

Texas Christian Advocate.

My feet are weary, and my hands are tired-- My soul oppressed; And with desire I have long desired--

To have a revival-- To have a revival-- To have a revival--

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sentual work of preaching to sinners is confined to the ministry. Of course, under such circumstances, there is a failure, for God has a work for all, and the humble servant of God is sometimes blamed for failure, when the professed followers of Christ, who were known and well known in their communities, had but little to say to any friend or neighbor to indicate whether they wished them saved or not.

Let him know that he which converteth a sinner from the error of his way, shall save a soul from death and shall have a multitude of sins." James, v. 20. Is this language of James to the ministry only?--W. W. BRIDWELL.

JAMES, TEXAS.

To the Texas Christian Advocate.

"You Are Right."

It sometimes suits an ex-President to assume himself by parading his empty honors before the bum-bacon-loving flunkies of the old world; but the average American has little use for a government only as it serves to protect him in the enjoyment of life, liberty and property.

As long as he does not do harm to his neighbor, the State has no right to say what he shall eat, drink or wear." If the straw-roofed hut is the peasant's castle which the king dare not enter without permission, much more does he have the right to regulate the field of his private opinion and personal faith as holy ground, and demands that the shoes be removed from all feet that would enter the sacred territory.

The rough clatter of a servant's mud boots within the consecrated precincts is an outrage not to be endured. We are not asking the Legislature to discriminate in our favor. Neither do we want the State to tolerate us by granting us the birthright of every citizen of this government, liberty of conscience.

We are simply asserting our citizenship, and demanding the right of our public servants to outlaw us on account of our religion, or to rob our children of their share of the public school fund because we prefer to send them to schools where the Bible is read and prayers are offered.

The people have no use for an expensive thing as the free school law merely to dignify and feed a favored few. Such a system can have but one honest, legitimate object, and that object is to educate the masses. To see that the communities are furnished with competent teachers, and that those teachers are paid for their labor, is all that the people can reasonably demand, and all that the Legislature can do without transcending their authority as servants of a government.

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olutions were unanimously adopted: Whereas, it is right and proper that we, as an association, be correctly understood with regard to church relationship.

Resolved, That we, the members of the Texas Association, do not endorse the sentiment or action of holiness people in withdrawing from their respective churches, but rather that we do recommend that they remain in their respective churches to which they already belong.

Resolved, That the president of the association is authorized and directed to issue letters of approval and indorsement to any licensed minister of the gospel who is a member of this association who may desire to hold special meetings for the promotion of holiness in the State; and that our president be and is hereby requested to make known to the public through the columns of such papers, either religious or secular, in his judgment may be the best, that we, as an association, do not recognize, nor can we be held responsible for any tenets or theory that may be preached in the State under the name of sanctification or holiness by so-called evangelists, unless the same preaching be indorsed in accordance with the provisions of the foregoing resolutions.

JAMES A. GRAVES, President.

E. FINCH, Sec'y pro tem.

December 10, 1881.

This action is both wise and timely. Defining the position of the association on the false issue raised by heretical teachers of holiness, and disclaiming all sympathy with them and their work, it is a just rebuke to that restless and revolutionary spirit by which otherwise good men are misled.

Political science has been the life-long study of Mr. Stephens, and when not in Congressional halls he fills the Chair of History in the University of Georgia. His position, during the war, was that of a prominent actor in the cause. He is calm and unbiassed, but truly philosophical, profound in scholarship and industrious in research.

In the examination of his book, we will see that the author did not do us and our country. They are traced out from their inception in the broad-brimmed hat, as Macaulay points them with his pen, to the culmination of their designs. We commend to readers interested in the subject the work, particularly those chapters treating of the administrations of Lincoln and Johnson. As a school compendium it is of course too condensed to be as interesting as a more expanded work would be, and we are glad to know that the author has undertaken to prepare a book on the subject for a general reader.

The question may be asked: why are these thoughts given to the public? They are the result of experiences in the school-room of Education, recently met and considered the subject of text books. What action was taken we do not know. We do know that in many of our schools histories are found which are unworthy of their places.

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to readers in the South something of a feeling which pervaded the assembly of Athenians, when on one occasion Thucydides introduced into one of his dramas the Milesian captives, and so affected the audience that all were brought to tears. For exhibiting the woes of a people with whom they sympathized, the Athenians fined a poet, and his touch of pathos cost him a thousand drachmas. In our case the feeling is mitigated by the calm serenity of historic presentation instead of the warm, passionate exhibition of the drama, but it is intensified by the realization that ours are not sympathies, but memories, and experiences, which pour upon us like a flood of fire. The historian must unseal these memories, must let the flood-tide pour in.

History has been compared to a picture having its foreground and background. The skill of the artist is shown in his perspective, and most know how to draw a distance, and softness to distances, and the bold, life-like touches to objects near at hand. It is the foreground of American history which interests us so highly now. We are perhaps too near to take in a comprehensive view of it; but we are certainly not too near to detect false coloring or unfair disposition of light and shade. We are the figures in that foreground. Who paints this picture for our children? Who guides them in forming opinions? They are forming opinions of us. They are ignorant of the ante-bellum days as if brought up on the Faroe Islands; for papa does not talk much about the old times around the fire-side, and mamma only alludes to them sometimes when she speaks of her domestic trials.

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Texas Christian Advocate. I. G. JOHN, D.D., Editor. Associate Editors: R. S. Finley, H. S. Thrall, J. D. Shaw, E. S. Hawkins, E. S. Smith.

SHAW & BLAYLOCK, Publishers.

RING THE ALARM BELL!

Alcohol.

The tyrant of tyrants is on the march! His martial music is audible, his bloody banners are visible. With chains, manacles and prisons he menaces the liberties of men, women and children. Could we personify his Satanic majesty, or if the light of God's sun would deign to throw this bloated image upon plate or canvas, then would Nebuchadnezzar's image, pronounced by the prophet Daniel "terrible," lose its terrific ugliness by way of contrast, and there would rise before the world of mankind a monster of such enormous proportions as to strike with trembling terror every one upon whom the vision might fall.

But we may not attempt what science and the light of heaven are impotent to do, further than to say that the gory locks and iron hands of this giant murderer are wet with the warm blood of 194 human souls every day in the year in these United States. Let mathematicians test, if they will, the accuracy of this calculation. Is it not the part of wisdom to pause and send the inquiry down the line, What shall we do? Can anything be done to save the country?

Or shall we lie supinely upon our backs until this tyrant has bound us hand and foot, and trod and crushed out the life's blood of human society around us, and enslaved and doomed to patrid death the loved ones of our own household? Can we consent to be idle spectators of this gigantic tragedy? God forbid! The Advocate would sound the Alarm Bell! Not as the funeral dirge of the 70,000 murdered souls of 1881. Not to wake the sympathies of society for the multitude of heart-broken widows and fatherless children left in the depths of poverty, to shiver in the cold and cry for bread--as their tormented condition is an appeal much louder and longer than we can make--but to wake and to call to action every moral and natural impulse of high born manhood to put out this devouring fire, which is consuming property by the million, vandalizing labor, proscribing virtue, and sweeping from the stage of human action into the doleful regions of Hades our countrymen at the frightful rate of 194 daily!

This appeal is not made to the ministers of religion, as such, nor to church members of any or all denominations, as such--as they, in the nature of their profession, are supposed to be on the job to live for every good work; and inasmuch as any one professing the religion of Jesus Christ, and being indifferent to this wholesale slaughter of morals, religion and humanity, may have applied to him with tremendous emphasis the words of St. James: "That man's religion is vain." But a every citizen of the country in whose bosom there burns a spark of manly philanthropy, who is not deaf to the cries of human misery and wretchedness:

CHILD LITERATURE.

From the Philadelphia "Quill."

Among the book arrivals this week to Quiz office is a typographically bright little magazine called, The Pansy. On the first page is a charming picture of two charming children, and there are other pretty pictures, but the reading matter--ah, that is another thing. It is as dry, as over-strained, and as untruthful as flowers stuck in sand. It is in the good-little-children-read-tracts-all-day-and the bad-ones-read-them style of child literature. In one of the stories there is a little religious beggar whose father gets drunk and beats him, who spends his time reading religious notices; not "Love thy neighbor," or "Do good," things an infant could understand, but unintelligible words clothing unintelligible thoughts, even now bothering learned theologians, cut by measure probably, from notices "sold by the yard." Healthy children who are true and pure as children with decent surroundings naturally are, do not elect to spend their holiday reading dry prose; that is to say unless they are foolishly crammed by an unthinking teacher or parent. Well-meaning Sunday-school teachers never seem to be aware that a child can be bored. Fancy such dry bones as these from a child's paper; not The Pansy, but another of the same ilk: "Little Willie lay tossing of a fever, and as he moved his little limbs to free himself of the clothes he constantly cried aloud: 'I want the blood, I want the blood!' 'What blood my child?' asked his mother. 'The blood of Jesus Christ,' the child sweetly answered." Is it even one remove from blasphemy? Children's ideas of religion are curious enough, and the little they hear by accident is sufficiently puzzling to them without cramming them with more than they can hold, and that which is too far beyond childish speculation. Children have brains, they observe, and because they do think, that half religious knowledge is dangerous for them.

