# The Texas Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

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Texas Christian Advocate.

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THE threatened rupture between France and the Vatican is another proof of the waning political power of Papal Rome.

JAPAN has purchased a war ship built on the Tyne. While commerce and manufactures furnish the Pagans with the implements of war, Christianity must be in haste to supply them with the gospel of peace.

THE Vatican having refused to approve the Archbishop whom Chili nominated, that power has broken relations with Rome. The secular power of the Pope is rapidly dissolving, and the pathway for the Bible is being opened among all nations.

AT the request of good citizens the newsdealers of Newburyport, Mass., have agreed to discontinue the sale of the *Police Gazette*. Like action should be taken in every community where parents are anxious that their sons should grow up honest men and not thieves or desperadoes.

DAMAGES have been awarded by a Philadelphia court for damage received by falls in holes in the pavements. If a corporation is held responsible for neglect in keeping safe sidewalks, ought it not be held responsible for injuries of which the run holes it licenses occasion its citizens?

THE suggestion of H. S. T. respecting the Jubilee of Texas Methodism is timely. That class-meeting held in Texas in 1834 was the beginning of a great religious movement which will continue, we trust, till the judgment day. Texas Methodists should hold it in lasting remembrance.

A MAN of vast fortune has recently taken his own life. The strange act is explained by the fact that he had encountered heavy financial reverses which unsettled his reason. That reason was deranged is possible, for no man in his right mind would take his own life. The strange thing is that a man should be so wedded to wealth that its loss should unsettle his mind. It shows how completely absorbed the mind of an immortal may become with transitory things.

THE Philadelphia relief committee having on hand an unexpended balance of the fund raised for the Ohio valley flood sufferers, now proposes to give part of it to the tornado victims. Infidelity claims that Christianity is simply one of the religions of the world, no higher in its authority, no purer in the principles it announces. What other religion suggests relief to the sufferers as one of the highest obligations of its followers? When did the people of China or India ever send relief to a neighboring province in distress?

THE gospel must be sent to the nations, but the money that will bear the messengers' expenses will not be paid by rich men. Now and then a gift will be laid on the altar by wealthy men, which corresponds with their obligations to God and man; but it will be mainly the gifts of the poor that will swell the treasury of the Lord and sustain the missionary in his work. David gave with all his might to supply the silver and gold with which to build the temple, and the princes gave also, but it was the gifts of the people that caused the treasury to overflow.

CITY lots are so valuable in New York that builders make up in height what they lack in breadth of foundation. Seven and eight stories are common. Families live in apartments, and the rent diminishes as they approach the sky. One bold landlord proposes to build a tenement house fifteen stories high. It makes one shiver to think of the possibility of this building, crowded with tenants, being destroyed by fire. What risks men take every day and never give them a thought. We will guarantee that landlord will not forget to insure that lofty building; and yet there will be hundreds in it who must die in the blaze, should the house be burned, who will provide no safeguard either for body or soul.

THE principal of a school in St. Louis having flogged one of the pupils was tried for assault and battery. In summing up the case the judge closed as follows:

Four years' experience in the administration of criminal law convinces me that the boy who become criminals are the boys who don't get whipped, and when it is remembered that a large percentage of the bolder crimes known to the law are committed by youths ranging in age from 14 to 20 years, the question arises: Is it better to whip first or imprison afterward? Boys who from infancy are allowed to follow the road of their own vicious inclinations go from bad to worse and unrestrained to their ultimate ruin. The defendant is discharged.

Solomon set his sons a bad example, but his theory was not remote from the right track when he said, "Spare the rod and spoil the child." A lawless boy will usually graduate into an outlaw when he attains manhood.

## REVIVAL NEWS.

### 9 Accessions.

P. R. EAGLEBARGER, Scurry, May 21, says Kemp mission is looking up. The missionary collections will be above the assessment. A new class of 11 members formed. Another will be organized soon. Have received nine members. Congregations good and a revival is expected.

### 8 Accessions.

S. W. JONES, Lone Oak, May 26, says: Bro. Neeley and a good official attendance were present at the second quarterly conference, Emaus, May 19. Congregation good, finances well up, and 8 accessions. The circuit is in good condition; a revival expected, and the ADVOCATE very popular.

### 2 Accessions.

JOHN F. COOK, Valley Springs circuit, May 22, says he held a meeting on the San Fernando, May 20. Congregations were large. Five penitents at the altar, and two accessions by letter. We have here a fine Sunday-school, good singing, good order, and good teachers, and increasing in numbers.

### 6 Conversions.

W. T. CLARK, Sherman, May 25, writes: I commenced a meeting last Sunday at Georgetown, Grayson county. Have had 6 conversions to date, with 20 penitents last night. I will continue next week. This church is in the bounds of the Forsboro work. Bro. Dixon is with me; our works were consolidated the first of May in view of Bro. Dixon's youth. He is a promising young man; preaches well for one of his age. We are expecting a sweeping revival all over the work.

