

# The Texas Christian Advocate.

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## Texas Christian Advocate

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POSTAL CARDS.—Will the brethren send their publications in the following order: Postoffice, county, date. Many now leave out the county. Very few people are so familiar with the State as to properly locate the intelligence unless county is given. When out of cards, notify us.

### Our Postal Cards.

Sister Genoa H. White, consort of Brother Jno. H. White, of White Rock circuit, North Texas Conference, died in peace, March 9th.—W. K. DUFF.

The first quarterly conference of Crockett and Augusta station, held March 5th and 6th, passed the following resolutions: Resolved, 1st. That we heartily endorse Dr. John and Car Toon for their manful attacks upon wickedness in high places. 2d. That we endorse and approve the law known as the Sunday-law, passed by the Sixteenth Legislature.—N. T. BURKS.

BRENNHAM, Washington County, March 7th.—You can very well afford to do without the \$2 (inclosed), but we cannot afford to do without the ADVOCATE. It often is all the preacher we have, so you see we are in a bad fix without it. I am delighted with the paper. I would not make any change in it, if I could. Conduct it as you have in the past, and success is yours.—JNO. E. MARTIN.

WARESVILLE, March 8th.—The second round on the district almost made. Preachers at work in earnest. Bro. J. B. Dibrell has his collections most up now—working for the ADVOCATE too. Hope others will not be found lurking behind. No, they will do their duty. Hard times, but hopeful still. We have a pleasant time. We, as preachers and people, love and help each other.—W. T. THORNBERRY.

WARESVILLE, Uvalde Co., March 8.—Fine rains; grass growing; farmers planting from Rancho to Uvalde. Stock has done well in the mountains during the winter; balance did badly; many have died. Some sickness and death; my wife has been quite sick for three weeks; is now recovering; lungs affected; severe cough; neighbors kind to her; she is better.—W. T. THORNBERRY.

HOPE, Lavaca County.—We had a good meeting to-day at Hope. There is some life and vitality in the church here—prayer meetings and Sunday-schools well attended. Cotton and corn up and looking fine, and the best grass I have ever seen anywhere. Some sickness and deaths here. The community were shocked not long since at the killing of Mrs. Hollan and her son by a man that had too much whisky.—A. A. KILLOUGH.

ELIASVILLE, Young Co., March 8.—We have at last had a good rain; it came on the 2d of March. People are in better spirits, and farm work going ahead, but somewhat slowly, on account of scarcity of feed; some are having to wait for grass; some stock dying; breadstuffs scarce and high; meat is tolerably plenty and cheap. Grasshoppers are hatching in great numbers. The wheat crop looks well, but it is feared the grasshoppers will eat it up. Working some for the ADVOCATE. The people generally endorse your position and course.—H. C. TRAMMELL.

CALVERT, Robertson Co., March 11th.—I give you below an extract taken from the life of Bishop Roberts, written by Dr. Charles Elliot, found on page 282, and having known all the parties, it made quite an impression on my mind. I have heard all of them preach and they all set forth in strong terms the same doctrine. The extract is from the pen of "Bishop Enoch George," the same year in which I heard him, (1824,) and is as follows: "It is not enough merely to preach the gospel truth, but we must preach a full gospel from a full heart, and preach it, too, in demonstration of the spirit and in power. Above all do we insist upon the witness of the

spirit, and upon entire sanctification through faith in Christ Jesus. If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, they are a fallen people. It is this inflames zeal, diffuses life, rouses to action, prompts to perseverance, and urges the soul forward to every holy exercise, and every useful work. Holiness is the main cord that binds us together." There still lingers on my memory some of the words of this blessed man of God.—JAS. A. GRAYES.

CALDWELL, Burleson Co., March 12.—The outlook, temporally, is much improved as compared with this time last year; spiritually, we note but little or no improvement. Farmers are well up with their work; plenty of rain; stock have endured the winter better than was expected; the greatest loss has occurred during the past few weeks. Under the stimulus of the approaching railroad, our town is starting upon a career of prosperity which its isolated situation has prevented heretofore. It is thought our town will be second in size and importance on the Santa Fe, between Galveston and Belton.—J. L. LEMONS.

CORSICANA, Navarro Co., March 11th.—Cloudy weather with more or less rain for more than a week. Heavy rain while I write. On last Monday I was attacked with a severe chill, followed by a fever that never went down until Thursday. My condition was such as to demand thorough and prompt medical treatment. I am now in a prostrated condition. I am compelled to miss the Gatesville quarterly meeting. I must be able to reach all the balance. I will long remember the doctor who so faithfully attended me, and the friends who were so kind. Too nervous to write much. Can't sit up but a few minutes at a time.—A. DAVIS.

BOSQUEVILLE, McLennan County, March 10.—Bro. J. H. White wants to know if one professes "perfect love," what do those who are only converted profess? Why they profess religion, of course. "Art thou a master in Israel (a Methodist preacher) and knowest not these things?" Is it possible that a Methodist preacher in this day and age of the church, does not know the difference between a profession of religion and perfect love? We suggest that the brothers, some who are interested, read a little, and, perhaps, when a preacher reports the result of a meeting, he will not be required to explain every term used.—SAM'L J. FRANKS.

ST. JOE, Montague County, March 8.—We have had a good rain; farmers are greatly encouraged; some have planted corn. Our people are generally a law-abiding people, but I learn that a young man plowed all the forenoon on a recent Sabbath. I am now at Red River station. Preached here last night; congregation small on account of the cold, damp norther which was blowing. Red River station is likely to build up, as we are to have two steam mills and gins; one is in operation and the other soon will be. Church interests moving on pretty well. Received ten into the church since conference.—J. O. SHANKS.

MOUNT JOY, Delta Co., March 9.—Bro. Keen is regularly at his post, but our church-houses are rather too uncomfortable for winter use; therefore our congregations are generally small, but we count on making up for loss time when the weather gets good. I recently attended two very interesting Sunday-schools at Honey Grove—one in the morning and the other in the evening. If I knew how, I would compliment the young ladies of Honey Grove for excellent music at the Sunday-schools and church. I also heard Bro. Mess preach two splendid sermons. His congregations were attentive and seemed to appreciate the chances they had of religious instruction.—T. P. DUNCAN.

BIBLE distribution in January and February by twelve colporteurs of A. B. S. in Texas: Days of service, 669; miles traveled on duty, 8724; families visited by them, 7369; families found destitute of the Bible, 1372; destitute families supplied, 1292; destitute individuals supplied in addition, 475; number of books sold, 4133; value of books sold, \$1,504.80; number of books distributed gratuitously, 882; value of books dis-

tributed gratuitously, \$253.00; amount received by them from churches and individuals for the Bible cause, \$124.15. Thus in two months, 5015 volumes of the holy Scriptures have gone into the homes of Texas, converting the soul, making wise the simple, rejoicing the heart, and enlightening the eyes. They are more potent than the stars of the firmament to declare the glory of God.—See Matt. xxiv: 35.—W. B. RANKIN, Dist. Supt., Austin, Texas.