A mother will tell a child that such an act is cruel and unchristian, but she is immediately justified if, after reading the story, she tells the child that the slaughter of the innocents, the fearless little child, says: "Well, what did God let them little children get killed for? God isn't much of a Christian, I guess." "Mama," said a little girl as she finished her prayers, "Is God a Frohness (Protestant) or a Caterflick?" That child had heard contemptuous remarks upon Bridget's and Pat's religion. A friend in Washington wrote me of a neighbor of his, who is a strict Presbyterian, much given to theological discussion, and a great deal of which is heard by his children; one of these, a little boy, asked his mother: "Mother, was Jesus Christ a Jew?" "Yes, dear." "But are you sure he was a Jew?" "Yes, dear, there now, he quiet." "Well, don't you think it funny for God to be a Presbyterian and let his only Son be a Jew?" Mr. Arthur Sullivan told me once that his dead brother's children (to whom his life is devoted) were constantly puzzling their mother with questions about religion. One asked: "Mama, what does God eat for breakfast?" "God does not eat breakfast, dear." "What does he eat for dinner?" "What does he do not eat any dinner?" "Well, then I fancy he has an egg for his supper," said the bawled baby. Now, a child naturally reduces things high, or deep, or profound, to which his attention is called by design or accident, to his young, every day construction. If he is told it is wrong to kill, he believes that God has no right to do wrong, and criticizes when he hears of the "God of battles." A thing to a child is either right or wrong; he does not understand how one can be a law unto himself, and when he is called selfish for not dividing his taffy with his little sister, yet sees papa helping himself to the best on the table, leaving the scraps for "mama," he, of course, opens his eyes; if, on the other hand, mama says to her boy, "now don't tell this to your father when he comes home," the boy feels he is unjustly treated if after copying her, he does a little concealing on his own

such step leads to another, until the future of the boy is ruined, a father's hopes are blasted, and the dotting mother pines away in sorrow and with a broken heart finds repose in the grave. This abbreviates the history of thousands of good families all over this country, not omitting ministers of the gospel. The training may be faultless, but the pit was dugged and the snare was set for the ruin of the child, and the chances were in equipoise with a slight preponderance on the side of death. With this licensed infamy on every street, in sight of the church door and hearing of the family residence--it may be the birth of your child, reader, may be a questionable blessing. The future of heaven's best gift may be draped in clouds--a drunken son! or the enslaved wife of a sot, may be the doleful fate of the little innocent! The thought of the chances of such a destiny, rises in ghastly shadows, quenching the spark of rising joy, and adds another pang to the almost exhausted mother. To be born into the world under the licensed, despotic reign of this tyrant of abominations is a questionable blessing, both to child and parent.

And yet politicians and would-be statesmen tell us that the law-making power of the State can do nothing to abate the evil, nor to protect society against these fearful dangers and this loathsome nuisance. Yea, more--they make laws to license and protect the villainy; and after licensing it and throwing around it the shield of law, they relegate it to moral and religious teachers to reform it if they can! And when one hundred thousand citizens, of the best moral type of the State, bent the knee in prayer to this august body of law-makers, and humbly asked permission to vote against the monstrosity, their prayer was coolly rejected, and they were given to understand that they could not be trusted at the ballot-box on that question--that the natural rights of whisky vendors and beer guzzlers could not be imperiled in that way!

Our condition in relation to this subject is a doleful one, but not hopeless; there is a silver lining to the cloud. A better day is coming, we trust.

ACCOUNT.

We notice the above, not because of its disparaging criticism of The Pansy. That periodical may, or may not be more open to adverse criticism than many of its class. While we can not endorse this wholesale denunciation of our child literature, nor especially the reasons of it, there is an important thought advanced that we wish to disentangle and press upon the attention of the reader. That the position of childhood in the world of mind and its relation to the world of truth has been properly studied and interpreted will scarcely be maintained by any thoughtful person. The feelings awakened by some of the old orthodox deliverances upon the training of children are difficult of analysis. We are amused at their absurdity, surprised that the mental digestive powers of cloistered sages should have been taken as the measure of the ability of childhood; and filled with pity for the little ones struggling with profound questions in systematic dignity. Except as a mental gymnasium of the severest order, the whole system of religious culture for children was unphilosophical. Piety put on its grim visages on Sunday morning; it disrespected to them of destination, free agency, and original sin, through the day, and frowned all the sunshine out of the catechism, as well as out of the heart of childhood. It was serious work--religious culture in earnest--this old regime. It produced many of the noblest forms of Christian character that have blessed the world, but it caused many recoils from religion that were fearfully destructive.

The tendency now is to the opposite extreme. Our first objection to the above is, that it touches this extreme. "Children have brains," they observe, "and they do mental processes, and it is because they do think that half religious knowledge is dangerous to them." "Show virtue in beautiful forms, and vice will disappear. Essays on the plan of salvation can wait." There is blasphemy in the story of little Willie. Has our critic been so unfortunate as never to have found a child having an intelligent view of the atonement and the necessity of its application? Because children think, and are in danger of thinking inadequately, in matters of religion, the subject should not be addressed to them at all as a subject of thought, but through sentiment. This doctrine we condemn. There is not an example of childish absurdity in the above that an intelligent Christian parent would not have made an occasion for correcting error and giving thought its proper bias. It is easy to criticize and hush a child's inquiry for truth; it is Christlike to gratify its yearnings. Inolent and worldly-minded parents can find an excuse in such teaching as is before us for neglecting the religious culture of their children; the intelligent and conscientious Christian parent hails with joy these childish questions, because they indicate the awakening of spiritual consciousness. Are children, as spiritual beings, to be stultified and left to accidental resources of religious knowledge because they are liable to mistakes? The child literature called for by our critic would be rid of all truth in the form of statement--a mere grouping together of virtuous forms in the expectation that childhood will naturally take them on. This supposes that they are mere moral chameleons. But there are facts at the basis of all true religious character, and out of these facts grow doctrines that no amount of religious sentiment can supersede. That children do not, chameleon-like, take their moral hue from their surroundings, is one of these facts. Call it depravity, moral impotency, or what else, the truth obtains not as an abstraction in theology, but as a fearful reality in the history of every one, that moral obliquity comes much easier than virtue. This is our second objection to the teachings of our critic, that children "with decent surroundings" are "naturally true and pure." Starting with this postulate, we can understand why he would rule out all reference to the plan of salvation in his child literature. Make the household decent, keep the children healthy, and surround them with a proper supply of virtuous forms, and they will become pious men and women without any plan of salvation. This is the logical conclusion, whether it reflects the creed of the critic or not. One serious objection we have to much of the current child literature, as well as to the

modern popular pulpit style, is that it slurs over the doctrine of sin, and supplies its place with accounts of the sayings and doings of imaginary boys and girls, and with a vapid sentimentalism. Of such teaching comes shallowness of religious conviction and superficiality of character. It is a question worthy the serious consideration of the leaders in education, both secular and religious, whether the attempt to so bring knowledge down to the comprehension of childhood that it can be grasped with little effort, rather than helping the perceptive powers of the young up to its proper plane, will not, in the long run, result in enfeebling the powers that all rational education should aim to strengthen. Our Sunday-school literature has, it is true, not reached the highest ideal, but it is working towards it; and instead of quarantining it, or further diluting it, we would give it more body, even at the risk of leaving the unsearchable mysteries of religious truth unexplained. Nothing is more mischievous in the instruction of children than this fear of boring them with something that their intolerance refuses to understand, or their dislikes would place under ban. After all, a child and a sage are alike in this: that neither can push his inquiries but a little way until intelligence touches the limit of its sphere and the realm of faith comes in. There is more hope for one whose power of faith is awakened and directed by judicious Christian training in early childhood, than for another who, left to be perplexed with some question concerning God, is left to accidental sources of religious knowledge. Timothy from a child knew the scriptures--that magazine of destructive forces so much dreaded by our State Board of Education and all others of their ilk--and Paul based upon this fact his confidence in the rectitude and stability of the young disciple.

