISHOP ADMINISTER CONFIRMATION?

Turning toward those who are to be confirmed, with his hands joined before his breast, the Bishop says: "May the Holy Ghost come down upon us, and the power of the Most High keep you from sin."

The Bishop, signing himself with the sign of the cross, says: "Our help is in the name of the Lord." Answer—Who made heaven and earth, etc.

Bishop—Let us pray: O almighty and everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost; and who hast given them the remission of all their sins; send forth upon them Thy sevenfold Holy Spirit, the comforter from heaven.

Answer—Amen. Bishop—The spirit of wisdom and of understanding.

Answer—Amen. Bishop—The spirit of counsel and of fortitude.

Answer—Amen. Bishop—The spirit of knowledge and of piety.

Answer—Amen. Bishop—Replenish them with the spirit of Thy fear, and sign them with the sign of the cross of Christ, in Thy mercy unto life everlasting. Through the name, Jesus Christ, Thy Son, one Lord, who liveth and reigneth with Thee in the unity of the same Holy Spirit, one God forever and ever. Amen.

The Bishop then makes the sign of the cross with holy chrism upon the forehead of each one who is to be confirmed, saying: N., I sign thee with the sign of the cross. I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. The Bishop then gives to each person confirmed a little blow on the cheek, saying: Pax tecum (that is, peace be with thee). Afterward the Bishop offers a prayer and pronounces the benediction.

We certainly agree with the Catholics that confirmation is not so essential to salvation, but that a person may be saved without it.

They affirm that it makes those who receive it "soldiers of Christ and perfect Christians."

They also teach that a person is not prepared to receive it unless he is in state of grace and free from mortal sin.

The task of reconciling these propositions may be difficult. One Scriptural proof of confirmation, and the chief one we believe, is the supposed confirmation of the Samaritans. The record states that James and John prayed for them, that they laid their hands on them and they received the Holy Ghost. The reader is reminded that in the confirmation (assuming it to be such) of these Samaritans, no mention is made of the sign of the cross, the use of the olive oil and balm of gilead, (the chrism), or the small blow on the cheek. The reader will also consider that two men, both inspired, laid their hands on the Samaritan converts.

The sincere Catholic who may read this is reminded that the apos-

les are in no instance said to have confirmed infants, which his church sometimes does.

We find that St. Paul is also alleged to have confirmed certain disciples at Ephesus. "And when Paul laid his hands upon them the Holy Ghost came upon them, and they spake with tongues and prophesied." (Acts xix: 6.). Now, if the Bishop will give us clear proof that the Holy Ghost is given by the imposition of his hands, the matter will be definitely settled, but as such evidence can not be produced, we conclude that the impartation of the Holy Ghost, in miraculous power, by the laying on of hands in the days of Peter and Paul was not like modern confirmation; neither does apostolic example afford any warrant in the premises. The only confirmation that Christians need is that of instruction and divine illumination. "Now, he who confirmeth us with you in Christ, and hath anointed us, is God: who hath also sealed us and given the earnest of the spirit in our hearts." (II. Cor. i: 21, 22.) (Catholic version.)

Are Trades Unions a Nursery of Socialism?

Trades unions are most of them built on the fallacious theory that capital and labor must of necessity be at eternal war, because they draw their reward from the same fund. This is the creed of most trade unionists: "Capital and labor are in direct antagonism, because they divide the wages fund between them, and what one gains the other loses. Capitalists can combine and enforce lower wages than the state of the labor market warrants, and they often do so. Laborers, therefore, must combine and resist coercion by coercion. Trade unions throughout a nation should assist each other by organizing contemporaneous strikes, or by assisting strikers to maintain themselves when not at work. Trade unions should act as benefit societies. Trade unions must lay down and abide by certain economic principles, the chief of which are: Limitation of the length of the day's work; abolition of working by the piece; limitation of apprentices; a uniform wage to be given to all laborers; refusal to work with non-unionists. It thus appears that trades unions are founded on the mistaken principles of an outgrown school in political economy; that is, on the theory that the relations of capital and labor are a see-saw."

This lie needs eradication from the minds of trades unionists as well as capitalists. Trades unions are mischievous so far as they tyrannize over employers and non-unionist working-men. They are useful so far as they inspire laborers to self help, and take the shape of benefit societies. Trades unions are now nearly omnipresent in England and the United States in all the great branches of industry. They tend to become national. They tend, under universal suffrage, to become political. Many of the objects of trades unions are identical with the objects sought by socialistic political parties. When the members of trades unions and the members of socialistic political parties have the same political objects, their political alliance is natural. Under universal suffrage, it is likely to be formidable. Among the trades unions in England and Wales there are 32,000 friendly societies, with 4,000,000 members and more than \$55,000,000 accumulated funds. These societies save to the poor fund \$10,000,000 a year. The notorious evil in trades unions is the tyranny frequently exercised by their members over non-unionist workingmen. Open the regulations of some of the trades unions in Great Britain, and you will find them prohibiting the employment of one's own brother or son, unless he is in a trades society. The mason who is called to do a job, and finds he needs a carpenter, must not so much as saw off one plank, but must wait for the carpenter to be summoned to do the work. If the carpenter find a brick in the way of his saw, he must wait until the mason changes the place of the impediment. You must never act as your own assistant. I do not say that a majority of British trades unions enforce these rules, but some of them do, and they are characteristic of the system. In Leeds the rule is that you must not carry more than eight bricks in a hod. You may carry ten in London, and twelve in Liverpool. If trades unions wish to bring themselves into universal contempt, let them go on legislating against their fellow-workingmen who are non-unionists. Some years ago a cartoon in Punch represented a British workingman in his hovel, without work, during a strike, and his wife cowering over an empty grate, while a well-dressed officer of a workingmen's trades union was berating the husband for his intention to go to work: "You mean to work, do you? You mean to give in, do you?"