AT THE session of the second quarterly conference of the Cameron circuit, Georgetown district, Northwest Texas Conference, which was held at Maysfield, Milam county, March 6th, 1880, the following resolutions, commemorative of Bro. Samuel Pendre, were unanimously adopted:

Resolved, That in the death of Bro. Samuel Pendre, the church has lost an efficient and acceptable member, who always, since known by us, has filled his seat in the church, both in its social meetings and public services.

Resolved, That in the death of Bro. Pendre, the quarterly conference has lost one of its most efficient stewards and that we do, as a body, (while we desire to submit to Divine Providence,) deplore very much the loss of our dearly beloved brother.

Resolved, That we tender to the bereaved family of our deceased brother, our heart-felt sympathies, and our sincere prayers for their comfort and guidance.

Resolved, That these resolutions be spread upon the minutes of this quarterly conference; that a copy be sent to the family of the deceased, and one furnished to the TEXAS CHRISTIAN ADVOCATE for publication.

W. W. HENDERSON, )  
R. K. FOSTAINE, ) Com'rs.  
A. F. LEWIS, )

CLINTON, DeWitt County, March 10.—Our preacher was with us last Sabbath, and preached according to appointment. He looks well, and is hopeful. It has been raining three days; five inches of water have fallen; the fields and woods are boggy; farmers cannot finish planting, nor work the growing crop. If the rain does not cease at once the weeds will get ahead. We have peaches as large as full-grown peach-seeds, blossoms and buds, all on the same tree. The same difference is seen in the plum. District court is in session; but few convictions; a great many acquittals.—W. H. KILGORE.

HAMILTON, Hamilton County, March 9.—The first quarterly conference for Hamilton mission was held at Hamilton, Feb. 22, P. E. present. Good meeting; ten accessions; twelve children baptized; the church revived; finances pretty well up, considering the extreme drouth, which was ended by the recent rains, but the creeks are not running yet. Farmers in fine spirits; wheat looking well. The prospect for the ADVOCATE is good. We expect to enlarge its circulation in Hamilton above any previous year. I am living in Jonesboro, Coryell county; a good portion of county, and good community. The trustees of this school community, with the citizens, have authorized me to say that they want a school. TEACHER, a thorough, experienced, energetic man of family, whose wife could assist. A man with some capital, who will identify himself with the people, can build up a first-class school. Property is low, and the school prospect promises about sixty students, with an ordinary increase. Address trustees of above community.—R. V. GALLAWAY.

HALLETTSVILLE, Lavaca County, March 10.—The second quarterly meeting for the Lavaca mission was held the 6th and 7th of March, 1880, at Morales, Jackson county. When we arrived we found our faithful presiding elder, James H. Tucker, at his post. Several of our official members were absent. The absentees will be required to render their excuses at the fourth quarterly conference. The interests of our great Master's cause were carefully looked after. As the whooping-cough is now prevailing throughout the country, and as we had rainy weather, our congregations were not as large at the several services as we have seen them at this place at other times. This charge is well pleased with brother Tucker as a preacher and as a presiding elder. We had one addition to the church, some of the

members revived, and we hope impressions were made on the minds of others that will be as bread cast upon the waters, to be gathered many days hence. We are having too much rain; the ground is very wet and boggy, and it is still raining. Nearly all farmers have corn planted; it is up and looks very well. Some of them have planted cotton, and it is coming up; others are waiting for their land to dry so they can plant. I believe there will be a larger cotton crop planted this year in this section than ever before. The farmers are in good spirits, and are working with all diligence and zeal. The people have been blessed very much with a light winter and an early spring. The grass is very good and stock improving fast; corn is very scarce in the country, and money more so. You must not think because we have not sent you a subscriber this time, we have stopped working for the ADVOCATE. Our people love to read the ADVOCATE, and it preaches stronger than we can preach, and we want to distribute it all over our work, and if the crop-season is good, we want to send you more subscribers before the year closes.—A. G. NOLEN.

Not a Good Idea.

In a communication in the ADVOCATE of February 27, after showing in tabular form what has been accomplished during the past year, and what the strength of Methodism is in the State, Bro. J. H. Johnson, together with other facts, proceeds to show the amount by how much the preachers' salaries were not paid. Further on he states: "Some stewards have adopted the rule to assess just what they intend to pay, and then pay it to a cent." Bro. Johnson then asks: "Is it not a good idea?" I do not think it is.

1st. Because the "adopted rule" of the "some stewards" is not in accordance with the spirit of the law of the church, unless the "some stewards" "intend" to pay just what the preacher ought to have for a support. In chapter 9 of the Discipline, section 1, paragraph 2, we have the following language: "The salary and traveling expenses of preachers on circuits and stations shall be estimated by their respective boards of stewards." The word "salary," I think, is explained by the word "support" in the headings of the chapter and section. Also by the same word as it occurs in the following clause of paragraph 4: "Each member of the church is expected to pay according to his or her several ability for the support of the ministry." According to the usages of the church the preacher certainly is not expected to add to his support by any secular business. He depends entirely upon the church for a support, therefore I think the law means by "salary and traveling expenses" an amount at least sufficient to support the preacher and pay all necessary expenses incurred by traveling in the interests of the church. The education of the preacher's children should be considered a part of his legitimate support. Reasonable men would say that the preacher ought to have as much for his support as is required to support other men of his charge with the same number in family. The "some stewards" would act more in harmony with the law of the church, if they would estimate the amount necessary to support their own families, and then estimate the preacher's salary accordingly, regardless of what will be paid.

2d. Because the "adopted rule" of the "some stewards" seems to imply that the stewards are personally bound for the amount estimated for the preacher's salary. It is one thing to estimate what a salary should be, in dollars and cents, and quite another to agree to pay the salary. The estimation of the salary is not a promise to pay the salary. The duty of the stewards is to estimate how much the charge ought to pay the pastor. Then it is their duty to pay their part of the amount, on the same principle that other members ought to pay according to their several ability. Then it is their duty to do their very best to collect the amount estimated. Having done this, they have met their obligations, and are justly relieved from further responsibility as to the payment of the salary. I am opposed to throwing the burden of the charge's disability or illiberality on the board of stewards.

3d. I do not think the idea a good one, because the "rule" mis-

leads as to the real ground of the church's obligation to pay the pastor. The "rule" apparently implies that the ground of obligation is in a special contract between the preacher and people. *The people, through their agents, the stewards agree to pay a certain salary, therefore they are bound to pay that amount, because they have agreed to pay it.* Now, the obligation of those who are taught to communicate to him that teacheth in all good things has much stronger and deeper foundations than any contract between preacher and people, however binding. The obligation is of Divine origin. Its foundations lie in the right of the Creator to demand of His creatures to pay what they owe. The preacher does not place himself under obligation to preach the gospel by virtue of any particular agreement he has made with any people. But He who has the right to command says: "Go preach," and "woe" unto him if he preach not. Having received the command, he is as much obliged—and obliged for the same reasons—to preach as he is to obey any one of the precepts of the decalogue. Neither are the people obliged, only by virtue of an agreement of theirs. But God, of whom it is said, "the earth is the Lord's and the fullness thereof, the world and they that dwell therein," says: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Those who are taught are obliged to pay him that teacheth for the same reasons that they are obliged to keep the ten commandments. When they fail to meet the obligation, God says to them: Not that the preacher only is robbed, but "ye have robbed Me." By Divine authority the preacher has a right to a support. By estimating the salary, the stewards simply say what amount is necessary for that support. "But the charge is not able to pay the estimated amount." Then the charge has no right to take upon itself the entire responsibility of a pastor's support. We have no right to take upon ourselves more responsibility than our God imposes.