The importance of Christian living in small things, as well as great, as an educational force, by parents before their children, is the idea in the article under review that we wish to stress. We do not hold that such living will develop correct religious character in children with the certainty that attends the operation of physical causes, but we do hold that the absence of such living can never be otherwise than damaging to childhood character. When the conduct of parents is such, even in small things, as strikes the childish mind and sensibilities as being wrong, an injury is inflicted that will likely be lasting in its consequences. In many households where the Bible is read and prayer is offered daily, and public worship and the Sunday-school are brought in as auxiliaries, the harshness, irritability or selfishness of the father, or the impatient, fault-finding temper of the mother, act like a killing frost upon the fruit-buds of the better life in their children. No amount of Sunday-school instruction or prayer or tears will supply the place in the household of that mellowing and modeling influence of Christianity that brings home life, where it reigns, into harmony with the music of heaven. The Christian world has never yet comprehended fully the divine idea in the relation of parent and child. However deeply the married pair, society or the State may be interested in this relation, the empire of truth and purity is a thousand-fold more so. Worse than grinding poverty and every other misfortune is the failure, by proper instruction and example, backed by the authority with which God has charged the parental relation, to "train" the children of the household up "in the way they should go." We are accustomed to call some offices sacred, but the most sacred office to which human beings are called is to rear children for God. The parent that fails in this, whatever else he may accomplish, fails in the prime intent of this most important of all human relations. He that leads his child, or by neglect permits him to go in the way of sin, commits a wrong that will be felt through time and send a thrill of anguish through eternity.

CLASSICAL DEFORMITIES.

The lines of demarcation between a faithful and wholesome portrayal of human nature and the giving of a coarse and sensual air to such presentations are vaguely defined, and easily transgressed. Indeed, this observation is true in so marked a degree, and to perform such a task requires so subtle a combination of powers and tempers--an insight almost superhuman, a wisdom infallible, a prudence measured equally by a fear of depreciating the slightest merit or of yielding to the least unholy impulse, and of tuning any quality too highly--that it is safe to say the task has never been successfully taken in hand by any. The Bible alone in its biography and allegory furnishes us with a faithful transition in the book of human nature. A fineness of distinction, a fullness of detail, all wearing the sobriety of simple unvarnished truth, are presented in its narrative, and hush the voice of its own lineaments, sketched by a hand directed by the Genius that needed not to be taught what was in man.

But where is its companion among the classics of any age? Whether in marble, on canvas or papyrus, the task has been assayed, an appeal has been made to feelings far lower than those addressed in the "masterpiece of the ages." The model was before the eye that inspired the hand to give voice and life to stone. But only the gross and carnal were visible. The soul was un-

seen, hence could not be materialized. But the visible was made to speak again, and with an influence that outlived the hand or the name it dignified. The brush of the magician "Bade silent poetry the canvass warm," and spread life before admiring eyes. But only what light or blackness of the spiritual looked out through a window small, were caught--and the light was as often made darkness and the darkness light, or in strange confusion blended, as limned with faithful touches. Deformity was born here. Deformity became grossness, and this opened the door for coarse and vulgar forms that ranged themselves in groups, sentineling every passage-way in the pantheons and athenaeums of the ages of art.

But it is when the tuneful page has been charmed with speaking pictures that these have most appeared. Here there is greater scope for masking and investing with course habiliments the forms that go in and out before the eyes of genius. What great mind that has looked on the delicate side of our nature, that has studied those emotions and propensities more subtle and more dangerous than the latent force in nature which when unheated is the sword of wrath, has echoed in tragedy or sonnet their voice and put chains upon their mad spirits? Not one lives in rhyme of old or story new. True these propensities, legion, have been brought to view, real and living, from their places in the tomb, but their fetters have rather been broken off, and genius has found itself unable to say with heeded authority: "Depart into swine."

IN THE SADDLE.

Josh Billings said: "Of course we believe in the doctrine of universal salvation; but then we want to pick our men." Circuit riding has its charms, but we would like to pick our time for its performance. Such at least was our thought when we mounted our pony at Flatonia and waded through the mud until we reached the post oak belt north of that beautiful and fertile prairie region. The farmer may prefer the rich black uplands for his purposes, but if we have to travel a circuit, after a six weeks' shower, we will take a post oak road it allowed our choice. We had learned that Bro. Smith was unwell, and from the immense rainfall we knew the roads were well-nigh impassable and the creeks full from bank to bank, and hence started out with the prospect of making a large part of the round of the appointments alone. We did our best to fill the presiding elders' pulpit; but either his artillery was too heavy for our handling, or four sermons during one quarterly meeting and three during the week were more than ordinary presiding elder's work; at any rate, we found ourselves as hoarse as a coffee-mill when we met him at LaGrange.

A faithful presiding elder has a hard work. His field covers a large territory, and often for weeks and months he is absent from his family. He has on his mind the care of all the churches; and as the counselor of the preachers, he gathers upon his own heart all the peculiar trials and anxieties of each brother on the district. Yet his work has its pleasures. How cordial the grasp of fraternal love from brethren who meet him as he lights from his saddle on Saturday morning of his quarterly meeting; how sincere the welcome he receives at the homes of the brethren as he moves from charge to charge. He does not "get chicken" everywhere as many people imagine, for he shares the plain fare of the poor as well as the luxuries of the rich; but he finds what is far better, the warm hospitality of a people who love him for his work's sake. He often wonders that there are so many good and clever people in this world. We have long been convinced that Christian people make up the best society in human life. They are not always the richest, the most learned or polished, if we judge the last item by the laws of modern etiquette; yet, judged by the highest and truest standard, they are God's nobility in this world. They bear the insignia of their rank in their "pious walk and godly conversation."

It has been our lot this round to fall on the best side of the presiding elder's life. People were very kind, and though rain and mud and high waters interfered with the congregations, yet we found it a pleasure to preach to a people who listened eagerly to the message. The transition from a city to a country congregation is in itself an inspiration. The preacher is freed from the straight jacket of the "thirty minutes rule" and can have "liberty of utterance" without fatiguing his congregation. We were in our old range and met many old friends. One brother said: "You baptized me twenty-six years ago." He is now a useful local preacher and somehow we felt that we had a property to tell that when she was a girl with some peculiar sorrows we once said to her when bidding her good-bye:

"In all the trials of your life, never forget that Jesus said: 'Come unto me all ye who labor and are heavy laden and I will give you rest.'" She had never forgotten those words and was now training up her children in the fear and love of the Redeemer. A mother in Israel told us she was the daughter of a man of God with whom we had labored in revivals in this section when the settlements were few and far between. His children are now treading in his steps. As we neared West Point we recalled the memories of other days. Across the river was the old Ingram's Prairie camp-ground, where we have often seen scores of souls converted in a single night. The camp-meetings of those early days were glorious events in the history of the preacher and the church. We would travel far to visit one such meeting again. If any preacher in Texas has one in prospect we hope he will notify us in time. We here met Bro. M., whose house was our home in the early days of our ministry. It seemed like coming home once more after years of absence. His natural sight has long since left him; but his faith is undimmed and his sky unclouded. As he invoked God's blessing upon us next morning, as we bade him farewell, and exhorted us to battle on in the Master's cause, we felt as though our commission had been renewed.

We often speak of the trials of the preacher's lot, and the preacher, like all others, has his trials, yet no life is filled with richer joys than that of a man whose meat and drink it is to do his Master's will, and who has been called to preach the gospel to a dying world. We can conceive of no heavier burden than that borne by a preacher whose heart is not in his work. He craves earthly rewards, while the pay his Master has promised is of far different coinage. If he loves his work, if he holds earth subordinate to heaven; if he is permitted in this world to see the fruit of his labors, he is a happy man. At LaGrange Bro. Smith joined us, and we very cheerfully surrendered the presiding elder's honors into his hands.

We were conversing with one of that class of stewards who never fall to be in their place at quarterly conference, and who feel as deep an interest in the success of the church as the pastor himself, when he remarked: "It is a strange thing that a member of the church worth thirty or forty thousand dollars thinks he has done his duty after he has given five or ten dollars to support the ministry, when he has boys growing up exposed to all the perils and temptations which threaten young men the present day." He then spoke of the influence of the gospel in restraining crime, and in so elevating society and developing moral sentiment, that property and life is safer in a religious community than anywhere else. He referred to the safeguards which it gathers around boys and young men, shielding them from lives of vice and crime; and yet, he said, men who live under its benefits often refuse to give it their support. He mentioned one case of a man of property who had refused to support the ministry. The result was that the appointment was abandoned in his neighborhood, and his sons had grown up without the moral and restraining influences of the gospel. Already that father has spent more than half of his fortune in the effort to keep his sons out of the penitentiary. Our friend, the steward, thought it would have been wiser for that father to have sustained the gospel and raised his sons under its gracious influence.

