

Biographical and Historic Sketch of a Pioneer Preacher.

James P., son of Rev. Wm. Stevenson, a faithful minister in the county of Harrison, May 2, 1808. His mother's maiden name was Campbell. He was born again at a camp-meeting held in Natchitoches parish, now Calhoun, Louisiana. The meeting was held in an open grove, without even a brush arbor. Split logs were used for seats. Bro. Tully, afterwards a missionary among the Choctaw Indians, Rev. Jno. G. Jones, of the Mississippi conference, and Rev. William Stevenson, recently from Arkansas, were the officiating ministers. Many were happily converted to God. Among others, the subject of this sketch, who had been under deep conviction of sin several years, was led to Christ by the college minister, Bro. Tully. Although he remained in the church, he entertained a strong prejudice against shouting, but when the Lord converted his soul, he shouted about the praises of redeeming love. He now realized that none but Jesus can do helpless sinners good. Having a widowed sister living in Augustus, Kentucky, in which town was Augusta college, under the presidency of Martin Ruter, young Stevenson for a few months enjoyed the advantages afforded by the college, making his home with his sister's, Dr. Jno. P. Durbin and Dr. Tomlinson were members of the faculty. Dr. H. B. afterward Bishop, Boston, was then Agent of the American Colonization Society, and occasionally visited at Augusta, preaching and lecturing in aid of the objects of the society. Rev. Edward Stevenson, afterward agent of the Southern Methodist Publishing House, was preacher in charge of the circuit, including the town of Augusta. The college numbered about thirty students—mostly young men—some of whom were preparing for the ministry. Dr. Ruter was a firm disciplinarian, a solid doctrinal preacher—commanding universal respect. Dr. Durbin was man of fine oratorical powers. Boston in the hey-day of his extraordinary pulpit power, Tomlinson was also a man of note. E. Stevenson was an excellent preacher. During the eight months Bro. Stevenson resided at Augusta, he was a diligent student, and opened uniformly every morning with religious services. After returning home, Bro. Stevenson taught school a few months. At the age of 22 or 23 he was licensed to preach the gospel at a quarterly conference held in Harrison, La. Rev. William Stevenson being presiding elder and Rev. William Leggett preacher in charge. Being recommended by the Calhoun circuit for the traveling connection, he was duly received into the Mississippi Annual Conference in the fall of 1831. His first appointment was as junior preacher on the Catahoula circuit. Rev. Samuel Walker was preacher in charge and Rev. Wm. W. Stevenson was the presiding elder. Three hundred miles travel accomplished in six weeks time took the preacher regularly to his thirty-six appointments. Harrisonburg on the Ouachita was near the center of the circuit. The appointments were on Little River, Ouachita, Bogalusa and Red River; and in the hill country as well. During the summer and fall the preachers held many protracted meetings; they had one camp-meeting on Society Island. These meetings were productive of much good. At that time attendance on class-meeting was a test of membership and the class-meeting was to the church an arm of power. The young preacher then rode a horse, drove a mule and plow, and was content with a hundred dollars a year, and happy in the discharge of duty. Alexandria then had about three hundred inhabitants. Pineville probably a little more. Harrisonburg was a small village with two dry goods stores and no grocery or drinking saloon. In those days there was little political excitement—the whole country being sold for General Jackson, who was elected President in the fall of 1822. The following year Bro. Stevenson was preacher in charge of Natchitoches circuit. In May, 1833, casually meeting with some Texans in a store in the town of Natchitoches, he was introduced to a man who was preaching in Texas. His response was: "I am afraid." It was then a penal offense for any Protestant to preach the gospel in Texas. The Texans, two in number—Lowe and Milton (their Christian names not remembered), invited Bro. Stevenson to preach at a two days' meeting at John Smith's, in Sabine county, where Milton, the first country settler, now stands, with an appointment at Mr. Low's house on the preceding Friday. True to his promise, Bro. Stevenson, accompanied by a trustworthy guide, set out for Love's Ferry. Passing safely through the floods of the Sabine a half mile or more, he found the fellow countryman in readiness to set him on land and conduct him to his home, where a large congregation was in waiting to hear the word, in defiance of the laws of Mexico. Mr. Milton was "at his back" per promise, with whom he lodged on Friday night, and by whom he was introduced to Uncle Johnny Smith's. A very large congregation was in waiting. The best of order prevailed; much interest was manifested; every individual, on Sabbath at 11 o'clock, having the knees in token of desiring an interest in the prayers of God's people, Samuel D. McMahan, a citizen living a few miles in the interior, sent the preacher a verbal invitation to preach at his house on the following Monday. The congregation at Mr. McMahan's was large, some coming eight or ten miles. This, Bro. Stevenson thinks, was the first Methodist preaching ever done in this section of Texas. A gentleman named Bacon, who was a well meaning man and who afterwards was duly recognized by the C. P. Church, had—to use his own expression, preached a few times further west, "on his own hook." Bro. S. returned to Louisiana, the Texans having prevailed on him to hold a camp-meeting, embracing the 14th of July. The place selected was on the Polly-gotch, in Sabine parish, where McMahan's chapel now stands. Here rest the mortal remains of Rev. Lyttleton Fowler. The meeting was held at the appointed time, and continued three days. Several local preachers from Natchitoches parish, La., viz: N. J. Alford, Forgestyn McKinney and Peyton Matthews, rendered valuable assistance. This meeting resulted in several conversions. The people demanded another camp-meeting to be held in September following. This meeting was on a larger scale. Bro. Stevenson was assisted by Bros. McKinney, Gordon