### 1 Accession.

W. A. SHOOK, Cooper, May 14, reports his second quarterly meeting. The church at Ben Franklin dedicated and out of debt. It cost about $1200. Presiding elder pleased with the church and preached well in it. We have now a good Sunday-school with our own literature. Had one accession. The church much encouraged. Prospects brightening. The circuit will represent finances pretty good. Nothing to fear if we do our duty, and I feel satisfied the church will do hers.

### 3 Accessions.

F. C. PEARSON, Walker, May 21, reports accessions at nearly every appointment. Had good meetings at Whiteroek and Williams' chapel. The latter place had an interesting class-meeting. Bro. Duke, an old itinerant, administered the sacrament. At Pine Springs preached three times and received three members. By request, Rev. E. W. Alderson preached three able sermons on baptism. He is the man for this work. He adds, our round of protracted meetings will commence in June. We need help.

### 11 Accessions—8 Conversions.

R. R. NELSON, Gainesville, May 21, desires to call attention to the arrangements for the camp-meeting on the Gainesville circuit, to be held the 2d Sunday in August. The campers are requested to move in on Friday, so as to have services Friday night. Preachers and workers are invited. The camp ground is eight miles east of Gainesville, at Grove Spring. It will be self-supporting. Arrangements will be made for persons from a distance. He invokes prayers for success. Spiritual life in the work is reviving. Four Sunday-schools, doing good work, and using our literature. Eight conversions since conference. Eleven accessions—five by letter, six by ritual. Five adults and five infants baptised.

### 1 Accession.

A. J. JOHNSON, Gablon, May 28, writes about the work on Bolivar Peninsula, on the main land, east of Galveston: "Notwithstanding the difficulties under which we labor, our little church on Bolivar is still on the up grade. We had a high day in Zion May 27th. There were three accessions to the church. Three children and one adult were baptized by sprinkling, and four baptized by immersion. We need the prayers of all good Christians to help the work along so ably conducted by our worthy pastor, Bro. R. S. Dingman." We are obliged to Bro. J. for this report of this interesting work under the direction of the sailor preacher. They have an excellent Sunday-school. Bro. D. tells us that they are averaging an accession every appointment. The young men's prayer-meeting and ladies' aid society have a weekly prayer-meeting.

## CONDENSED CORRESPONDENCE.

JNO. F. COOK, Valley Springs, May 14, reports a good sermon by Bro. Stevenson the 13th. Some religious interest. Two came forward for prayer. Congregations large.

G. B. KILGORE, Medina, May 21, says a recent visit of Dr. J. G. Walker was a benediction to his people at West Prong. His sermon reconciling St. Paul and St. James on justification was much appreciated. The work is improving spiritually.

M. A. BLACK, Martindale, May 22, reports organization of a Methodist Sunday-school at New Hope, W. D. Thornton, superintendent. They have a good start. New Hope is coming to the front. Success to the ADVOCATE. Take care of the children.

J. D. CROCKETT, Ocnaville, May 19, says he is just able to sit up after severe illness. He fears he will not be able to attend his next four appointments. Thinks Dr. McClenahan one of the best of physicians, and is deeply grateful to Sister Young and other neighbors.

I. N. REEVES, Eastland, May 19, announces his camp-meeting, near W. E. Filler's, ten miles from Strawn, Desdamonia mission. It will begin Friday before the first Sunday in July. Come one, come all. He reports some sign of revivals. Collections ordered coming up very well.

WM. M. SHOCKLEY, Williamsburg, May 25, says showers of rain and of grace are much needed on Boxville circuit. Corn injured and some cotton not planted for want of rain, and some of the last not up. He adds: "The Lord reigneth. Let the people tremble." His kind words for the editor and the ADVOCATE are gratefully appreciated.

C. C. WILLIAMS, Rosston, May 17, says: Bro. Easterling preached three sermons with power at our second quarterly meeting. Twenty officials were present. We have built a parsonage at Georgetown.

J. N. BRIDGES, Palestine, May 17, reports the pastor and family of Palestine circuit in the new parsonage, with outside work complete and ready for the painter. He expresses special thanks to the Gilbertsons of Palestine for their liberal aid. He reports the outlook on the circuit good.

JAS. DESPAIN, Village Creek, May 21, writes, on May 3 his dwelling and its contents were burned, and they are needing the necessaries of life. He appeals to the readers of the ADVOCATE for aid in his distress. Any aid can be sent to him at Arlington, Tarrant county, Texas.

REV. E. B. CHAPPELL, LaGrange, May 14, makes the subjoined request: If any reader of the ADVOCATE knows anything of the whereabouts of Sam'l T. Goode, he will please convey the information to the writer, LaGrange, Texas. When last heard from in January, 1881, he was at Fort Louis, Platte county, Colorado.

JAMES MCDOUGALD, Birthright, reports good attendance at the second quarterly conference. Is pleased with his people. They were at first much disappointed that Bro. Hays was not returned, but he was not discouraged, as he felt he was with a people who appreciate faithful work and honest merit. The church has pledged itself to meet all its collections.