Little Grace could not go with the family to church on Saturday night, and her Aunt Georgie remained at home with her. Grace's own ma had been taken away by death, and her little daughter found a home with her grand-parents. As the evening wore on Grace became sleepy. She felt something was wanting. She had been accustomed to see the Bible brought out every night, a chapter read and prayer offered at the family altar. Looking around on the empty chairs, she said, "how can we go to sleep without having prayers? Aunt Georgie, can't you hold prayers?" Her aunt took the Bible, read a chapter, her own little prayer was said, and when we returned from church, Grace was sleeping peacefully in the arms of her aunt. Many times since have we thought of Grace's words, "How can we go to sleep without having prayers?" There are thousands of homes of professing Christians in Texas whose members lie down at night and God's word is not opened, its promises remain sealed within the closed lids, and no prayer is offered that God's blessings may rest upon that household. How can Christians be so forgetful of God? Suppose God should neglect us as we neglect him? Suppose when we withhold prayer he should withhold protection? Would not our state be a desperate one? Yet this is the state of thousands in the land. We said in our heart when we heard the words of that artless child, "God bless the home where the fire burns on the family altar." And God will bless that home. It may not escape all the ills with which humanity is heir; and possibly it is better that it should not escape them, for they are a part of that discipline that trains the soldier for the battle of life, and purifies the saint for a home in the skies; but surely the altar of prayer will insure those spiritual blessings, which make up the true riches of

human life. In our rambles through the church we have noted the fact that wherever the duties of family religion are observed, activity and zeal characterize the lives of the members of that household. A man who holds family prayers will, as a rule, if he is an official member, be found in his place at quarterly conference and at prayer-meeting, while his seat will seldom be vacant in the house of God. The children of that household will be prompt in attendance at Sunday-school, and will usually take their places at an early age among the children of God. The most useful members of the church at the present day can look back to the old family Bible and recall the hours of fervent prayer in the homes of their childhood. It has been the link in holy influences which has held many a prodigal son from utter ruin when all other agencies have failed to restrain him. Soon our sons and daughters will go out from our homes and no prophet's eye can tell us what their future trials may be. How careful should every father and mother be to gather around their children holy memories that will be their shield in the hour of temptation, or point them to the Savior when sorrow enters their homes. "I could forget everything," said a young man who had wandered far from home and further from God, "but my parents' prayers. They would follow me into scenes of sin and startle my conscience in the midst of the vilest companions. They at last brought me into this camp-meeting altar." The great want of the church to-day is the revival of family religion.

PERSONALS.

The Rev. J. C. Simmons is the "missionary editor" of the Pacific Methodist. Rev. James L. Porter, a supernumerary member of the Pacific Conference, died January 18. The health of the Rev. John Batcrott of the North Mississippi Conference, is very feeble. Rev. T. R. Nichols, a supernumerary member of the Arkansas Conference, died of typhoid fever at the residence of Rev. J. W. Bayant, near Van Buren, Ark., January 27.

Bishop Wightman is about as we last reported him. He is very low. Southern Christian Advocate, Feb. 11. Rev. WALTER MOORE becomes co-editor with Dr. Johnson, of the Western Methodist.

THE ADVOCATE learns per note from W. W. Dudley, Gainesville, that Rev. P. C. Archer is still seriously sick. A NOTE from Dr. Ditzler, dated at Bonham, Texas, February 9, says: "I start in a few days for home and my district in Indiana."

The health of Rev. J. W. Randall, of the North Carolina Conference, is very feeble. Rev. John Mitchell, late of the West Virginia Conference, refused to go to the work assigned him. He has since withdrawn from our church and joined the Congregational, and has accepted work at Vermillion, Ohio.

Rev. J. W. Grimes, of the Memphis Conference, has joined Dr. Patterson and his co-laborers at the City of Mexico as a missionary of our church in Mexico.

Age and over exertion are beginning to tell on John B. Gough, who has been attacked by neuralgia of the stomach, at Beloit, Wis. He is in his sixty-fifth year.

The Rev. Mr. and Mrs. Spurgeon have donated the entire \$30,000 presented them at the recent anniversary of their wedding to the endowment of an orphanage for girls.

PROF. HENRY DRAKER, succeeds his father, the late Dr. J. C. Draker, in the Chair of Chemistry in the University of the city of New York.

REV. T. A. S. ADAMS, of the North Mississippi Conference, Kosciusko, Miss., is now passing through the press another volume of poetry, and it will be out sometime in April.

DR. SIMON FARMER, born January 16, 1872, has just celebrated his one hundredth birthday at Oswego, N. Y. He is yet in fine health. He has preached sixty-one years, and never received over \$50 a year, and for thirty years only \$250.

BISHOP PECK, of the Methodist Episcopal Church, after holding a conference at Franklin, La., spent several days in New Orleans. On Sunday night last, by the invitation of the pastor, Rev. F. R. Hill, the bishop preached at the Carondelet Street Methodist Episcopal Church, South. We have heard that the sermon was in the power and demonstration of the spirit, and that the hearers were greatly pleased and edified. Bishop Peck is one of the historical men of Methodism, exceedingly venerable in years, and a man of marked intellectual vigor. N. O. Advocate, February 9.

GEORGE MUNRO, of New York, issues the February numbers of the three leading and popular English monthlies--the Nineteenth Century, the Contemporary and Fortnightly Review. These periodicals deal with the leading social, political, literary, scientific and religious topics of the hour, and present the freshest English thought upon the chief themes suggested in the world and action. These solid periodicals of thought are published for \$2 25 a year.

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SEND BY P. O. MONEY ORDER, DRAFT, CHECK, OR, IF IN BILLS, GET YOUR LETTER REGISTERED AT THE POST OFFICE.

THE ADVOCATE has reports that a number of people have responded to an advertisement of "Minnie and Mary Rose, Box 399, Dallas," and received no reply. This is given as a caution. The Advertiser knows nothing of the matter, except that the advertisement came under every semblance of fairness. Investigation will be made. Coffee drinkers should read the advertisement in another column headed Good Coffee.

Texas Christian Advocate

COMMENTS AND EXTRACTS.

METHODIST exchanges, North and South, are beginning to report a number of revivals. Brethren, of Texas, what are you doing?

The Central Methodist wants the four years' restriction removed, believing the wisdom of bishops should determine whether a preacher should be removed every year, continued in one charge indefinitely.

The Central Methodist says: "Probably one-half of the next General Conference will be composed of presiding elders, while they do not constitute more than one-tenth of the ministers eligible to the place." The Central attributes this fact to what it calls "aggrandizing." The criticism as "aggrandizing" won't apply to Texas, Bro. Central.

The following unique paragraph is from the Central Methodist: "Much is being said by some of our exchanges as to the quality of men who ought to be elected bishops at the approaching General Conference. The question is easy of solution. Let the men to be chosen be as nearly like those heretofore elected by the office as possible. No church has been more fortunate in her chief shepherds, and these give us the pattern after which to shape future bishops. To improve the quality is hardly possible to make the present standard, barely so, but to fall below it, a positive damage."

In the recent great New York fire which destroyed the offices of the Turf, Field and Faneu, New York Observer, Scientific American, and other miscellaneous establishments, many heroic deeds are recorded. Among others, that of a boot-black is worthy of mention. Being aroused by the clamor, he looked out of a window upon the scene. He saw a number of men at a third-story window completely cut off from retreat by the flames. The boy noticed a wire cable stretching some distance from the window to the top of a telegraph pole. He had been utilized during the present campaign to display a Hancock banner, and had not been removed. Quick as thought the young fellow darted down the street, and by the greatest exertion climbed the pole--hooked as it was with sleet and ice. The top gained, he took from his pocket a spike nail, untwisted the cable, and let the end fall, leaving the cable pendant from the window. Down came the men, hand over hand, to within six feet of the ground, a "drop" that was easily accomplished. Several hundred thus saved by the nervous presence of mind of a boot-black. A reporter induced the boy to tell his story, and he closed it in this very modest manner: "When I saw 'em coming down the wire, I was so glad I liked to a fell off the pole."

REV. GEORGE NEEDHAM, of Colorado, discusses in the Central Methodist the questions (1) "Is there something for us as a church to do in Colorado?" and (2) "Could the work we are doing be equally well done by the Northern church?" Touching the latter, he says: "I am not doing our brethren (North) injustice when I say 'No, I am ready to say, that if they could and would do it as well, there would be no need for us. But we are two different people, and our churches have widely different histories. They can do work that we cannot, and the same can be truthfully said with the terms changed. We wish them well, God bless them, and bid them goodspeed in the Master's work. And we say frankly the North and the West at least cannot spare them. Let them double their godly zeal, and the Lord make them a hundred times so many. There is work enough for us all. They are doing a grand work in these new lands, but they cannot take the whole contract. Beyond question there is a part of the work that we are better suited for than they are, and that we ought to do. We are 'wanted and needed,' and need not feel backward to go, and in such a church should not hesitate to hold up our hands."