and Dawley. On Sunday evening the people clamored for the organization of a church. What was to be done? The laws of Mexico positively forbade such organization, under heavy penalties. The knot difficult to untie may be cut. The pioneer preacher organized a church in 1833 in the wilderness, but afterwards styled it as such. Let who will make capital of this fact. The first church in the Red hands of Texas was composed of forty-eight members, nearly all of whom were genuine believers, truly regenerate persons. The most prominent lay member was John Smith, a native of Virginia, and desirous to see the wrath to come. With a promise to visit them again in October, the preacher left the flock under the care of Bro. McMahan, whom he had appointed class leader. The presiding elder, Bro. Tully, was in the neighborhood, and a two days' meeting was held, in which Rev. Knuch N. Tully, of the Mississippi Conference, rendered efficient aid. Great and lasting good resulted from this meeting. The people were instructed by the preacher, a promise to induce the conference to send them a preacher the coming year. Bro. Stevenson had been very successful in his labors during the year now closing. At a camp-meeting on Bayou Lee there had been about 80 conversions. In the fall of 1833 conference was held at Natchitoches, Bishop Emory presiding. The urgent claims of the church in Texas awakened deep solicitude. There were difficulties in the way. Texas was a foreign power, with which the United States was at peace, should preachers be sent to Texas, which they could do but little unless they preached and organized churches. Texas was a Mexican territory, and the preachers might be imprisoned, or their lives might be forfeited. The field was remote; the supply of preachers inadequate—so it was deemed the wiser plan to await the developments of Providence. Fostering the organization of the church in Texas, an incident should be preserved from oblivion. A brother, not of our faith and order, residing in Texas, apprehending that Brother Stevenson would probably organize a church in Texas, above—took upon himself to visit Louisiana, to hunt up the presiding elder in whose district Brother Stevenson was, in order to prevail upon him to forbid Brother Stevenson's organizing a church in Texas. He interviewed the presiding elder, Rev. O. L. Nash. His speech ran thus: "That preacher of yours is going to organize a church over in Texas. That is my field of labor; I want you to stop him; I don't think any body to come into my field of labor and organize a church, etc., etc. The same man had previously applied to Stephen F. Austin to use his influence to have him appointed priest of Texas. Does the reader ask who the traveling connection, he was duly received into the Mississippi Annual Conference in the fall of 1831. His first appointment was as junior preacher on the Catahoula circuit. Rev. Samuel Walker was preacher in charge and Rev. Wm. 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The sickness and subsequent death of sister John has incalculably Dr. John, the editor, for work. Any defects in this issue may be charged the pro tem.

At the family residence, in Galveston, Monday evening, September 13, 1880, at 7:30 o'clock.

Mrs. Ruth A. John.

Life of Rev. I. G. John, D. D. Sister John was the daughter of John and Elizabeth Ebbel; she was born in Bastrop county, Texas, August 28th, 1832.

By the last act of their mission was extended to "all nations," and in addition to the ministerial function of preaching, they were clothed with ecclesiastical authority to discipline, consecrate and teach.

As a just and fitting tribute to the memory of this now glorified saint, we copy the following from a city daily:

DEATH OF MRS. RUTH A. JOHN. Mrs. Ruth A. John, wife of Rev. I. G. John, editor of the Texas Christian Advocate, departed this life at 7:30 o'clock yesterday evening, after a brief illness.

The announcement of her death will carry with it a gloom that will shadow thousands of hearts throughout this State.

Her children arise up and call her blessed; her husband also, and he prides himself on a just and fitting tribute to the memory of this now glorified saint.

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THE CHRISTIAN MINISTRY.

We will occupy space for a few articles on this important subject from a Methodist standpoint. The divine institution of the Christian ministry is related by Saint Matthew in the following text:

"And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach—disciple—all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and to I am with you always, even unto the end of the world."—Matt. xviii, 18-20.

This is the divine act of incorporation authorizing a ministry, and is conventionally called the "great commission."

By an act previous to this our Lord commissioned the twelve apostles to preach, but it was under a limited charter, confining their mission to the "last step of the house of Israel."—Matt. x, 6.

By the last act their mission was extended to "all nations," and in addition to the ministerial function of preaching, they were clothed with ecclesiastical authority to discipline, consecrate and teach.

They are by this commission made the representatives of Christ in authority. Their functions are increased and their jurisdiction enlarged so that wherever they go; "whether among Jews or Gentiles," they may and must preach the gospel, organize churches and maintain discipline by teaching whatsoever Christ has commanded, and administer the sacraments "in the name of the Father, and of the Son and of the Holy Ghost."

This was the last act of our Lord's personal ministry previous to his final ascension from the "Mount called Olivet," and derives vast importance from the fact that by it he inaugurated the most effective system for the publication of his gospel and the conversion of men.