4th. I do not think the idea a good one because "the rule" is apt to place the charge in a false light before the conference and the world. When the amount estimated is cut down to just what they "intend to pay," and then is paid "to a cent," the just inference is that they have paid no more because no more was needed; while the real fact is that the pastor has received no more perhaps than half enough to support himself comfortably. I remark just here that it is quite possible for the preacher to assist in placing the charge in the same false light. He may consider it quite an honor to bring up all the assessments; (which he should do if possible) but seeing his "salary" will not come up, he may report to the stewards: "my wife will pay the balance," and then read to the conference: assessed so much; paid so much. Or he may get the stewards, at the end of the year, to change the amount estimated to correspond to the amount collected; or he may get the stewards to promise to try and raise the balance while he is at conference, and on the strength of the promise, report all paid. Now if it should really be the pastor's fault that he did not receive the full amount estimated for his salary, would it be right for him to deceive the bishop and conference by any of the above methods? Or if the charge was too stingy to pay the amount, would it be right to cover its stinginess with deception? Or if the charge is too poor to pay all, is it a sin to be poor? Why then not let it stand in the light of its true ability? If wrong in the pastor to wrong himself and the church in order to have the "honor of bringing up all the assessments," is it not equally wrong for the board of stewards to cover either the stinginess or the poverty of a charge by the official act of estimating less than the pastor ought to receive for his support? If the charge is too illiberal, it should be known; if it is poor, it should be known; because poor charges ought not to be robbed of what they are not able to pay for, to give to those that are not willing to pay. Poor churches should not be burdened with the entire support of a pastor. Neither should churches that are not willing to pay a salary have the entire services of the pastor. It may not be the fault of the stewards when the amount estimated is not paid. Neither should they be charged with the

fault when they have done their best to raise it. The fault may lie altogether with the authorities that constitute and continue such circuits or stations as pastoral charges.

5th. I object to the "rule," because it may be the occasion of the bishop doing a pastor an injustice. I think the appointing authorities do the pastor an injustice when they send him to a charge known to be either unable or unwilling to support a pastor, although he may do his whole duty. Therefore to continue any circuit or station as a pastoral charge when it is either unable or unwilling to support a pastor, is to do the pastors continuously appointed to them an injustice. I do not say that the condition of such pastoral charges are always unknown to the "powers that be." But inasmuch as the salary, not properly estimated, may deceive the Bishop as to the true condition of the charge, it may result in somebody's misfortune.

6th. The idea is not a good one, because the "rule of the some stewards" may mislead some members as to the amounts they ought to pay, and therefore do the pastor and members both an injustice. It is not improbable that some particular members will measure their obligations to pay by the estimated amount and the number of members to pay it. What is the "assessment" they ask? "how many members to pay it?" "we are willing to do our part." "The salary is so much, and there's so many members; then we think we ought to pay so much." If all the members will do their part our preacher will be paid." If the amount estimated is less than it ought to be, such members will be certain to pay less than they ought to pay. And the unfortunate preacher will be certain to receive less than he ought to receive.

JAMES CAMPBELL.

GEORGETOWN, TEXAS, March 5, 1880.

BESIDES the American board, an English Wesleyan, an English church, and a Scotch society have missions in Natal. Out of a population of over three hundred thousand, probably twenty-five thousand know something of Christianity and occasionally attend Christian worship. Under the care of the American board are fifteen native churches, having about six hundred communicants. There is a day primary school in connection with each church, and the colonial government have made a grant in aid of each of these schools. The mission also maintains two boarding schools for girls, and one school for the higher education of young men. There are now four ordained native preachers among these churches, two having lately died. Several of these churches are no expense to the board beyond what the missionary supervision costs. Where they do not have regular preaching from some missionary, an ordained native conducts service. Not only are many of these churches self-supporting, but they do something to carry to others the religion which they have received. The Christian natives have a home mission society which supports three missionaries. The annual meeting of this society was held last summer, when it was reported that the contributions of the native churches to the society amounted to \$1,000 for the year. Although the mission is gaining ground, the progress is slow. The natives are willing enough to hear, but are not easily converted. The heathen Caffirs have little interest in education. The Christian Caffirs feel much interest in education, and not only readily send their children to school, but pay for their education. It is claimed that the result of the British Zulu war will be very favorable to the advance of civilization. The climate of Natal is mild, agreeable, and healthful. The language of the Caffirs is of only moderate difficulty, and while the missionary work is not so rapid as could be desired, it is not without its encouragements.

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Texas Christian Advocate

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INGERSOLLISM OF THE PRESS.

Special correspondents of a paper are understood to be in its employ, and, by virtue of that fact, it is supposed to be responsible for their opinions or statements. In the "special correspondence" of the Galveston News, from Washington city, in its issue of the 13th, there is so direct an assault on Christianity and the Christian ministry that we cannot pass it by unnoticed.

"Preachers in this country have given up a swerving Ingersoll—in fact, there were too few in the ministry who had the ability to meet, and none to satisfactorily answer his terrible, sledge-hammer arguments. Ingersoll, outside of his views on infidelity, has lived such an exemplary life—has done so much for real charity, and preserved a character so consistent with honor and integrity, that all know him to be honest in his course, and respect the character of the man; whereas every day brings to the sacred trust he holds, and seduced some woman or girl of his congregation, or seduced some other man's wife, and other offenses which shock the sensibilities of society. The constant wrangling between different denominations, the crimes of some preachers and church members—the persecutions, illiberal and proscriptive measures used by religious denominations are furnishing Ingersoll and his followers with food and ammunition to use in his peculiar line. For instance, such little things as occurred in Bell county, Texas, are capital for them; where one man is whipped for not having enough religion, and recently the Dow brothers for having too much, a strong point is presented for infidelity, and is used with force and effect in that cause. The bitterness and hatred existing between Christians at Dallas over the contest for a church—the wild, fanatical religious views of the Haynes holiness gang, and the proscriptive and harsh, oppressive views of many preachers—their constant struggle for bigger salaries and better churches—their constant determination to do all the thinking for their congregations, and force those congregations to conform to their opinions on all subjects, under penalty of incurring the displeasure of the church if not complied with, are being used by Ingersoll with telling effect."