DR. J. E. EDWARDS, in Southern Christian Advocate, says: "The day of old issues between the North and South is dying. The hearts of Christians are getting closer together. The utterance that 'it is better to be inconsistently right than consistently wrong' should be written at the head of all our papers containing allusions to our quarrels. We owe a personal apology to negroes in the Southern States, for the neglect of which we cannot be absolved by the great work Southern Methodism did for them in days of slavery. If we will do it well and faithfully the Christian world will help the day of benevolence is coming. We have an immense amount of obsolete literature on this subject. It is a little dangerous, just now for a prominent man to write a book on the wrong side of a subject. The writer may be 'consistently wrong.' It were better to be 'inconsistently right.' Old issues must be adjusted to the present condition of affairs. The Confederacy is dead. Slavery is dead. We were honest, conscientious and right in our efforts to establish our independence as a state, and in our efforts to be conscientious in the vindication of our domestic institutions. We have no humiliating or penitential concessions or confessions to make, as to the one or the other. We give honor to the graves of those who died in the defense of our civil and political rights, as we understood them, and we cherish the memory and Christian virtues of our fathers and mothers, who were slave-holders, many of whom were living impersonations of all that is true, honest, just, pure, lovely and of good report. No better patriots or Christians ever graced the annals of history. Our duty is to meet, as Christians, the present and impending issues. We are, in the providence of God, brought into new relations to society. Duty is present. We cannot be utterly oblivious of the past, but we can so far practically 'forget the things that are behind' as not to be disqualified for present duty."

The following is from Bishop G. F. Pierce, in the St. Louis Advocate: "On recent visit to the Indian Mission conference I was greatly delighted to find a great awakening among the tribes on the subject of education, especially female education. An enterprise to provide for this vital interest was projected by individual zeal, and has since been endorsed by the Geck Council and the institution located at Muscogee. It has been named after an old, faithful minister (now dead), the Rev. John Harrell--an heroic and long, laborious, self-denying service. The school has opened auspiciously, under the super-

intention of the Rev. T. F. Bremer--a man admirably fitted for the position as a teacher and a minister. Already patronage overruns the capacity of the building occupied. To erect a larger, more commodious house is a necessity, even for the present, much more for the future. The local community is so full of the energy of the friends of the Nation are absorbed by other institutions. An appeal must be made to the generosity of the church and, in view of the neighborhood and commercial relations, especially to the friends of education in St. Louis. The school is under the auspices of our conference in the Indian Territory, but has no connection with our Mission Board. It is a boarding school, and with the necessary buildings will be self-supporting. It will be a permanent, paying investment, not of money-paying in corruptible gold and silver, but in the diffusion of society, and the promotion of an intelligent Christianity. The school is for the boys; but to lift up the nation socially and religiously, and to perpetuate a living, saving religion, we must educate the girls, and raise up a generation of Christian women. The church has long done a great work among the Choctaws, Chickasaws and Creeks; but to consummate her plans of benevolence she needs the very auxiliary in behalf of which I write this article. I hope every one that reads it will respond in money to Rev. T. Bremer, Muscogee, Creek Nation, Indian Territory."

A FRIEND in St. Louis received last week a letter from the wife of Bishop Wightman, which was given the St. Louis Advocate for publication, as follows: "The bishop is enervated and weak. I nurse him like an infant, and do very little but that day and night. He talks very little and suffers from indigestion. He is resigned to God's will, and ever prays that it may be done. The doctors do very little for him. We have to give him whatever he can take in his weak state, and watch lest we give anything to do harm. God only knows the result. We can only do all we can, looking into him for his blessing. If my husband ever gets well, it will be of the Lord."

REV. R. E. TRAVIS writes the St. Louis Advocate an argumentative article favoring the election of a layman as book agent. It is thought by many that a layman should be selected for this position. But there are two sides to the question. Whether it is better to elect some one unknown to the whole church, and in whom it would require time to establish confidence, or better to select some party already prominent before the church, is worthy serious thought. The bond scheme, as all know, derived its greatest strength from the name of Dr. McFerrin, every body feeling the fullest confidence that he would not lead that honored name to any questionable enterprise.

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WILLIAM TAYLOR, in his "Model Preacher," gives some striking illustrations of "extraneous flights of fancy" by preachers. He tells of one who represents an "angel running on a rainbow with a basket of stars in each hand," and of another who said, "I will jump astride a streak of lightning, put spurs to it, and dash off to the right hand of glory." He tells of another who is grateful to be informed that he was discontinued from the work) who made this deliverance: "Yes, my friends, the mind of man is so expansive that it can soar from star to star, from satellite to satellite, and from seraphim to seraphim, and from cherry-beam to cherry-beam, and from thence to the center of the doom of heaven."--Central Christian Advocate.

The Congregationalist gives the following which is a warning: "As illustrating the importance of marking the date on pulpit notices, a story is current of a stranger in a certain pulpit who read the announcement of the funeral of a lady buried nearly a year before, and who had happened to be in the congregation with his second wife for the first time! The notice had been lying on a pulpit shelf all this time, and somehow got mixed with others given him for that day."

CHIPS. FIFTEEN Women's Missionary Boards raised last year \$300,000 for foreign missions.

"The devil," says Anthony Trollope, in "Marion Fay," "makes himself at home with great rapidity when the hall door has been opened to him."

EIGHT years on the sea is the Texas Baptist's announcement of its ninth anniversary. Eight years "down into the water," so to speak.

There is a meeting in Unity Church, Chicago, over a sermon by Pastor Munn in which he virtually abandoned belief in a personal Deity and in the immortality of man.

The Methodist Book Concern, in session at Cincinnati, February 3, decided to abandon the Book Concern at Atlanta, Georgia, on account of losses incurred in its management.

A Yale student, who was to be a foreign missionary, was rather jeeringly asked by a class mate years ago for "the first bushel of idols" he should persuade the heathen to give up.

There are thirteen missionary bishops in the Protestant Episcopal Church, each receiving \$3000, and having charge of about 400 missionaries. Three hundred of these labor among white people, forty-one among colored people, and fifty-two among Indians.

The first temperance petition presented in this country was during the administration of John Adams. President Adams wrote: "Little Turtle petitioned me to prohibit rum to be sold in his nation, for a very good reason--because he had lost three thousand of his Indian children in my nation in one year by it."

The bishops of the Colored M. E. Church in America and African M. E. Church are to have a meeting in Baltimore the first week in May to see if some plan of union can not be devised. Bishop Miles, of the Colored M. E. Church, and Bishop Turner, of the African M. E. Church, sign the call for their respective churches.

A SPRINGFIELD minister remarked just before the sermon: "I should like to remind the congregation that we have a prayer-meeting at the chapel every Thursday evening, regardless of the weather. Those of you who were there last week were led to feel that there must be a scarcity of umbrellas among the people as a whole."

A daily journal of sixteen pages, pasted and trimmed, will be issued from

the Publishing House at Nashville during the session of the General Conference, which meets on the first day of May next at Nashville.

A census of the Sunday-schools in the United States, authorized by the government, is now being taken under the direction of John D. Wattles of Philadelphia.

At the great revival now in progress at Cincinnati, grand work is being accomplished. The Western Christian Advocate reports 750 conversions up to February 6 with some churches not heard from.

JEWS PERSECUTION. The Russian government will soon publish a statement, explanatory and defensive, showing its efforts to suppress the anti-Jewish agitation, and showing that 2302 have been committed for trial. All precautions will be taken in future, and outside interference with the internal affairs of Russia is deprecated.

Headline. Mr. Bradburn offered to take the oath in the House of Commons, declaring most solemnly that the parliamentary oath would be binding on his honor and conscience. A motion by Sir Stafford Northcote that he be not allowed to swear was maintained, the vote being 285 for and 227 against. An analysis of this vote shows that the Tories secured a majority of two, without counting the Home Rulers and Liberals who voted with them.