A DIVINELY CALLED MINISTRY. The standard authorities of our church, in fact of all the churches, belonging to the great Methodist family, are in full recognition of a divinely called ministry in due succession, by faith and spirit, to that inaugurated by this act of incorporation. A calling according to the will of God in Christ, and not a mere profession, occupied at the mere will and pleasure of whomsoever may assume it. God, who appoints his own instrumentalities in all things providential, has assumed to himself the prerogative to call and direct men to preach the gospel.

The Apostles were called: Peter and James and John from their nets; Matthew from the receipt of custom; and Paul from the public service of the State.

Said Jesus to those first commissioned: "Have not I chosen you twelve? John vi:70; and, "I have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit." John xv:16. Of Paul he said to Ananias: "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel." Acts ix:15.

From the frequency with which he mentions this fact in his epistles, Saint Paul esteemed it as being very important. To the Romans he introduced himself as "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Rom. i:1. To the Galatians: "Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead." Gal. i:1. St. Paul, in confirming David's prophecy concerning Christ that he "should ascend on high," led "captivity captive," and "receive gifts for men." (Psalm lxxviii:18) said: "He gave gifts unto men." and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." Eph. iv:12. To the Romans he argues the divine call from the universal atonement of Christ, in that "whosoever shall call upon the name of the Lord shall be saved," saying: "How shall they call upon the name of Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Rom. x:13-15.

It has been said "they are sent by the church;" in reply to which we say that but for an exercise of ecclesiastical function there could be no church. To discipline is the first duty imposed after going. "Go ye, therefore, and teach—disciple—all nations." The organism of the church is to be preserved by means of the ministry.

It is not in the power of any man or assembly of men to make a true minister of him whom God has not called—popes, bishops, nor councils. "It is not of men, neither by man, but by Jesus Christ and God the Father." The great commission bears the stamp of divine sovereignty. "All power is given unto me in heaven and in earth, and by the same they were sent forth to work "in the name of the Father, and of the Son, and of the Holy Ghost." No man deserves any credit for being a minister since he is such by divine appointment.

No just man will take this honor unto himself unmoved by the Holy Spirit. Saint Paul said: "Though I preach the gospel I have nothing whereof to glory, for necessity is laid upon me; yea, woe is me if I preach not the gospel." 1 Cor. ix, 16.

OUR BISHOPS.

There is no need that any man should live in doubt on this subject, for if God has need of him in the work of the ministry he will lay the "necessity" upon him so that he will feel that "woe is me if I preach not the gospel." To be willing is sufficient, saying, "Lord, what wilt thou have me to do?" Act ix, 6. If he is called the Spirit will say in unequivocal terms: "Go ye, therefore." It is not required that any should go in doubt; "but let every man be fully persuaded in his own mind." By way of caution, "Beloved, believe not every spirit, but try the spirits: whether they are of God, because many false prophets have gone out into the world." 1st John i:1. Of these it is written, "Behold I am against them that prophesy false dreams"—and do tell them and cause many people to err by their lies and their lightness; yet I sent them not nor commanded them: therefore, they shall not profit this people at all saith the Lord." Jeremiah, xxi:32.

"There are spots in your feasts of charity when they feast with you, feeding themselves without care; clouds they are without water carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever." Jud. xii: 13.

It is an awful thing to assume the dignity and responsibility of the ministerial office un-called of God and un-moved by the Holy Ghost. That men are sometimes "timorous, diffident and slow" is no matter of surprise when we consider the importance of the step and the obligations that follow. Let no man assume these obligations uncalled and let no man refuse them whose convictions are clear that he is called. If it is God that calleth; we must obey. If the Master has said: "go ye therefore," go! Go, though the way be strewn with dangers; for since he that calleth said: "Lo, I am with you always, even unto the end of the world." To be far more dangerous to stay; if "necessity is laid upon me," "woe is me if I preach not the gospel." To go may require a sacrifice of some worldly ease and pleasure for which we are amply compensated in the honor of Christ's presence and the end, everlasting life. There is dignity and honor in the calling. No condition of human life affords so many opportunities to do good and glorify God. The world is under more obligations to the Christian ministry for the advanced thought and civilization of the present century than any other class of men. They are the patrons of learning, free thought and universal charity. They make war upon nothing but iniquity, and in this the gospel is their weapon. "All nations" afford the field for their operations, and until the "kingdoms of this world shall become the kingdoms of our God and of his Christ," they will continue to "go" as they are "sent."

THE ECUMENICAL METHODIST CONFERENCE. The Methodist Church is one of the few denominations which may properly have an ecumenical conference. Our Presbyterian friends have had Pan Presbyterian councils, and the Episcopalians have called Pan-Anglican conventions, or simply gatherings of all Presbyterians and of all Anglicans, without claiming an ecumenical representation, or a representation from the whole inhabited world, as the word ecumenical would signify. It is a startling fact that Methodism has within less than a century seen a half from the time its founder announced as his motto, "the world is my parish;" called an ecumenical conference in the confidence of representation from every part of the inhabited world. What would be a milestone in the history of any other church seems to fit almost when used with reference to Methodism. She does not profess like Rome to call an Ecumenical Council, but an Ecumenical Conference.