The first sentence in this extract reveals either remarkable ignorance of the question in hand or a deep seated aversion to the preachers whom, as a class, he assails. The "sledge-hammer arguments" of Ingersoll lack the merit of originality. Tom Paine and his followers had gone over the ground before Ingersoll was born, and if the preachers of to-day do not feel called upon to answer his special statements of the evils of infidelity, it is because their libraries are filled with replies which they esteem thorough and satisfactory. We have before us now Ingersoll's "Mistakes of Moses," which is simply a rhetorical relish of what infidels had said before he commenced his career, and which has been answered by the ripest scholars and keenest intellects of this or any other age. The existence of God, and the question whether He has left man, whom He had created, to grope unaided through the darkness of his earthly state, or has furnished him a guide, have engaged as large amount of thought and study as any other investigation that has interested the human mind. The assaults against those great truths have summoned to their defence the noblest intellects the world has known, and out of the discussion has grown a literature which in extent and research knows but few parallels in any branch of human knowledge. But the preachers of the present day have not been silent. A number of able answers to Ingersoll have been published, of which this correspondent of the News is evidently ignorant. The pulpits have been guarding the people against the poison that the press seems so willing to spread among them; and the Sunday-school teacher is busy every Sabbath preparing the youth of the church with an accurate knowledge of Biblical truth, which is the true antidote to the evils of skepticism and the assaults of the avowed infidel. The man who assumes that Ingersoll has demolished the defences of Christianity has given proof that he never examined the strength of its bulwarks, and when he asserts that the preachers have abandoned the field, he reveals singular ignorance of the movements of the church of Christ. At no period has Christianity been so active as now, and at no period has the spread of its truths been marked with such signal success.

We shall not dispute with the

writer his assertion that Ingersoll has been exemplary in his private life. We can cheerfully concede that one of the prophets of unbelief is virtuous and upright among men, when Christianity can point to tens of thousands of clergymen whose lives from their earliest ministry to old age have been free from even a suspicion of a dishonorable stain. We do not claim that any man, even though he bears upon his heart the vows of the Christian ministry, is immaculate. If one falls he simply illustrates that moral weakness in our nature which no book so clearly teaches as the Bible. Yet with this admission, we assert, in answer to these charges of immorality against the clergy by this special correspondent of the News, that this advanced civilization can furnish no class of men whose moral record is more stainless than that of the Christian ministry. No men are judged by so severe a standard; none pass under such constant and searching investigation as to their manner of life, and yet with the eyes of the world upon them, and the pen of the news monger ready to proclaim every departure from ministerial propriety on the part of the most obscure preacher in the church, yet their record will challenge comparison with any other class or profession in the land. This "special correspondent" of the News takes pains to tell its readers that "senators, representatives, and officers" of our national Capital were among the audience who listened to Ingersoll's lecture. They are the picked men of the nation, or should be, because they hold its highest interests in trust; and yet, after all the efforts made by the newspapers to drag ministerial obliquities before the public gaze, we do not hesitate to place the Christian ministry, not in comparison, but in contrast with those chosen men of the nation. We very much question whether our senators and representatives in Congress assembled, the heads of departments, and the swarm of subordinates who follow in their train, have not furnished more drunkards and debauchees than the Christian ministry of the United States has supplied, with the entire newspaper force of the land diligently gathering up and reporting their misdemeanors. Were Washington gossip to go to press as promptly as do the sins of the clergy, it is a serious question whether that single city could not furnish as many tales of scandal as the entire ministry of the land, with all the elders, and deacons, and Sunday-school teachers of the several churches thrown into the calculation. The above is no slander on our representative men in Washington, but is the truth respecting the Christian clergy. The New York Methodist, in a late issue, states that in the Northern branch of the Methodist family, with its 14,000 preachers, each one of whom is required annually to confront the question, "Is this man blameless in life?" there were but eleven "who had blots on their names," and two of these proved guiltyless. The Southern church, with about half the number, can exhibit as honorable a record. Other branches of the Christian church justly claim as fair a report. No men are held to such stern account as the Christian ministry. A report of immorality is followed at once by arrest of character and conviction by suspension. Let men of any class be held accountable by the same inflexible laws that apply to ministerial character, and there would be a wonderful thinning out of their ranks.

The logic of this special correspondent of the News is a fair sample of the injustice of infidelity in its assaults on Christianity. He selects one man—the best it may be that infidelity can muster—and would have us judge of its doctrines by this solitary specimen. He then selects from the clergy, not only the worst, but men whom the clergy repudiate, and presents them as representatives of their class and exponents of their faith. Suppose we try this logic on infidelity. We will select our preacher—and we will find thousands in each of the Christian denominations who will answer our purpose—and will say: in this man, with his stainless life, his noble charities, and unceasing labors for humanity, Christianity is represented. With this man we will contrast that motley crew of infidels in their late convention at Cincinnati, who recognized Ingersoll as their leader. In that convention open sympathy was expressed for a man in the penitentiary of New York for circulating obscene literature through the mails. Opening the pages of that Satanic literature we could say, according to the logic of this special correspondent of the News, in these books we have the gospel of infidelity. And then, pointing to the swarm of free-lovers, who openly repudiate the Bible and

disregard all marriage obligations, we could add: these are the offspring of unbelief.

The animus of this "special correspondent" of the News crops out again in his effort to fasten on the entire church certain acts in our State which no people have more strongly condemned than the class he so rudely arraigns. The Christian churches and people of Belton have disavowed the acts committed in their vicinity, but with the characteristic unfairness of infidelity, this man still seeks to hold them responsible for the lawless deeds of unknown men. One church has been involved in discord in a certain inland city, and though learned and pious clergymen of that church and laymen of the highest social standing in the land, promptly met and patiently heard and adjusted the case according to their understanding of the rules of their organization, yet this fact is left out of sight. The sound of discord in the church alone reaches the ear of infidelity, which assumes that the thousands of churches and hundreds of thousands of Christians in the towns and cities of our State are represented by the strife which is confined to one locality. No class of men are so poorly paid for the labor rendered as the Christian clergy. We have seen hundreds this year, many of them men of culture, go cheerfully to appointments assigned them, though assured that the wages of the day-laborer would be larger than their pay; and yet through the columns of the News the clergy are represented as rudely and selfishly scrambling for bigger churches and better pay. Not a single church organization in the land has endorsed Haynes and his company, and yet he and his fanaticism are exhibited as fair exponents of our Christianity. From his representation of our churches and congregations, one would infer that the preachers are busy cramming down the unresisting throats of the people the dogmas of their faith and that freedom of thought and speech is a stranger in the churches of the land. We commend this "special correspondent" of the News to any of our Sunday-schools for better information. He will there find that the Bible, its claims and teachings are passed under an investigation far more searching and just than Tom Paine, or any of his disciples would to Ingersoll, have ever given it.

This "special correspondent" of the News listened to Col. Bob Ingersoll, and we have here the net result of the lecture. If this is the disciple, what must the teacher be? So long as the secular press gives voice to these open assaults on the Christian faith, it is the duty of the pulpit and the religious press to furnish an antidote to the poison. Ingersoll, with all his rhetoric and oratorical magnetism, would accomplish no more for his cause than many preachers equally gifted could accomplish for religion were it not that the press stands ready to echo his assaults on Christianity. These insidious attacks must be met by the pulpit, by the Sabbath-school, and by parental vigilance, as well as by the religious press.

IRELAND is stricken with famine, and the sympathies of the Christian world are stirred by appeals in behalf of her starving population. Nations, States, municipalities, Christian people—both Papal and Protestant—are responding to the cry of the suffering for help. This is as it should be. There is one thing that comes in strangely at this time: While the benighted hands of the Irish peasantry are stretched out to receive the gifts of the benevolent, a dispatch from Rome acknowledges the receipt of £250, sent by the Bishop of Kilmore and Archbishop of Armagh as Peter's pence to the Pope. It is intimated that this fund is increasing from Ireland as Ireland grows poorer. If the Pope is so poor that he receives into his coffers the contributions of that famine-stricken island, the world ought to know where the chief pauper of the world is to be found.