CHURCH NOTICES. WAXAHACHIE DISTRICT--SECOND ROUND. Waxahachie, 24 Sun in Feb. Waxahachie, 4th Sun in Feb. Waxahachie, 1st Sun in March. Waxahachie, 2d Sun in March. Waxahachie, 3d Sun in March. Waxahachie, 4th Sun in March. Waxahachie, 5th Sun in March. Waxahachie, 6th Sun in March. Waxahachie, 7th Sun in March. Waxahachie, 8th Sun in March. Waxahachie, 9th Sun in March. Waxahachie, 10th Sun in March. Waxahachie, 11th Sun in March. Waxahachie, 12th Sun in March. Waxahachie, 13th Sun in March. Waxahachie, 14th Sun in March. Waxahachie, 15th Sun in March. Waxahachie, 16th Sun in March. Waxahachie, 17th Sun in March. Waxahachie, 18th Sun in March. Waxahachie, 19th Sun in March. Waxahachie, 20th Sun in March. Waxahachie, 21st Sun in March. Waxahachie, 22nd Sun in March. Waxahachie, 23rd Sun in March. Waxahachie, 24th Sun in March. Waxahachie, 25th Sun in March. Waxahachie, 26th Sun in March. Waxahachie, 27th Sun in March. Waxahachie, 28th Sun in March. Waxahachie, 29th Sun in March. Waxahachie, 30th Sun in March. Waxahachie, 31st Sun in March. Waxahachie, 1st Sun in April. Waxahachie, 2d Sun in April. Waxahachie, 3d Sun in April. Waxahachie, 4th Sun in April. Waxahachie, 5th Sun in April. Waxahachie, 6th Sun in April. Waxahachie, 7th Sun in April. Waxahachie, 8th Sun in April. Waxahachie, 9th Sun in April. Waxahachie, 10th Sun in April. Waxahachie, 11th Sun in April. Waxahachie, 12th Sun in April. Waxahachie, 13th Sun in April. Waxahachie, 14th Sun in April. Waxahachie, 15th Sun in April. Waxahachie, 16th Sun in April. Waxahachie, 17th Sun in April. Waxahachie, 18th Sun in April. Waxahachie, 19th Sun in April. Waxahachie, 20th Sun in April. Waxahachie, 21st Sun in April. Waxahachie, 22nd Sun in April. Waxahachie, 23rd Sun in April. Waxahachie, 24th Sun in April. Waxahachie, 25th Sun in April. Waxahachie, 26th Sun in April. Waxahachie, 27th Sun in April. Waxahachie, 28th Sun in April. Waxahachie, 29th Sun in April. Waxahachie, 30th Sun in April. Waxahachie, 31st Sun in April. Waxahachie, 1st Sun in May. Waxahachie, 2d Sun in May. Waxahachie, 3d Sun in May. Waxahachie, 4th Sun in May. Waxahachie, 5th Sun in May. Waxahachie, 6th Sun in May. Waxahachie, 7th Sun in May. Waxahachie, 8th Sun in May. Waxahachie, 9th Sun in May. Waxahachie, 10th Sun in May. Waxahachie, 11th Sun in May. Waxahachie, 12th Sun in May. Waxahachie, 13th Sun in May. Waxahachie, 14th Sun in May. Waxahachie, 15th Sun in May. Waxahachie, 16th Sun in May. Waxahachie, 17th Sun in May. Waxahachie, 18th Sun in May. Waxahachie, 19th Sun in May. Waxahachie, 20th Sun in May. Waxahachie, 21st Sun in May. Waxahachie, 22nd Sun in May. Waxahachie, 23rd Sun in May. Waxahachie, 24th Sun in May. Waxahachie, 25th Sun in May. Waxahachie, 26th Sun in May. Waxahachie, 27th Sun in May. Waxahachie, 28th Sun in May. Waxahachie, 29th Sun in May. Waxahachie, 30th Sun in May. Waxahachie, 31st Sun in May. Waxahachie, 1st Sun in June. Waxahachie, 2d Sun in June. Waxahachie, 3d Sun in June. Waxahachie, 4th Sun in June. Waxahachie, 5th Sun in June. Waxahachie, 6th Sun in June. Waxahachie

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Medicine ever made. THEY ARE COMPOUNDED FROM Hops, Buchu, Mandrake and Dandelion

The Give New Life and Vigor to the Aged and Infirm.

To Clergymen, Lawyers, Literary Men, Ladies, and all those whose sedentary employment...

Ask your Druggist or Physician. Do not suffer yourself or let your friends suffer...

DR. CLARK JOHNSON'S Indian Blood Syrup



CURES SCURF AND SKIN DISEASES. CURES HAEMORRHOIDS AND DYSPEPSIA. CURES RHEUMATISM AND GOUT.

12,000,000 BOTTLES SOLD SINCE 1870.

This Syrup possesses Varied Properties. It stimulates the Pyritine in the Saliva, which converts the Starch and Sugar of the Food into Glucose.

It acts upon the Liver. It opens the Bile Ducts. It purifies the Blood. It cures the Nervous System.

It cures the Headache. It cures the Stomach. It cures the Bowels. It cures the Kidneys.

It cures the Rheumatism. It cures the Gout. It cures the Gravel. It cures the Dropsy.

It cures the Scrophulous Affections. It cures the Skin Diseases. It cures the Scurf.

It cures the Haemorrhoids. It cures the Dyspepsia. It cures the Indigestion. It cures the Flatulency.

It cures the Constipation. It cures the Diarrhoea. It cures the Cholera. It cures the Typhoid.

Texas Christian Advocate. Family Reading.

OUT AND INTO.

He brought us out that he might bring us in. Deut. vi. 23.

Out of the distance and darkness so deep, Out of the set of a deep sleep, Out of my sorrow and bondage and shame...

Out of the bondage and wearying chains, Out of the gloom and darkness of death, Into the light and glory of day.

Out of the bondage and wearying chains, Out of the gloom and darkness of death, Into the light and glory of day.

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CONSTITUTIONAL.

There was no stone left unturned by the whiskey men to defeat this law.

A simple technical irregularity could not break the will of the people.

The subject had been thoroughly presented to the people; they understood for what they were voting.

As to this law infringing on the rights of the Federal constitution, it was answered in the negative.

There was also the objection that this law destroyed the value of private property, breweries, distilleries, etc.

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UNCLE IKE'S CORRESPONDENCE.

It had been raining nearly all day when Uncle Ike received the Advocate of February.

He never missed the preaching, though it wasn't what it used to be.

He dreamed, and the shadows that came and went on his wrinkled face...

He was suddenly in the vestibule of heaven—he could hear the music distinctly—and when he first appeared...

He dreamed, and the shadows that came and went on his wrinkled face...

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For the Children.

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PEARLS.

Never be cast down by trifles. If a spider breaks his twenty times, twenty times will he mend it again.

The Christian may shine by example. "That they may see your good works," says the Savior.

Remove Christian Churches from the world, and how deep would be the moral gloom which would overspread the earth.

In the character of Christ, everything good, true, righteous, holy and lovely is conspicuous by its presence.

To think we are able to do as he did, to determine upon attainment is frequently attainment itself.

The life and power of godliness in the heart will give the affection, warmth and pathos to the pulpit address.

God loves to give, and he loves to have his people give. He does not like to see them hoard, so, when we learn to give and love to give, we become like him.

Love him that first loved you, and while you sink into his arms, and surrender all to him, with a joyful, absolute self-renunciation, let this confiding love swell and abound.

There is too much of the ad captandum policy in this day, and too little manly, unflinching moral consistency.

We temper with the truth for popular favor, why not stand by the truth, even if social ostracism is the result?

To any Part of the State. To any Part of the State. To any Part of the State.

To any Part of the State. To any Part of the State. To any Part of the State.

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THE MILD POWER CURES HOMPHEYS' HOMOPATHIC SPECIFICS.

1. Fever, Congestion, Inflammation. 2. Cough, Spasmodic, Whooping Cough. 3. Croup, Sore Throat, Hoarseness. 4. Whooping Cough, Spasmodic, Whooping Cough.

5. Whooping Cough, Spasmodic, Whooping Cough. 6. Whooping Cough, Spasmodic, Whooping Cough. 7. Whooping Cough, Spasmodic, Whooping Cough.

8. Whooping Cough, Spasmodic, Whooping Cough. 9. Whooping Cough, Spasmodic, Whooping Cough. 10. Whooping Cough, Spasmodic, Whooping Cough.

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THE CANVASS FOR THE AMENDMENT.

The temperance force was organized all over the State. Many committees were organized with central committees.

When this proposition came before the people the work for temperance began. There were many who did not care much about it after they did hear of it.

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EUROPE!

Through Tickets from 60 to any point in Great Britain or Continent of Europe via Houston and Texas Central Railway.

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Texas Christian Advocate.

CHURCH NOTICES.

MARSHALL DISTRICT--FIRST ROUND. Minocla and H. Chapel, Minocla, Feb 23 and 26.

STEPHENVILLE DIST--FIRST ROUND. Station Creek, Feb 25, 26.

SAN AUGUSTINE DISTRICT--FIRST ROUND. Minocla, at Chilton, Feb 18, 19.

TEXANA DISTRICT--FIRST ROUND. Texana, at Sunday in Feb.

SAN ANTONIO DISTRICT--FIRST ROUND. Church at Sandy Elm, 4th Sunday in Feb.