That she has the right to call it such, who will question? Scarcely any part of the inhabited world reached as yet by the gospel is untouched by the feet of Methodist missionaries. From Pekin to Canton may be found some branch of Methodism represented in every mission field in the South Sea Islands, and every part of North America, whether under the British, American or Mexican flag, are to be found those who, after the example of John Wesley, are trying to "spread Scriptural Holiness in the land." Some are Wesleyan Methodists, others Episcopal Methodists, others Protestant Methodists, others Primitive Methodists or Free Methodistists, others New Connection Methodists, or American Wesleyan Methodists, others Wesleyan Episcopals, and others, discarding all prefixes or suffixes, are simply Methodists. No one branch of Methodism can claim the honor of bearing the standard of Christ to all these lands. But that great religious movement, the Eighteenth Century, beginning with the field preaching of Wesley and Whitefield, in 1739, "the event," as Isaac Taylor said: "whence the religious epoch, now current, must date its commencement," showing its very vitality in those differences which have spread under whatever name, the remotest continent and island of the seas. If Methodism, whose origin marks the starting point of modern religious history and whose progress has at least been equal to that of the great religions in movements, Missionary, Bible, and Tract Societies of modern Christendom is thus world wide, alike in influence and personal labors, it seems eminently fitting that a gathering of delegates from its diverse branches should be called an Ecumenical Methodist Conference. So much for the name by which it presumes to call itself.

In point of size, it will be like an Evangelical Alliance, not less than 400 members, torn from either side of the Atlantic. It is true that this seems needlessly large, and yet when we remember that the Methodist Episcopal Church, South, with a membership of 800,000, is entitled to only 28 delegates, or only about one for every conference, it would indicate that the great size of Methodism requires a large representative body. The Ecumenical Conference Committee, which met at Cincinnati in May, saw the necessity of having each Methodist body represented, and at the same time the desirability of the larger bodies being represented somewhat in proportion to their numbers. As it takes at least two years to learn the Chinese alphabet, fully five years to learn how to spell, and ten years even to begin to read passably, I speak metaphorically, not of the language, though that is bad enough. A man therefore needs to have been here at least ten years before he can be sure he is on his feet. I have been here more than twice that long and cannot run yet, but literally as it were, fulfilling the Chinese proverb: "study three years and think you know everything; study another three years and find out you know nothing." But I find there is no end to this scroll. I must make an end, and stop.—YOT. J. ALLEN.

The place was well chosen—London, the world's metropolis, City Road chapel, the metropolitan church of Methodism, whose corner stone was

OUR BISHOPS.

laid by John Wesley, whose pulpit was his pulpit, and whose churchyard holds his dust, and that of Adam Clarke, Jabez Bunting and others of precious memory. Here will meet the scattered sons of John Wesley from every part of the inhabited globe, a veritable ecumenical conference. They will gather new inspiration as they look in the humble, bed-chamber where he died, saying, "the best of all is God with us." Many a Christian matron will stand by the grave of Susannah Wesley, lean the dust of John Bunyan, just across the way in Bunhill fields, and say: "Many daughters have done virtuously, but thou excellest them all." Her children rise up and call her blessed. And from London, whence a century and a half ago Methodism first took its flight in the British nation, it will deliver itself to the world. There is not a Christian believer of whatever name who will not watch its deliberations with interest. Will they be disappointed by the absence of practical results? E. B. HENDERIX.

"Occasional." SHANGHAI, China, Aug. 11.—Thanks for your note of June 11th, also for the two copies of your great paper, the Texas Christian Advocate.

I have often thought of you since our meeting in Atlanta, May, 1878, and had a mind to trouble you with an "occasional," but I thought an opportunity has not presented itself.

You say "our people must be informed of their duties, and they will meet its obligations." This I fully believe; and no doubt the present great revival on the subject of missions has resulted from a general conviction among the editors of what you say. For what is the satisfaction of a Christian in opportunity since my return to China to do what I could to supply such information in regard to "the claims, condition, and wants of our work," as seemed necessary. I have often wished I could do more than I could reach all our people, but that is plainly impossible, for I cannot write for all the Advocates.

Perhaps the new Advocate of missions will facilitate the circulation of papers from the field, enlarge the scope of "voice from Macedonia." However that may be I shall still look to the regular editors for such a digest and presentation of the facts as may be necessary to secure the largest possible co-operation of the church in the great cause of missions. Personally I have great faith in our editors. They are generally live men, and live men in such positions means live constituencies. Let the editors be sound therefore on the subject of missions, and our church will soon assert its lawful position in the ranks of God's militant host abroad. I count it among the chief pleasures of my visit home two years ago that I had the privilege of forming the acquaintance of nearly all the editorial staff of the church. I have a very vivid remembrance of you and the impression you left on my mind; and were I disposed to be complimentary I might say some nice things about you. As it is I will say you struck me as being the right man in the right place, and in the right time. But all this is a digression. You want to hear from the field, and are listening for the "voice direct from Macedonia."