We see that the manufacturers of quinine in this country ask that the tariff on quinine be restored because the tariff on certain articles used in its manufacture remain, and because of the cost of these articles they are unable to compete with foreign manufacturers. There may be ground for their complaint, but every man, especially the poor man, will object to the relief asked. Let the tariff on those articles used be removed, and let the medicine be open to competition so that it may be furnished the people as cheaply as possible. The cost of quinine alone to multitudes of poor families is a heavy burden.

A FATAL epidemic has broken out among the sheep in Great Britain. It threatens to be as disastrous as the late failure of crops.

TROUBLES OF THE DALLAS BAPTIST CHURCH.

As a matter of general interest to the Christian public we give our readers a brief statement of the difficulties which have recently disturbed the Baptist denomination in Northern Texas. We may premise that on the principles universally held by our Baptist brethren each local church is sovereign and entirely independent of any and all other ecclesiastical authority. But secondly, to carry on church work—such as missions, Sunday-schools, evangelization, etc., associations, general associations, conventions, etc., are held. There are three of these general bodies in Texas: the Baptist State Convention, of which Rev. Dr. Crane is president; General Association, of which Rev. Dr. Burleson is president; and East Texas Association, of which Rev. Dr. Clemmons is president. Local churches may or may not send delegates or messengers to any one or to all these general bodies; though, as we have said, they possess no appellate jurisdiction.

Since the late civil war, elder J. B. Link has published in Houston a newspaper called the Texas Baptist Herald. In 1874 elder B. C. Buckner started in Paris, Texas, a paper called The Religious Messenger. This was the beginning of a personal controversy between the two editors. In the mean time, elder Buckner removed his paper to Dallas, and changed its name to The Texas Baptist. Elder Buckner is employed by the missionary board in the bounds of the general association, of which Dr. Burleson is president, and elder Link is employed as a commissioner of education, we believe, by the State convention, of which Dr. Crane is president. To facilitate his business, he removed from Houston to Dallas.

When Mr. Link reached Dallas, knowing that Mr. Buckner would object to his being received into the church there, he addressed a letter to the latter suggesting a personal interview, either privately or in the presence of mutual friends to harmonize their differences. To this Buckner objected on grounds which his friends deemed sufficient. Under these circumstances, at a prayer meeting one night, when none of Buckner's friends were present to object, Link presented his letter from the church in Houston and was received as a member in the first church in Dallas. After this elder Buckner and about one-fifth of the members withdrew from the other four-fifths, including the pastor, proclaiming dis-fellowship with the majority, who retained possession of the church. To harmonize these parties, or at least to vindicate Elder Buckner, an extra session of the General Association convened at Dallas under the presidency of Dr. Burleson. The association distinctly declined to consider any question except those relating to membership and officers in the General Association. The delegates of the Buckner portion of the church were admitted to membership and Elder Buckner fully vindicated and continued in office.

To us Methodists, the whole management of this case appears singular; but this grows out of the peculiar organization of the Baptist Church—with no superior ecclesiastical tribunals. Under those principles we had supposed a majority supreme, both as expounders and administrators of law. How then could the minority be recognized as the Baptist Church of Dallas? The committee answers that question thus: VI. Principles, not majorities, constitute a church. Therefore, where there are two or more claimants to the name and rights of a church, that party, whether large or small, which stands upon the principles and laws of its organization, is the church. And therefore majorities are right and are to be recognized as right only so far as they follow Christ.

It appears to us that the association did exactly what it declared it had no right to do. It decided that in a particular local and independent church a small minority who had broken off from the pastor and majority were "following Christ," and therefore worthy of recognition; while the majority, following some other leader, were to be, as they say, dis-fellowshipped. We presume, however, there will be no serious difficulty. There will be two first Baptist churches in Dallas: one recognized by Dr. Burleson's General Association, and the other by Dr. Crane's State Convention; and that each one will go on with its work—one taking Dr. Link's paper for its organ, and the other patronizing Dr. Buckner's. We hope this statement of the case of the troubles in the church at Dallas will give our readers the principal facts as they have been reported, and each one can form his own opinion, of the merits of the case.

METHODIST SOUTHERN ITEMS.

We see it stated that the Southern Methodist, of Louisville, and the Central Methodist, of Catlettsburg, Ky., have consolidated. Dr. A. H. Redford retires.

The Georgia Advocate says Bishop Pierce spent a week recently in Atlanta. It says: "It is gratifying to observe his buoyancy of spirit, notwithstanding his throat complaint."

BISHOP KAVANAUGH announces a round of appointments in the Indiana, Memphis, North Mississippi, and Mississippi Conferences, beginning in April and ending in July.

THE Georgia Advocate mentions the remarkable vigor of Dr. Jesse Boring. His Texas friends will be glad to hear that his sermons have lost none of their power, nor has his spirit abated in strength as time moves on.

At their meeting in May last the Bishops appointed Rev. A. G. Haygood, D.D., and J. H. Carlisle, LL.D., as fraternal delegates to the General Conference of the Methodist Episcopal Church, to meet in Cincinnati, Ohio, next May.

We are in receipt of two small volumes, or tracts, entitled "From Darkness to Light" and "The Child and the Savior," from the pen of Rev. C. G. Smith, of the Georgia Conference. We wish every Methodist, old and young, would procure a copy of each and read it.

THE Richmond Advocate notes the fact that Bishop Keener insists upon his six questions being answered by every preacher. Statistical bishops do not please some of the Atlantic preachers. We rather like them out west. There is philosophy and a considerable share of religion in facts and figures.

BISHOP SIMPSON preached to a crowded audience in the First M. E. Church, South, at Atlanta. Such incidents reveal a strong current of fraternal feeling on the part of the two branches of the church which will grow deeper and deeper despite the efforts of papers of the cuttle-fish order to cloud and darken it with their ink.

GEORGIA Methodism has lost another of its veterans: Rev. Samuel Anthony has passed to his reward. He had spent forty-eight years in the ministry. He was a Methodist of the Asbury school. Time wrought no change in him. He was unwilling to mould Methodism on modern ideas, but labored faithfully to maintain what he considered the standard of the gospel.

THE ninety-sixth session of the Baltimore Conference of the Methodist Episcopal Church, South, opened the 3d of March at Front Royal, Maryland; Bishop Keener presiding; Dr. J. S. Martin, secretary. The roll of clerical members was called, and Revs. T. B. Sargent, D.D., W. H. Wheelwright, John L. Gilbert, and M. P. Scanlan were reported to have passed from labor to reward during the past year. Bishop Dozgett, Dr. A. W. Wilson, and Dr. R. A. Young were among the visitors. Our reports only extend to Monday's proceedings.

THREE young men are under appointment to go to China. All are students of Emory College. Two of them, George Loehr and Hector Peck, are from North Georgia, and the third, Kenneth H. McLain, is from South Georgia. Mr. Peck will graduate in medicine before he goes. Messrs. Loehr and McLain leave in October. On the 6th the Board of Missions met in Nashville and accepted them, and Bishop McTyeire, who has episcopal charge of our China missions, appointed them.