WACO DISTRICT--FIRST ROUND. East Waco, at 4th Sunday in Feb.

CORSIKANA DISTRICT--FIRST ROUND. Graham Sta, Feb 25, 26.

BROWNWOOD DISTRICT--FIRST ROUND. Russell, at Children's church, 4th Sunday in Feb.

LAMPASAS DISTRICT--FIRST ROUND. Pan Saba, at Hall's school-house, Feb 25, 26.

SULPHUR SPRING DIST--FIRST ROUND. Kingston, Feb 25, 26.

WEATHERFORD DISTRICT--FIRST ROUND. Whittier, at Willow Pond, Feb 25, 26.

BELLE PLAINS DISTRICT--FIRST ROUND. Belle Pond, at Belle Pond, Feb 25, 26.

JEFFERSON DISTRICT--FIRST ROUND. Texarkana, at Kingsville, Feb 25, 26.

PALESTINE DISTRICT--FIRST ROUND. Crockett, at Pleasant Grove, Feb 25, 26.

BEAUMONT DISTRICT--FIRST ROUND. Beaumont, at Beaumont, Feb 18, 19.

GAINEVILLE DISTRICT--FIRST ROUND. Deaton, at Deaton, Feb 25, 26.

GALVESTON DISTRICT--FIRST ROUND. Bolivar, at Bolivar, Feb 18, 19.

DALLAS DISTRICT--FIRST ROUND. Grapevine Springs, at Grapevine Springs, 4th Sunday in Feb.

FORT WORTH DISTRICT--SECOND ROUND. Noland, at George's Creek, Feb 25, 26.

GEORGETOWN DISTRICT--SECOND ROUND. Round Rock, at Taylor, 4th Sunday in Feb.

SHERMAN DISTRICT--FIRST ROUND. Bonham, at Mount Pleasant, 4th Sunday Feb.

GEORGETOWN DISTRICT--SECOND ROUND. Round Rock, at Taylor, 4th Sunday in Feb.

CORPUS CHRISTI DISTRICT--SECOND ROUND. Rancho, at Santa's chapel, first Sunday in March.

TERRELL DISTRICT--FIRST ROUND. Rockwall, at Turner's Point, Feb 18, 19.

AUSTIN DISTRICT--FIRST ROUND. Columbus and Alton, at Columbus, Feb 18, 19.

HUNTSVILLE DISTRICT--FIRST ROUND. Huntsville and Plantersville, at Plantersville, Feb 25, 26.

PARIS DISTRICT--FIRST ROUND. Honey Grove, at Honey Grove, Feb 18, 19.

MASON DISTRICT--FIRST ROUND. Mason, at Mason, Feb 18, 19.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, is to be used for the privilege of reserving of obituaries.

BROWN--Died, Monday morning, January 30, 1882, Julia Justine, daughter of Rev. J. H. and Carrie E. Brown.

SMITH--Died, January 27, near Montgomery, Texas, after a long and painful illness, Miles Smith.

HOUSTON--Bro. Thos. J. Houston was born in North Carolina, May 23, 1833.

STEVENS--Emily E. Stevens, daughter of James and Nannie Stevens, aged thirteen months; and also the daughter of Cleo and Jane Chatham.

CHATHAM--Martha J. Chatham, wife of J. H. Chatham, died in Coryell county, Texas, January 4, 1882.

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the Lamb forevermore. She leaves a disconsolate husband, a brother, and sister, and four children to mourn their loss.

SYDNER--Caleb Synder died at his mother's residence, nine miles east of Brownwood, in Brown county, Texas, on Friday, January 20, 1882.

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Says the Richmond Advocate: Do the children of Methodism know what the Methodist Church teaches as to doctrine and discipline?

There was profound wisdom in the utterance. If Methodism has a weak point it is being too well satisfied with what it is, making but little effort to impress its doctrines or discipline upon her own children.

Nothing could be more quietly heroic than the attitude of Christ and his disciples. The characteristic of this heroism was that it grew directly out of the nature, grandeur, and difficulty of the work before them.

Our friend of blessed memory, the late Rev. Dr. Green, of Tennessee, once told us of a mule that had served in a bark mill so long that when, in extreme old age, he was turned out upon the commons.

"Swans, one guinea," was one of the terms of sale at a guest at an English hotel. "But I haven't had any swans," protested the astonished guest.

Ladies who appreciate elegance and purity are using Parker's Hair Balsam. It is the best article sold for restoring gray hair to its original color, beauty and lustre.

"John, did you go round and ask how old Mrs. Jones is this morning, as I told you to do last week?" "Yes, sir." "Well, what's the result?"

Itching Piles--Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing, particularly at night, and if allowed to continue very serious results may follow.

DR. SWAYNE'S ALL-HEALING OINTMENT. For better, it is salt rheum, scald head, erysipelas, barbers' itch, blotches, all scaly, crusty cutaneous eruptions.

Reports from all parts of Alabama indicate that agriculture will be very successful this year. The wheat, vine and orchard areas are wider than ever before.

A Varied Performance. Many wonder how Parker's Ginger Tonic can perform such varied cures, thinking it simply essence of ginger.

OSK OF OUR CONTEMPORARIES publishes an article by the Rev. Dr. John Hall, entitled "A Thing to Cry Over," which touches in a pathetic manner the common lament and devoted. As a Christian her lamp of life shone with a pure, steady flame, and illustrated the beauty of a life "hid with Christ in God."

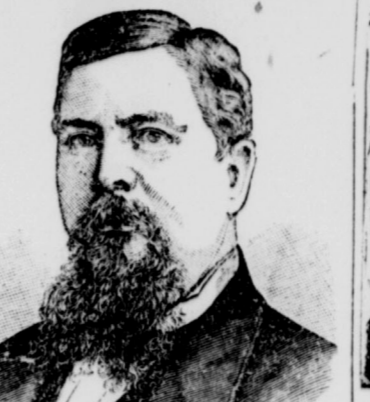
A rumor is in circulation among the leading Catholics of the country that the office of papal delegate to America will be created at Rome, and that the recipient of the honor will be Archbishop Fitzgerald, of Little Rock.

Dr. Pierce's "Favorite Prescription" is the debilitated woman's best restorative tonic.

The authorities at Belgrade took possession of the banking office of M. Bontoux and appropriated money found there, and three recent postage stamps. Prepared only by Dr. Swayne & Son, 330 North Sixth Street, Philadelphia, Pennsylvania.

WASNT SHE CUTE? She knew it was necessary to be beautiful to attract men. She knew health gave beauty a peculiar charm. Therefore she made free use of Brown's Iron Bitters, and her captivating smile seemed like a beam of sunshine.

THE WHEAT AREA OF THE UNITED STATES is over 55,000 square miles.



DR. C. W. BENSON, of Baltimore, Md., inventor and proprietor of the celebrated Colery and Chlammone Pills.

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CONDENSED CORRESPONDENCE.

REV. DANIEL MORGAN, Senterfeit, in assa county, February 28: Six at lions up to date; two children...

REV. R. M. LEATON, Blanco City, Blanco county, Feb. 7: Circuit overlapped its assessment for the first quarter...

REV. J. W. HUNTON, Robertson county, February 7: The six appointments of Mt. Vernon circuit have all been visited...

J. K. LANE, Ranger, February 6: Sister Blackburn will occupy the parsonage at Palo Alto until annual conference...

REV. SAM J. FRANKS, West Falls, Falls county, Feb. 10: The law is vindicated. The notorious case known as the "camp meeting" case is at last at an end...

REV. O. A. FISHER, New Fountain, Medina county, Feb. 9: Bro. H. G. Horton is mistaken in saying in THE ADVOCATE of the 4th inst., that Tenth street M. E. church, South, in San Antonio, has been abandoned...

REV. J. T. STANLEY, Kingston, Hunt county, Feb. 10: Considerable sickness; pneumonia and low fevers are the prevailing complaints...

REV. R. J. DEETS, Whitesboro, Feb. 10: We have paid for a very nice parsonage; have moved into it, and now feel perfectly at home...

R. S. DINGMAN, sailor preacher, Bolivar, Galveston county, January 16: The Bolivar Sunday-school Christmas tree was a grand success...

REV. M. H. CULLEN, Grapevine, February 7: We have just moved into a neat parsonage, built since conference...

REV. A. LITTLE, Troupe, Smith county, February 7: Bro. H. G. Horton is mistaken in saying in THE ADVOCATE of the 4th inst., that Tenth street M. E. church, South, in San Antonio, has been abandoned...

REV. W. A. GILLELAND, Blanket, Brown county, January 30: I find plenty of work to do on Blanket Mission, preaching, visiting, etc...

REV. U. B. PHILLIPS, of Tyler, tells of a charlatan who should be passed around. He is a "Professor," and is now canvassing the State of Texas as a lecturer on State Prohibition...