I speak for myself. I am in high spirits. That good "georgia brother" has not yet returned to his beautiful church he built for me near the bridge of the eight gulf had been my dream for years. Attractive in appearance, and complete in outfit, it enriches the sound of the gospel, and gladdens both the hearts of the people and the hearts of the missionaries. I think we should always fill it. Women and children crowd it to learn the lessons of the Sunday-school, and adults through it to hear the news from heaven. Up to date forty-five have joined us, probationary relations, while great numbers are still holding out for admittance. I speak of ending their lot with us. Five persons—three men and two women—have been baptized. In connection with the church I now have two large day schools, with upwards of forty pupils. A girls' school is in contemplation. The converts are some of them, not all—proving their faith by their activity and zeal among their relatives and friends; hence the unabated interest in the service. Towards the close of the year, when the weather best, I intend to visit the field, and have another year a movement. The minds of the people seem to be getting ready for such an event. We are praying for it.

We still need another and larger church at Shanghai. The board has made a contingent appropriation for it. Here, now, is one of the "wants" of our work. Another want is a church at Nantung, where Bro. Reed is getting ready to open his commission. Such is provided for.

My literary work is prospering beyond my expectations. My Chinese Magazine is now in its thirteenth year, and almost, not quite, self-supporting. It has a wide circulation, and has outlived many other attempts to start Chinese papers. The gift of the Chinese government still comprises collected and other translations, chiefly of standard works of particular value to the official classes. I have no leisure and no breaks in the regular routine of my labors. Gifted by nature with a strong constitution, I have never lost any time except while I was waiting for that church. My health has always been good. China, though unfriendly to many, has never disagreed with me. I have not been sick in forty years. I mention these things as a proof that the Chinese are not so sound men yet, but literally as it were, fulfilling the Chinese proverb: "study three years and think you know everything; study another three years and find out you know nothing." But I find there is no end to this scroll. I must make an end, and stop.—YOT. J. ALLEN.

In the State of Iowa the Methodists outnumber all the other denominations combined.

MEXICAN \$600—AMERICANS \$2900.

Del Rio, Kinney County, Sept. 1.—Bro. H. G. Horton wants to know "why it takes \$600 to support a poor Mexican preacher and \$2900 to support a poor American preacher?" declaring that he cannot see why, as he has been all over the same ground. Now, we are not disposed to deny that Bro. H. has always been a "poor American" preacher; or that he has ever received more than \$200 per annum for his services; but he has never been a Mexican preacher of missionary, of any kind, and will likely never possess the experience of either. Permit one, who, if he is not the father of all of them on this border, is the friend of them expressed to the figures and an expression implied in the closing sentence of the Brother's article.

In the first place, for three or four years until last June, there were no Mexican preachers on this border receiving as much as \$100 per annum; and only one among the fourteen that we now have has a monthly remittance of \$50 for his support. The annual average is \$428.57.

In the second place, their salaries are assessed according to what is needed for their support, and have no reference to the figures or sound of the words; necessary to express the same, nor to the small souls who are disposed to criticize without examination. When the servants of the people in civil life have their salaries fixed, it is a question is: What is necessary to cover all office expenses and provide them an ample support? But when the ministerial servants of the people are to be provided for, the prevailing idea seems to be: What is the satisfaction of a Christian in opportunity since my return to China to do what I could to supply such information in regard to "the claims, condition, and wants of our work," as seemed necessary. I have often wished I could do more than I could reach all our people, but that is plainly impossible, for I cannot write for all the Advocates.

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POSTAL CARDS.

Doody City, Fannin Co., Sept. 13.—Crows are very fine; tall worms are not so bad as anticipated. Cotton will yield a half bale to the acre. Several bales have already been sold in this place.—J. A. A.

Clinton, De Witt County, Sept. 7.—Cotton picking is the order of the day, and pickers very scarce. Some sickness among the heavy crops. District court in session.—W. H. K.

Paris, Lamar Co., Sept. 7.—Paris Council No. 419 U. F. of T. was organized last night in the Methodist church, with thirty-five members. Rev. J. H. McLean, W. P., and Rev. Dr. J. H. Reed, W. C. Our course moves on in Lamar county.—GRAND LECTURER.

Comanche Co., Sept. 3.—Why don't Shaw & Baylock publish the minutes for the five Texas Conferences? Many an itinerant preacher works for less pay than they would get for this work. I guess we could get some other firm to publish our Texas Advocate. They are not the only publishers in America.—H. B. HENRY.

Alvin Creek, Erath Co., Sept. 8.—Thirty days ago our prospect for a heavy cotton crop was most flattering, and almost within our grasp, but alas! the boll worm and dry weather have made sad havoc, and now one-third of a crop is the highest possible estimate. Corn is being gathered and is turning out about twenty bushels per acre; barely enough to squeeze through on.—J. F.

Cloudwell, Burleson Co., Sept. 13.—A cloud of gloom rests upon our town, caused by a sad accident on the 11th instant. Mr. Wm. Collins had his arm caught in the machinery of his mill, and was drawn over a large wheel, crushing his arm and nearly burying it below the elbow. His right shoulder and side were badly crushed. He died about two hours after the accident occurred, leaving a wife and two children, the youngest only two weeks old.—J. L. L.

Oakwood, Leon County, Sept. 13.—A terrible accident happened to a young man here. One Wm. Self, while greasing the cogs of a Deering horse-power, had his hand caught in the cogs, and the whole hand, except the little finger and thick part of the thumb, crushed off, leaving him nearly senseless and dead in the cogs. He is suffering terribly. Oakwood is improving rapidly; ten business houses now in operation and several more in process of building. The Methodists will soon have a nice church house to adorn the summit back of the main business part of the city.—J. H. S.