THE hoodlums of San Francisco have driven quite a number of Chinese from the Pacific coast to New York. The question now will be: will the philanthropists of the East raise relief committees for the benefit of these "men and brothers?" Possibly they will not need relief. The Chinaman has thus far been able to support himself when he had only ten per cent. of a fair chance. This suggests another possibility, viz: May not the poverty of the negro be a race characteristic? If so, help him by all means; but don't blame the whites of the South because nature has been less liberal to the African than to the Chinese.

Various portions of the Ottoman empire are in a lawless condition. The whole region in the vicinity of Salonica, except in the immediate vicinity of the town, is under the rule of the brigands. Thirteen distinct bands are enumerated, who levy blackmail alike on Christians and Musselmen. Col. Syngde and wife, who were captured recently by them, are still in their hands—that is, if they are alive. It is supposed they are held until their friends ransom them.

The New Orleans Advocate says: "A brother in the Mississippi legislature writes: We have a remarkably temperate membership, the large majority being church members. We have heard that one-third or more of the members of that body are Methodists. This speaks well for the people of Mississippi, and promises favorably for the character of the legislation. Righteousness exalteth a nation, and righteous law-makers are greatly needed in these times. The intelligence, piety and virtue of a State ought to govern it. If the voters were more careful about the matter, the country would feel the benefits everywhere."

THE Central Methodist has the following to say about a matter which is exciting some attention with the religious press:

"Some of our church papers have touched up Dr. Haygood, editor of the Wesleyan Advocate, for a recent delirance on politics. There are two schools of thought upon this subject: one holding that politics should be mixed in with our religion; the other that religion should be mixed in with politics. These are radically different. If we understand Dr. Haygood he takes the latter position, making religion the leaven with which to elevate politics above mere party tricks and corrupting practices. With this understanding of his theory, we approve his course. Religion is the one only element which can purify and ennoble all professions, and elevate and dignify national and state politics."

This is precisely the position THE TEXAS CHRISTIAN ADVOCATE represents.

BRO. LAFFERTY does not think there is proper respect paid to certain very respectable religious bodies, and says so as follows:

"The Virginia Military Institute at Lexington, we are informed, has either a Methodist, Baptist nor Presbyterian in its faculty—a pure sectarian concern—all Episcopalians, and in a State college! It is also said the superintendent—zealous churchman—claimed that this State Institute did more proselyting for the Episcopal church than a half dozen rectors, and all with public money."

AN Austrian Jew, by name of Julius Blum, has been raised to the rank of Pasha and Assistant Secretary of State by the Khedive of Egypt. Joseph is the only instance we can recall of such a promotion of an Israelite in the land where the Pharaohs once reigned.

BISHOP SIMPSON, after a visit to the South, publishes a long letter in the New York Advocate. It does not contain a single offensive expression toward the South. He was treated with true Southern and Christian kindness, and recognizes the fact.

MEXIA, Limestone Co., March 12.—Our second quarterly meeting for this circuit just over; a good, melting time; Christians rejoiced together. Bro. Mackey, our P. E., made lasting impressions by his plain, practical preaching. He gives the people something to think about after he is gone. Our social meetings are generally well attended. Efforts are being made to revive class-meetings. The prayer-meeting at this place is doing very well; hope and believe it will increase in interest with the return of better weather. In fact, we expect a gracious revival all around the work. God grant that our most sanguine hopes may be fully realized, for without revival power Methodism cannot retain her identity. It originated in a revival of religion, and cannot live without it. "Methodism proper is Christianity in earnest." Let all Christians everywhere unite upon this great central idea of power from on high, ever recognizing that "the gospel is the power of God," etc. When we preach let us pray for and expect immediate results. Our people are pleased with the bold stand which you and others have taken in defense of truth and moral rectitude. The loss sustained by your paper at one point will be more than met at another.

"Since God is God, and right is right. Then right the day must win; To doubt would be disloyalty. To falter, would be sin."

As the religious papers are acting in concert with the ministry, the "trumpet should give no uncertain sound." "Cry aloud and spare not," is the voice of our great Leader. All efforts, however, in this direction, by press and pulpit, should be characterized by moderation and discretion.—F. M. WINBURNE.

The accounts of the famine in Armenia and Kurdistan are appalling. The famine extends over a region of 100,000 square miles. Four months must pass before another crop will bring relief. An appeal for help has reached London.

Texas Christian Advocate

ADVERTISING RATES: Space, 1 Mo 2 Mos 3 Mos 6 Mos 1 Year... One-half inch..... \$3.00 \$5.00 \$7.00 \$12.00 \$18.00

WHICH IS CHEAPEST. A package of Deke's Durham, containing twenty pipe-fills of the best smoking tobacco made, or one common cigar? Each costs ten cents.

Benefit from Liver Pads. Rev. J. G. Gurly, Pike county Missouri, writes to a friend stating that he has become a strong convert to the use of Liver Pads for all diseases of the Kidney, Liver, Spleen, etc.

Widow's Cod-Liver Oil and Lime.—Persons who have been taking Cod-Liver Oil will be pleased to learn that it has been improved, from directions of several professional gentlemen.

OUR readers who suffer from deafness should read advertisement of the Garmore Ear Drum Co., Cincinnati, which appears in another column.

CHURCH REGISTER. Every church should be provided with a Register. We remember finding one charge in which the names of members were on slips of paper in charge of a nominal class-leader.

Important Business Change. For some time past, H. H. Warner, proprietor of the celebrated Warner's Safe Remedies of Rochester, has been negotiating with the Consolidated Fire Extinguisher Company, of Chicago, Ill.

CONGRESSIONAL. Mr. Thurman in the Senate, from the Committee on Judiciary, reported adversely the Senate bill to reimburse several States for interest paid on war loans and other purposes.

MARRIED. FULLWOOD—CASTLES.—By Rev. N. L. Stepp, at the residence of the bride's brother, near Angus, Navarro county, Texas, March 1, 1880, Mr. R. W. Fullwood and Miss R. A. Castles.

GALVESTON MEDICAL JOURNAL. The march number of this journal is on our table. It is published in Galveston—Greenville Dowell, M. D., editor and proprietor, and J. F. Y. Paine, M. D., and T. J. Heard, M. D., associates.

By request of the editor, we state that in the notice of the resignation of the chair of anatomy in Vanderbilt it should have read Prof., not Rev. Dr. Summers.

TO THE PREACHERS.

While our judgment still approves the reduction of the price of the ADVOCATE to \$2.00 per annum—as it demonstrates the purpose of the publishers to place the ADVOCATE within reach of all who desire it—yet the results have not measured up to the expectations of those who strongly advocated the movement.

Veritas Vincit. In calling attention of our readers to the advertisement in another column, of the "Warner's Safe Remedies," of which H. H. Warner & Co., Rochester, N. Y., are the sole proprietors, we do so with a perfect faith in the efficiency of their preparations.

Whenever there is a strike among laborers, loafers will be found leading the workingmen.