REV. M. S. HOTCHKISS, St. Elmo, Travis county, Feb. 7: Dr. McFerrin writes that he has been unable to secure the address of several of the brethren who subscribed at conference, for periodicals. I have supplied all, I believe, except Bro. T. W. Rogers...

J. M. HOLT, Caddo Mills, Hunt county, Feb. 6: The first quarterly conference for this circuit is over. Presiding elder, Young, present. Notwithstanding the bad weather, most of the appointments were reported...

W. G. NELMS, Webberville, Feb. 3: We have had a week of rainy, bad weather. It commenced the week before our quarterly meeting, and prevented our quarterly conference...

T. J. THOMASSON, Ridge Chapel, Fayette county, Feb. 6: The first quarterly meeting for West Point circuit is over. Presiding elder was not present. The attendance small on account of bad weather...

T. S. JACKSON, Jefferson, Feb. 9: Rain and small-pox have stopped the work on the parsonage.

R. A., Yazoo City, Miss., Feb. 7: It is not probable that a greater rainfall in one month has ever known in this country than was experienced from January 3 to February 3...

REV. J. L. MURRAY, LaGrange, Fayette county, Feb. 10: Have the pleasure of announcing a very refreshing visit to our place by Dr. John and Bro. E. S. Smith...

REV. A. P. HIGHOWER, Lipan circuit, Hood county, Feb. 6: First quarterly meeting for this circuit was held on the 2nd inst. Collections good. We are sadly in need of church houses...

REV. JOHN R. ALLEN, Paris, February 6: All parties who subscribed for the North Texas Conference Minutes, if they have failed to receive them, may have them forwarded at once by addressing me at Paris...

REV. D. D. DUNCAN, Antelope, Jack county, January 27: I have been one round on my work; met with much encouragement. During the week, I have seen here on last Sunday four persons came forward and requested the prayers of the church in their behalf...

REV. J. B. HALL, Kilgore, February 7: I am just in through mud, water and almost unparalleled overflows in all the streams of the country. Only five numbers of THE ADVOCATE have been taken on Flat and Douglas circuit last year...

REV. K. F. DUNN, Sweetwater, Nolan county, February 6: Our first quarterly conference over. Eighteen members received up to date. Have secured ten subscribers for the Advocate, and will send them to our publishing house...

E. CRUM, Berry's Creek, February 6: Suppose your son should declare that he would not seek religion during any meeting which might be conducted by your minister, because he—the minister—has been preaching the gospel in violation of the law for behaving badly during divine service, how would you feel?

REV. W. A. GILLELAND, Blanket, Brown county, January 30: I find plenty of work to do on Blanket Mission, preaching, visiting, etc. The Methodist church at Mountain Valley is nearly completed...

REV. W. H. LEFEVER, Lampasas, February 6: Our congregations here are improving. Sunday-school is much improved. Yesterday, three persons were received into the church, making nine at Lampasas and four at Burnet since conference...

REV. J. FAEMER, San Saba, February 3: Have a high, healthy, romantic country to travel—along the Colorado and San Saba rivers. Have had heavy rain during the past two weeks, and still come for which we ought to be thankful...

C. H. BARKER, Barker P. O., February 13: Barker is twelve miles from Waxahachie and half a mile from Midlothian on the new railroad from Dallas to Cleburne...

I. ALEXANDER, Kilgore, February 12: First quarterly meeting over; attendance good; liberal things delivered; presiding elder present. The preacher in charge, G. W. LeClerc, in the spirits and in the hearts of the people...

REV. J. T. MURRISH, Athens, February 7: Have made one round on the circuit. Have been well received. There is some little necessity for the services of discipline, but, on the whole, the work is progressing.

Two cannon balls and a box of old English pennies, relics of the Revolutionary campaign, were unearthed at New York on the site of the new Produce Exchange.

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REV. WALLACE SMITH, of Caddo Grove, says: Marystown Circuit will pay their preacher; gives great credit to Bro. Goodloe, Angley, Sullivan, Denton and others, for activity and interest in behalf of the church and her interests...

FOUR THOUSAND DOLLARS AT MARRIAGE—A handsome sum truly, but that is what the New Orleans Mutual does not propose to pay to members holding policies in its largest class. This institution has some of the best business men in New Orleans at its head...

Impure Ice. New York Press. A new danger has made its appearance in Connecticut. It appears that in that State three deaths have occurred from impure ice water. Twelve people were made sick by ice cut from ponds that received farm-yard drainage...

An Angel Fish. Said to be the first one ever brought to this city, was caught with a hook and line by some Italian fishermen twenty miles outside the Harbor Islands, in the open water, on Thursday brought into the city and sold to an enterprising tobacco dealer on Montgomery street, where it was yesterday afternoon hung up in the window to excite the wonderment of passers-by...

A Russian's Ruin. The minister who recently represented the "Tsar" at Washington, an old fish, he never paid bills, his domestic affairs were irregular, and he lived in a handsome house furnished such as if it were a barn. When recalled to the instance of the American government, it has been said—the entire body of the minister was like a human animal, and the resemblance to the human organization is very remarkable...

THE REPORTED FIRES IN PHILADELPHIA.—Claslin's Store Illuminated by the Brush Company—Why They Cannot Be Put Underground. The report that some of the Philadelphia insurance companies had threatened to withdraw risks upon buildings over which the wires of the Brush Electric Lighting Company were carried, aroused considerable interest in New York last week...

Those Bills. The committee raised to audit the bills in connection with the Garfield illness and funeral were prompt to report a resolution to the House providing the payment of the expenses of the Sergeant-at-Arms in that connection, and the House as promptly passed the resolution...

Tanning a Woman's Hide. A new Toronto telegram says: A few days ago a medical student brought three pieces of skin to W. Chenes, the furrier, stating that it was a portion of a pig's hide which he wanted to get tanned. The skin was laid aside, and on examination Mr. Chenes discovered that the skin was that of a young woman apparently not long since alive, for it was quite fresh when brought to him...

Mutilated Coins. For the purpose of facilitating the withdrawal of mutilated coin from circulation, the superintendents of coinage mints have been authorized by the Secretary of the Treasury to purchase mutilated United States silver coins of standard fineness, in sums of \$3 and upward, without melting and assaying...

Travel Resumed. LOUISVILLE, Ky., Feb. 14.—Direct communication between Louisville and Memphis by the Louisville and Nashville railroad was restored to-day, with interruption by high water having lasted twenty-six days.

Bad Streets. St. Louis is not pleased with its streets. There isn't any city in the country that is pleased in this respect with its own improvements, but St. Louis' complaint appears to be extra loud. The city journal says: New York complains of her streets, Chicago complains of hers, and Cincinnati complains of hers, but it is only necessary for a denizen of one of these cities to come to St. Louis to get home in a spirit of devout thankfulness.

New Railway Enterprise. The Gulf and Chicago Air Line Company asks of Congress a right of way and a grant of 10,000 acres per mile to build a road through Alabama. The bill has been favorably reported from the Senate Committee on Public Lands. It provides for a grant to Alabama amounting to fifteen sections of land per mile, or every alternate section lying within fifteen miles of the railway...

Mrs. Lincoln. Her government bonds—insane on the question of poverty. A member of the family of Mrs. Lincoln, the widow of the ex-President, is in the city. In speaking of the recent act of Congress donating to Mrs. Lincoln \$50,000, she said: "I know, he said it was unnecessary, and on being asked why he said: 'Mrs. Lincoln has \$50,000 invested in 4 1/2 per cent. government bonds. In addition to that she had before a pension of \$3000 a year. This was a large sum for her to have, and it has not been long since she had made it up to her. The fact is, her mind is completely wrecked, and she is insane on the question of poverty. She has been fearful for years that she would be obliged to come to this country, and she has done everything possible for her, sparing no pains, money or attention to make her life pleasant; but, because he has not favored her desire for an additional pension from Congress, she has entertained hard feelings toward him. She has been in Europe, and she has been in the city of Washington, and she has been in the city of New York, and she has been in the city of Philadelphia, and she has been in the city of Baltimore, and she has been in the city of New Orleans, and she has been in the city of St. Louis, and she has been in the city of Chicago, and she has been in the city of New York, and she has been in the city of Philadelphia, and she has been in the city of Baltimore, and she has been in the city of New Orleans, and she has been in the city of St. Louis, and she has been in the city of Chicago, and she has been in the city of New York, and she has been in the city of Philadelphia, and she has been in the city of Baltimore, and she has been in the city of New Orleans, and she has been in the city of St. Louis, and she has been in the city of Chicago, and she has been in the city of New York, and she has been in the city of Philadelphia, and she has been in the city of Baltimore, and she has been in 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