Carthage, Panola Co., Aug. 31.—Another reason: "Men love darkness rather than light, because their deeds are evil." Is another and the chief reason why they attend the theatre. It is not talent that attracts, but the ape, (i. e. the brute) that attracts. Please come. This, and this alone, says Blind Tom success; this aping Tom Payne is what gave Ingersoll his success; but he who apes Satan most will have most success. Now, according to Bro. C. H. Martin, of Douglas, it was Jack and proper for Paul to have preached long sermons, but Peter and John should not have done so, for they were ignorant and unlearned; they were mediocres.—MEMOIRS.

Rev. Marshall McKee, Dear Brother: You will please attend the trial of the parties believed to be the murderers of your brother, W. H. McKee, at the town of Comanche, Comanche county, Texas, on the second Monday in October, 1880. They maltreated his wife (my daughter), then cruelly murdered him. It is one of the darkest deeds on Texas records. Please come, Jack says he will be here. The citizens want you here. We want everything brought to bear to execute justice on the offenders. (Mr. Editor, please publish the above. All editors please clip, as whereabouts are unknown.—J. T. COXWELL.

Bible distribution in Texas by co-purporters of the American Bible Society, in the months of June, July, August, 1880: Days of service, 1207; miles traveled on official duty, 12,200; families visited by them, 13,968; families found without the Bible, 2,047; destitute families supplied, 1,972; destitute individuals supplied, additional, 1,152; number of Bibles sold, 8,253; value of books sold, \$2,303.40; number of books distributed gratuitously, 1,698; value of books distributed gratuitously, \$25.27; received by them from churches and individuals in aid of the work, \$211.85.

The health teacher of a Chinese school of three hundred members, when told that moral philosophy was "the science of doing right and doing wrong," and the Bible was the best of all books, exclaimed: "We must have it," and ordered forty copies at once for his class. This is China! Shall Christian America study the Bible less?—W. B. RANKIN, D. Sup't A. B. S., Austin, Texas.

Uvalde, Uvalde Co., Sept. 9.—I see in the Advocate where Sister Gentry wishes to know where to send the money for the missionary cause. I received the suggestion of the editor and sent mine to the secretary, A. W. Wilson. I think that is the right place. But I do not know whether it is to be raised annually. Bro. Parker did not say. Will some one please tell us if they know?—DELLIA BROWN. (The Chinese asked me for a special purpose; hence not to be raised annually.—E. B. EXNIS, Ellis Co., Sept. 6.—Worms not so bad as they have been. They have destroyed some fields of cotton almost entirely, but still the streets are crowded with cotton wagons. A car load of cotton shipped yesterday and morning heading to-day. Pickers are getting from 75 cents to \$1 per 100. Health good. I conversed with a man to-day who has been in Ellis county twenty-one years, and has not taken a dose of medicine from a physician in a day. He eats no hog meat, but keeps good cows and drinks milk, every meal—sweet or sour, it matters not. It is now almost seventy years old, does the work of county surveyor, and is as hale and hearty as a boy.—A.

Nothing to Equal Its Influence.—A weekly family paper in a household. If clean and if that influence is good; if filthy and subsidized, it is bad. If you want a clean weekly family paper in your family, send \$1.50 to Shaw & Baylock, Galveston. Clubs of five, \$5; clubs of ten, \$10, with paper free to sender of club of ten.

It would take an ordinary well-pump forty consecutive years, without a moment's rest, to pump the quantity of beer sold in this country last year.

Life, Growth, Beauty.

What we all admire, and how to secure it. A fine head of hair in its natural color is such an adjunct to beauty that no one who prizes good looks should neglect to use "London Hair Color Restorer," the most cleanly and delightful article ever introduced to the American people.

The Colored Preacher Eloquent.

A relative of mine residing in Mississippi has recently sent me a clipping from your excellent paper giving some reminiscences by O. M. A. of Rev. Mark, colored, of Independence, Texas, written from Retirement, May 7, 1880.

If the dance is worldly in its spirit, so must that substitute be, or it falls to be a substitute. But can't we have a religious social, controlled by the spirit of Christ and the lovers of Jesus? Yes, indeed, you may, if you will.

POSTAL CARDS.

Georgetown, Williamson County, Sept. 1.—The weather hot and dry; appearance of rain, however. Cotton picking has begun at one dollar per hundred weight.

WAXAHACHIE, Ellis Co., Sept. 8.—I have just returned from Hill county, where I found the boll worm ruling.

PALO PINTO, Palo Pinto Co., Sept. 8.—Local opinion was carried by 25 majority in Precinct No. 1 in our county.

CONVENT, Comanche Co., Sept. 9.—On last evening a gentleman who had been selling "Dr. King's Family Physician," dumped on "James' Creek, nine miles northwest of Comanche, when two men rode up with hankchiefs over their mouths and hands in their pockets.

BEVELLY, Bee Co., Aug.—I wish to explain how Oil on this circuit: I wrote to the Bishop to transfer me from Florida to the West Texas Conference.

Our Young Methodist Folks.

We recognize two controlling principles, one we call the holy spirit, and the other the evil spirit, or Satan. Every act of man must of necessity be controlled by one or the other of these spirits.