E. MATHER & CO., General Commission Merchants Cotton Factors. On hand KANSAS FLOUR, made by water power, of all grades; OLD AND NEW WHEAT FLOUR; and to arrive, BACON, PRODUCE, etc.

J. W. ROSE & CO., MANUFACTURERS OF Victoria Phaetons, Side Spring Buggies, Heavy Concord Buggies, Drummers' Buggies, Rockaway Spring Wagons, AMBULANCES, OMNIBUSES, HEARSEES, ETC., ETC.

Committee, and urged the removal of the duty of 20 per cent, on wood pulp used in making paper, holding that it would tend to neutralize the efforts of the paper manufacturers' combination to force the price of paper up.

Work has been commenced on a ship canal between Barnstable and Buzzard's bay, on the peninsula of Cape Cod. The ditch will cost about \$25,000,000, and when completed will enable coasting vessels to escape the dangerous passage around the cape and the Nantucket shoals.

LAME BACK WEAK BACK.

Benson's Caprine Porous Plaster. Overwhelming evidence of their superiority over all other plasters. It is everywhere commended by Physicians, Druggists and the Press.

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THE TEXAS CHRISTIAN ADVOCATE. NATURE. BY J. E. WHARTON. The rain is gently falling On wood and field and plain.

CORSIANA ENDORSES THE ADVOCATE. The following action was taken by the Corsicana station, in church conference assembled, March 7, 1880: Resolved, That we commend the TEXAS CHRISTIAN ADVOCATE for its noble defense of the Christian Sabbath and the cause of temperance, as expressed by the Fifteenth Legislature in its Sunday and Bell punch law.

DANGER! counterfeits \$100 bills on Boston, Pittsfield, New Bedford, Wilksbarre, and Pittsburg banks are in circulation.

WOODEN collars and cuffs have appeared in England. They are bound with red ribbon and decorated with a group of painted flowers.

IF YOU WANT TO MAKE MONEY rapidly in a legitimate business within 60 days, where capital of \$5 and over can be used and redeemed at any time, send for information to H. W. Lee & Co., 25 Broadway, New York.

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OVERWHELMED. RELIABLE

The Entire Country Amazed at the Miraculous Power of a New Discovery, Which Overcomes the Most Stubborn Resistance and Overthrows the Logic of the Doctors.

Testimony of a few of those who have been cured and their gratitude for Deliverance. From Professor W. E. Ryan, formerly professor of natural sciences and math. in the Pio Nono college, Macon, Ga.

Mr. Ryan gives the following named gentlemen, Macon, Ga.: Mr. J. J. LAMAR, Macon, Ga. Mr. J. A. JAMES, Augusta, Ga. Mr. J. H. BARKER, Augusta, Ga.

TEXAS CHRISTIAN ADVOCATE OFFICE. GALVESTON, TEXAS, MARCH 15, 1880. COTTON. At New York, the market opened quiet and closed firm. Sales 417 bales. Quotations for all grades are as follows:

NET RECEIPTS. This day..... 794 This week..... 2957 This season..... 428,146 Same time last season..... 499,653 Stock on hand..... 50,287

Wool. Market nominal. Dry, as they run..... 15 to 16 Over 100 lbs. per bale..... 17 to 18

SOUTHWESTERN UNIVERSITY. Dwellings and Furniture for Sale.—On eligible lot of two-thirds of an acre, fifty yards from the campus, eleven rooms, well furnished with chimney or brick line; also kitchen, store room, servant's room, barn and other out-houses, and well-located conveniently arranged to board students, substantially enclosed, and in good order.

WARRANTY SAFE BITTERS. A MEDICINE WHICH STIMULATES THE APPETITE, IMPROVES DIGESTION, RESTORES LOST STRENGTH, AND PURIFIES THE BLOOD.

WARRANTY SAFE NERVE. QUICKLY SOOTHES PAIN OF ALL KINDS: CURS HEADACHE, NEURALGIA, GIVES SLEEP AND NATURAL BRILLIANTNESS. THE BEST REMEDY KNOWN FOR NEURALGIC PROSTRATION.

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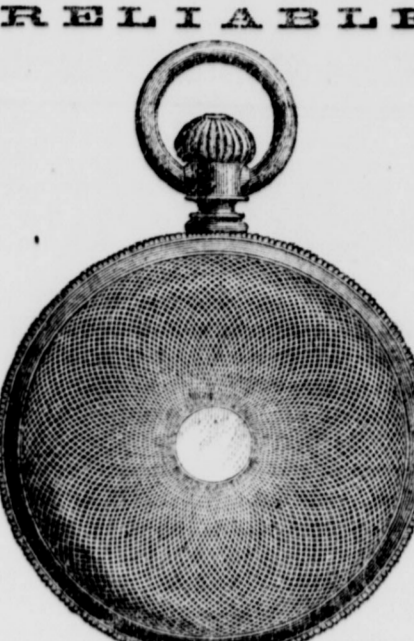
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Timepiece in a Silver Hunting Case, An American Love Movement, FULLY WARRANTED. Above the top movement, Exact Size of One "Special Key Wind, Twelve Dollar Watch," as described.

WANTED. MANAGERS for an object Teaching Bible, in Louisiana, Mississippi, Tennessee, Texas, and Arkansas.

ROSES. For sale, 14 boxes of roses, including various varieties.

Souler's. Commercial and Literary College, NEW ORLEANS, LOUISIANA.

MARSHALL'S DIABETES. Having been cured of Diabetes, which the best doctors in this city pronounced incurable, I feel in duty bound to give my case to the public, and hope that it may be of benefit to some who are afflicted with this disease.

LATHROP & WILKINS SCHOOL BOOKS. 12 CAMP ST. NEW ORLEANS.

MRS. POTTS COLD HANDLE SADDLE IRON. All orders from Dealers and Schools promptly filled at Publishers' prices.

ADVANTAGES. GOLD DETACHABLE WALNUT HANDLE, HEAT QUICKLY AND EVENLY, REMAINS COOL UNDER FIRE, DOES NOT BURN THE HAND, DOUBLE POINTED BEST IN USE AND CHEAP.

HOPE FOR THE DEAF. Garmore's Artificial Ear Drums. PERFECTLY RESEMBLES THE HEARING, and performs the duty of the ear.

AGENTS WANTED. To sell the "Tombaby Knitting Machine" in all parts of the country.

OPIMUM. Morphine Habit Cured in 10 to 20 days. No pay till cured.

THE COMPLETE HOME. How to Keep House, Cook, Dress, Care for Sick, Manage Children, Treat Acne, etc.

15 Cts. Puzzle of 15. A puzzle for all ages, containing 15 questions and answers.

YAN RUBBER & CO. 85 Longworth St., Cincinnati, Ohio.

Texas Christian Advocate

Going to Commencement.

Are you going to commencement this year?

Suppose we consider this question a little.

Let us not be too critical in the use of the term "commencement." Like many other words, it is now made to do duty in a great many matters not originally connected with it.

At first it was applied to the occasion on which it was announced that a young man having completed the college curriculum, was entitled to certain distinctions and would thenceforth commence to assume manhood's responsibilities.

In this sense, therefore, a commencement could only be had where there were graduates.