Not if I know it." There is no form of tyranny worse than unionists have sometimes exercised over non-unionist workingmen. Mr. Cook thought workingmen might strike to advantage frequently on a rising market, but not on a falling. With regard to the question propounded by Mr. Cook, in this lecture, he says: "If trades unions are filled with an ignorant set of workingmen, socialistic doctrines will take root in that soil. The results of socialism in the United States, were it to spread here, would be more disastrous than in Germany, simply because popular suffrage on the Hudson and the Mississippi has more power than on the Elbe and the Oder. The truth is that trades unions, all over the United States, are seeking political power, and are therefore likely to be frequently under temptation to form alliance with socialistic labor parties. American trades unions are now not socialistic; but let an ignorant, hereditary operative class come into existence here and they may easily fall a prey to socialistic demagogues. Once given a majority of votes, and you will speedily learn the distinction between voluntary and compulsory socialism. An unforced agreement of men to go into a socialistic community is one thing; compulsory socialism is another. Under universal suffrage, with political power gathered into the hands of workingmen, who are seventy or eighty out of every hundred of the voters, there may come a time when socialism, instead of being voluntary, will be compulsory, and nationalization of the lands, the railroads, the canals, the telegraph, be forced upon you by a vote of an ignorant population."—Jos. Cook.

REPEATING SERMONS.—For our own part, we should be glad to have our sermons printed in advance and carefully read and studied by all who may hear them on the next Sunday. It would prepare them to receive the preaching of the Gospel: for reading is one thing and preaching is another. When a minister of the gospel preaches, he masters the line of his argument and arrays his illustrations, and then he throws himself into the discussion of the subject, looking his people straight in the face and firing up under the interchange of electric physical and super-physical currents. Why, even an actor, a mere play-actor, we should think would prefer to have his audience familiar with the text of the Shakespeare play which he is going to perform. For a still stronger reason, the preacher of the Gospel who, under powerful conviction of the tremendous import of the truths he is going to utter, ascends the pulpit to arouse the consciences of his hearers, should be too glad to have all intellectual preparation which preliminary study could give them.

That is one good result of repeating sermons. The hearer knows the logic of the sermon, having heard it once; he is now more open for an attack upon his conscience. Moreover, the preacher himself has no longer to think of the argument, having become familiar with it, and can pour the whole tide of his soul into the appeal to the conscience. George Whitefield never came to the largest measure of his success with a sermon until he had preached it thirty-six times. After that it became like a hammer, falling with tremendous blows upon his audience.—Sunday Magazine.

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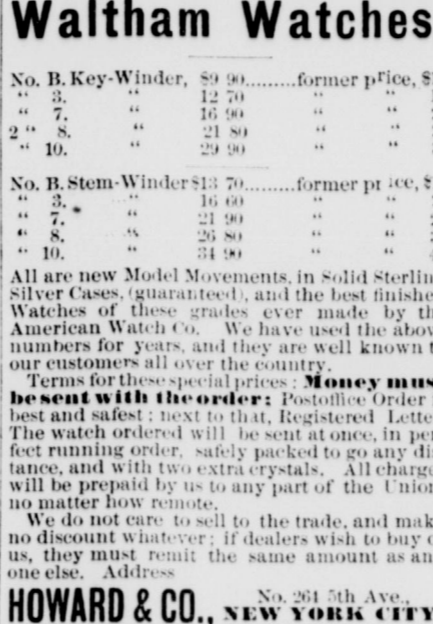
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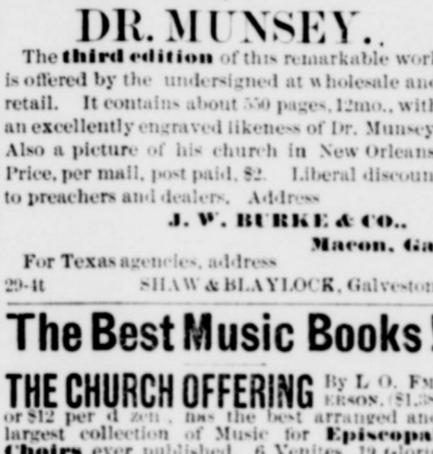
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