COMMENT AND QUOTATION.

Extensive forest fires are doing great damage in Canada.

Young oranges are splitting badly in the Florida groves. One grower expects to lose 10,000 oranges.

The Punta de Laguna ranch, in northern Santa Barbara, is to be subdivided for sale.

A professor stated recently before the New York oyster commission that 6,000,000 oyster eggs may be stowed away in the space occupied by a watch spring.

The abolition of slavery in Brazil, it is thought, is now a question of only a few years.

There seems to be a general demand that summary punishment be visited upon the St. Augustine pilots who refuse themselves in the waters and pirated upon the cargoes of the Vera Cruz and other vessels wrecked upon the Florida coast.

NERVOUS people are exercised over a new engine of destruction.

A general agreement of civilized powers is invoked similar to that prohibiting the use of explosive bullets in times of war.

Ladies, you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world, while in poor health, and nothing will give you such good health, strength, buoyant spirits and beauty as Hop Bitters.

Two gushing Boston girls were walking one day in the suburbs of the Hub, when they stumbled on a little, old-fashioned millstone, forgotten in the march of improvement.

The yield of the Cuban sugar crop this year has been about 545,000 tons against 460,000 tons last year, showing a decrease of about 20 per cent.

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THE METHODIST BOOK DEPOSITORY OF TEXAS.

46 MAIN STREET, HOUSTON.

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LATHROP & WILKINS, WHO ARE HERE TO STAY.

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Gulf, Colorado & Santa Fe Railway

Texas Midland Route

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Texas Christian Advocate.

THE LIFE AND LABORS OF BISHOP MARVIN... by Rev. T. M. Finney, is now ready. Price, \$3.

Benefit from Liver Pad. 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.

It is the interest of purchasers to know from whom they make purchases. A Christian will sell one bill of goods by extravagant commendation, but the same purchaser would not be likely to try him again.

Health and Beauty Can Be Had. One who has long studied this subject now presents the result of his investigations, and is happy to say he has discovered "Woman's Best Friend."

Extensive Concert Use of the Miller Piano. These instruments, which are favorites with the great artists, have during the past week been used in fourteen different concerts.

Spring—Purify the Blood. "Dr. Swaine's Panacea," the great alterative and blood purifier, and the most reliable remedy for...

A Visit to Bishop Marvin's Early Home. FAYETTE, Mo., August 25.—Fayette is in the history of the Methodist Episcopal Church, South, ever had a stronger hold alike on the affections and admiration of the Church than the late Bishop Marvin.

As your readers know, Sherman is a prosperous, growing city—the gate of entrance, properly speaking, to Texas from the beautiful rents of the Indian Territory.

The old Marvin farm-house stands not three miles from Wright City, Warren Co., Mo. It is a log house, a story and a half, the front consisting of a single room, with young Marvin's study room above which, forming a right angle with the front, but which you have to go out of doors to enter, is a second room without an attic.

The log cabin where young Marvin was born was located about a quarter of a mile distant and no longer to be seen, but the home of his childhood, this log house without weather-boards, will always be a place of interest to any who have ever heard Bishop Marvin refer to his mother or his home.

husking the corn and examining the head of the grains to see if they escaped the touch of the killing frost early in the fall, when the mother's anxious face appears at the little crib door, as she asks, "Wells, can you get seed?"

they had me a house almost packed, and to persuade them to let me go on to Sherman, I had to agree to return and preach yesterday and last night, Aug. 26th. Many people had to stand during the services even in the yard before the house to hear.

Another correspondent makes some sensible suggestions on the subject of "future contracts." If in Liverpool "future" contracts, it was allowed to tend to any grade down to ordinary inventory, the present restriction on the below middling, such a thing as a "corner" would be next to impossible.

READ THE RECORD. An Editor's Escape. Office of the "INDUSTRIAL ERA," ALBIA, Iowa, May 26, 1880.

I take great pleasure in making the following statement: I have been afflicted with a disease of the kidneys for the past two years, and have tried numerous remedies without any temporary relief.

A Pastor Made Happy. I have been greatly troubled with my kidneys and liver for over twenty years, and during that entire time I was never free from pain.

Ministerial Gratitudes. WHIPPANY, N. J. July 2, 1880. MESSRS. H. H. WARREN & CO.: DEAR SIRS:—My wife had been suffering from a severe attack of acute inflammation of the bladder, which occurred in October last, and left a chronic inflammation of the neck of the bladder.

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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.

JOHN W. WICKS, IMPROVED PLANTATION MACHINERY. Gullett Improved Light Drawn Gin, Six-Footer and Condenser.

LOUIS GRUNEWALD, NEW ORLEANS, OFFERS PIANOS, ORGANS, AND ALL KINDS OF MUSICAL INSTRUMENTS AT LOWEST PRICES AND EASIEST TERMS.

EVERYTHING IN THE MUSIC LINE. BRASS BANDS Supplied with any Instrument at Rock Bottom Prices.

DEMA'S SIMMONS' CURE CURED INDIGESTION, BILIOUSNESS, SICK HEADACHE, CONSTIPATION, DYSPEPSIA, COLIC, LOST APPETITE, STOMACH, POUL BRUISES, LOW SPIRITS, ENLARGED SPLEEN.