The term, however, is now commonly used to designate the public exercises usually connected with the close of the annual sessions of schools, institutes, colleges and universities.

You ought to attend commencement, because your presence is a valuable and important contribution to education.

The laborers in this field of church operations, as in its other departments, need all the encouragement and aid they can get.

If the secret annals of this portion of the church's operations were unfolded, I doubt not but that there would be revealed instances of as heroic toil, patient endurance, single and devoted purpose and unselfish devotion to duty, as has ever been discovered in the fields of pastoral or missionary toil.

True, that among church school-teachers may be found the covetous and self-seeking. But this has to be recorded against every department of church effort, the ministry itself not excepted.

Now these faithful toilers need the countenance, approval and encouragement that only the ministry and the church can give.

There is no place or occasion in which all this may be so easily, so liberally and so effectively given as the gladness and influence of your presence at commencement.

What a joy and stimulant, too, to the young people, to find gathered around them, at the close of a year's hard study, their pastors, parents and friends, who have come to say by their presence "God speed you!"

Then, too, the great matter of Christian education demands this service at your hands. It is sad to think how many professed Christians can find time and money to attend Mardi Gras, concerts, negro minstrels, ay! even the circus and theaters, but are so deficient in spiritual and intellectual character as to have neither taste, nor heart, nor time for the sermons, addresses, essays and music, and the improving and elevating engagements of a commencement occasion.

Alas! But you should attend commencement for the benefit that will accrue to you.

It will stimulate your interest in the matter of church education. What does that preacher or layman do for the Bible cause who never attends a Bible meeting?

members that not one of them can refute. If they are not occasions of religious advantage, it is because the Christian element is absent: it is because the preachers and laymen who should give character to the occasion, who are the leaders of Christian sentiment, have not thought it worth their while to attend.

Attendance on commencement will cost something in labor, time and money, but no duty was ever performed that did not cost one or all of these. Well, now to the question. Are you going to commencement? You will not be apt to go if you do not plan and arrange for it.

Brother preacher, have you ever considered it under the head of duty, opportunity or improvement? Give it consideration and then arrange for it and go.

A Word for the Bible.

You, Mr. Editor, presented by illustration some months ago that a preacher should know God, man and nature; and you manifested that he could learn these by a study of the Bible, men and things as they appear around us.

While this is all true, and it is also true that one can learn enough in the usual course of arts, sciences and literature to make him useful, yet we think that men can learn of all these what, and only what, they ought to know by enthroning the Bible as reference and text book in all three of the studies.

Let it be remembered that the Bible opens nature, and not nature the Bible. Without the Bible we never would have known but little of the things that do appear.

Science never could have explained their origin; for with it all open, it will take scientists many years yet to develop the truth.

But the Bible without ostentation opens fully and reasonably all the essential truths connected with nature; unveils her secret and mysterious powers, and makes plain and easy her wonderful treasures to the meek and understanding.

And to his gracious light we are far more indebted for what we know than the most liberal scientists wish to admit.

But when we come to study man, if we fail to use this mighty lamp we will be compelled to grovel in thick darkness, stumbling like a blind man.

Who knows man like unto his Maker? And equally so, who ever laid open the secrets of his nature like God in the Bible? Close this book, and all the great fundamental truths are darkened or completely effaced.

We would not know his depravity, immortality and responsibility. All of which once stated, with many other great Bible truths, need no proof, but stand as axioms.

If you want to understand the minute conduct these great hidden powers produce, compared with what they ought, there is no book in the universe half so adequate.

Shakespeare not excepted. The Bible teaches the whole of human nature in all its lights and shadows. There never lived a man that saw or knew it in so many phases, or could have told it in any wise as well.

Personal experience and observation in this field become valueless when compared with God's Holy Word. We can learn more of the possibilities that shadow our own future lives by a week spent industriously in the study of the Bible than five years in any other volume.

MALARIAL FEVER. Malarial fevers, constipation, torpidity of the liver and kidneys, general debility, nervousness and neuralgic ailments, yield readily to this great disease conqueror, Hop Bitters. It repairs the ravages of disease by converting the food into rich blood, and it gives new life and vigor to the aged and infirm always. See "Truths" in another column.

Sunday School. Prepared for the ADVOCATE. INTERNATIONAL BIBLE LESSONS. BY R. M. MOORE. FIRST QUARTER-March 28, 1880.

Temperance Lesson. Matt. xxiv: 45-51. The evil of appetite. Time-A. D. 30; Place-Jerusalem; Rulers-Tiberius Caesar, Emperor of Rome; Pontius Pilate, Governor of Judaea; Pilatus, of Gallilee; and Herod the Golden Text.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness. Luke xxi: 34. We present a new feature in our Sunday-school lessons this week—a temperance lesson. We think those having this subject in charge have acted wisely, because, if we look at the results of intemperance in any light we may, they are far from being harmless.

It is imposing heavy burdens on the State; it enters the home circle and robs it of its peace; and it enters the human heart and drowns it in its stream of death. We have only to note its fell work to be warned of its deadly nature. Its influence is evil, and it has no good in it.

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they come upon us. Our Lord's delay does not delay them. We can no more stay them than we can the tide of time.

This illustration is taken from the disposition of unfaithful servants to become unruly and quarrelsome, overbearing and boisterous in the absence of their masters. Forgetting all responsibility, they resort to intemperance; they "eat and drink with the drunken, and of course become dry and themselves. They may forget the coming of their Lord, but their forgetting His coming will not delay His coming."

We can picture the intemperate servants with their drunken associates in the midst of their drunken debauch, singing "Our Lord delayeth His coming," on with the dance; and endeavor in their maddest effort to stagger to their beds of duty. We can also imagine their sad condition when the Lord finds them.

Mark the swift and fearful retribution that follows. But as swift and fearful as it is, it is no more swift than the cold iron rod that overtakes the man of his cups, as he falls in his trust, is cast out of society as vile, and thence to death, and creeps like a leger in man's shoes, to shame, lost to honor, lost to life, and all from presuming that there was a time to "eat and drink with the drunken," when his Lord delayed his coming. He came in a moment when he was unawares and his ruin followed.

How to GET A HUSBAND—Take of modesty a large portion, quite it with vanity and good humor; to which add good sense and plenty of love, with a virtuous heart and a pretty face. Better than a cosmetic to make the skin fair, and clear, to bring bloom to the cheeks and light to the eyes, and remove pimples, boils, eruptions, sallowness of complexion, thick, yellowish appearance of the skin and eyes. Bad breath, irritability and low spirits. Take Simmons Liver Regulator in time.

I was so greatly troubled with Boil's on the neck and body that I was hardly able to move my head, and suffered great pain without being able to cure them, until I was induced to try Simmons Liver Regulator, which entirely cured me, and I have had no return of them since now over a year.

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MARSDEN'S PECTORAL BALM. The Greatest Remedy Known. Consumption, Coughs, Colds, Bronchitis, Asthma, Whooping Cough, and All Diseases of the Throat and Lungs.

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DR. HERRICK'S CAPSICUM Red Pepper PLASTERS. REMOVE PAIN INSTANTLY IN KIDNEYS, CHEST, SIDES, AND BACKS.

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