STOVE PIPE SHELF AND UTENSIL STAND. AGENTS WANTED. The most convenient article ever offered to housekeepers.

MUNSEY'S SERMONS. SHAW & BEAVER, P. O. Drawer No. 1, Galveston, Texas. Price \$1.00. Agents wanted.

SEASONABLE SAFEGUARDS. SUMMER DANCERS, and furnishes the most complete and certain of Seasonable Safeguards.

Texas Christian Advocate.

THURLOW WEEB ON INGERSOLL.

Christianity and Infidelity as Understood by the Veteran Journalist and Correspondent.

Men entertaining immoderate opinions for the last twenty or more years, and until the appearance of Robert G. Ingersoll, have seldom outraged themselves upon the public.

Colonel Ingersoll, whom I do not know, has the reputation of being a gentleman of education, with a well-stored mind and attractive personal manner.

No act of the Savior's life and no word he ever uttered has been or can be construed or tortured into hostility to the welfare and happiness of every member of the human family.

Infidels of all ages found their strongest arguments against revealed religion upon what they regard as improvable. And yet we are not called on to believe anything more inconceivable than our own existence.

Infidelity claiming superiority in reason and common sense, asks us to believe that all the grandeur and sublimity, all the vastness and power in the beautiful heavens and upon the earth comes by chance.

Infidelity and communism are kindred in character, and aim by different methods to undermine the sanctions and securities upon which the world's welfare and happiness rests.

Our city furnishes many examples of the beneficence of religion. Forty years ago, a healthy town well known as the "Five Points," with a population of several thousands, was the home of the vilest of the vile, and the resort of others equally debased.

Again, eight years ago Water street and its surroundings eastward from Peck slip had a notorious name as the "Five Points."

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rooms gratifying responses to their questions. Hundreds of drunkards were reclaimed, and the rooms were converted. Destitute wives and children and desolate homes have been made happy and bright by the rescue and return of reformed husbands and fathers.

TELEGRAPHIC SUMMARY. Big Root and 200 Sioux surrendered at Fort Klough, on the 8th. Now, if they are fed well, and rifles and ponies and whisky are kept away from them they will keep quiet for awhile.

California is about one generation old, and is only a part of the United States, and yet it produces half as much wheat as Great Britain.

THE BUSINESS OUTLOOK. During the eight months of 1880, ending August 31, the reduction of the public debt, less cash in the treasury, was \$87,229,430.56.

THE TRUTH TESTED. Chicago Times. "Everyday living on the south side of the city, Mr. Harvey expressed himself as 'an object of scorn.'"

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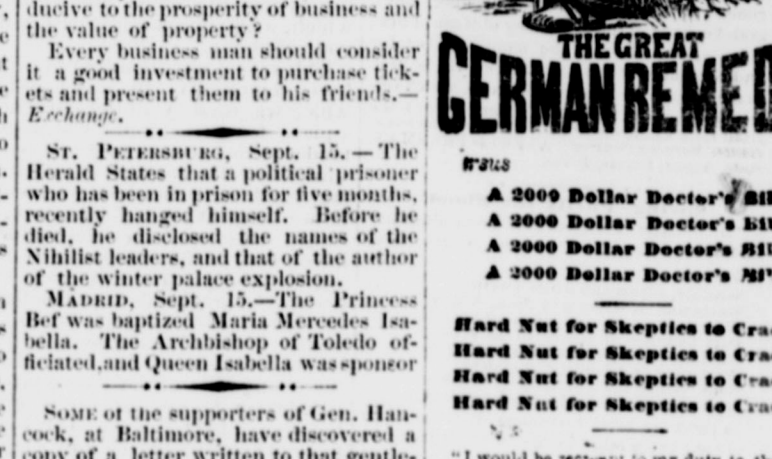
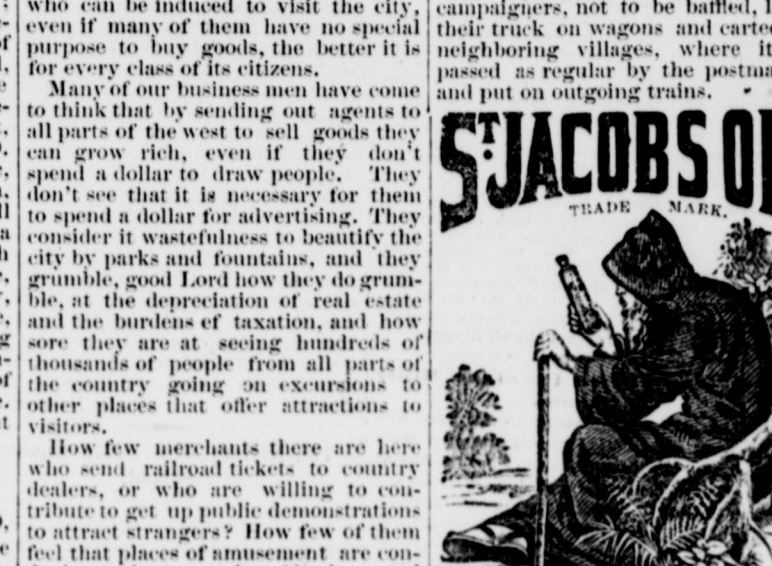
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