E. L. ARMSTRONG, Dresden, May 20, reports the presiding elder present at his third quarterly meeting, in due time, preaching and presiding to the profit of all. Official attendance very small. Finances away behind, and, religiously, he feels the church is in the same line. Hopes to record an advance movement ere long.

J. M. DAVENPORT, St Joe Circuit, May 18, reports the second quarterly meeting at Eagle Point, under charge of the presiding elder, a spiritual success. He commends the opening of conference with reading and expounding Scriptures and prayer. Nearly all the official members were present. Financial report good. The ADVOCATE is not forgotten in this work. Our preacher, Bro. Gorsline is much loved.

SAM'L MORRIS, Mastersville, May 21, writes that Rev. S. P. Wright, of Waco, will preach at Mastersville on the fourth Sunday in June and dedicate our new church at that place. Rev. Jas. Mackey, D.D., of Waco, will preach at Mooreville on the first Sunday in July, and dedicate our new church at that place. Let all interested in these appointments take due notice and arrange accordingly.

GEO. W. WATKINS, Aurora, May 25, gives it as his opinion, and that of many friends, that in view of Sister Piner's health, Rev. W. K. Piner was justifiable in leaving his work. He says: It was hard for him to yield to what was plainly his duty. We feel our loss most sensibly, yet we feel it was our duty to advise him to this course. We commend him to the Louisville conference as a faithful pastor, truly devoted to the Bible and its teachings.

A. D. GASKILL, Granberry, May 22, expects to build a church. He says: We have some beautiful lots deeded to our church by Bro. Joe. Anderson. Trustees have been appointed, and recorded as such. We have $850 subscribed, and have hope of success. How desirable. There is no sanctity nor solemnity about a courthouse. We are preaching to an increasing audience at Thorp's Springs, and at Granberry College, with omens of good.

WESLEY SMITH, Abilene, May 13, says: "This little book will do harm." So says W. W. Horner, concerning a certain book in the ADVOCATE of May 12. Yes, of course it will do harm to the Baptist Church. It won't hurt us. The "Great Iron Wheel," by the same author, tried that thirty years ago. But the ADVOCATE ought not to have advertised free. Once on a time when I criticised a naughty book I headed it "A nameless book by a nameless author."

H. M. ADAMS, Manning, May 11, writes that he is sick. He designs starting for his new field at Eagle Pass and Del Rio as soon as he is able. Rev. T. L. Adams, of Tennessee, will take charge of the Medina circuit. He reports three pleasant picnics on the Medina circuit. The Pleasanton Sunday-school has received a hundred-dollar organ. They have over $700 subscribed for a church, but need help from abroad, as the membership is small. He accepts Bro. Denton's proposition. The spiritual condition of the circuit is good.

C. M. KEITH, Buffalo, may 21, sends sad news. The many friends of Bro. W. E. Weaver and family will not be surprised to hear that his little babe, that was burned on the 22d of last March, died May 19—last Saturday. It suffered 58 days, and a more patient little sufferer I never saw. Father, mother, and family had showed untiring energy in watching over it during its days of affliction; but at last the Lord called it hence. It was interred in the Buffalo cemetery Sunday, at 3 o'clock; a large crowd in attendance. It budded here to bloom up yonder.

Many hearts will sympathize with the sorrowing family; for there are very few households that have not been invaded by death.—ED.

M. SIMPSON, Albany, May 19, writes an interesting account of his visit to Wilbarger, Baylor and Throckmorton counties. His description of the country appeared last week. At Vernon he attended Sunday-school and was delighted with the interest of the few brethren in the place. He is confident they will soon have a good church. While making a talk to the Sunday-school one little fellow, with tears, cried out: "I go to Sunday-school every day." He prized the privilege. We have a good membership at Seymour. No church, but one will be built in a few months. The church is well pleased with Bro. Hoffner. At Albany the church is about completed—cost about $1500; membership is about fifty.

JAMES IRBY, Rising Star, May 24, writes about the second quarterly meeting held at Cove Valley by J. T. L. Annis; official attendance good. Collections for preacher in charge, $55.50; for Sunday-schools, $10. A juvenile missionary society of 23 members was organized, and $2.15 collected. A committee composed of H. C. Anchison, T. G. R. King and James Irby appointed to build a church at Rising Star. They have secured a location, and hope to build before annual conference. We need a revival.

N. A. KEEN, Bonham, May 18, writes: Our second quarterly conference passed off encouragingly. The official attendance quite full, and quarterage came up satisfactorily. One young man was licensed to preach. Our good brethren of Rogers have done credit to themselves in building a nice new church house costing $600 in cash. The quarterly conference, by unanimous vote, named it Binkley Chapel, and Bro. B. dedicated it in one of his best sermons. If we should have one hundred conversions on this work, we would still prize our house even above this.

## FROM OUR TEXAS STATIONS.

### PARIS.

May 28.—JOHN R. ALLEN, pastor: We have been making an effort at a revival during the past week. Two were converted, baptized and joined the church; a few of the members were revived, and then in spite of Bro. Pierce's earnest preaching and all that we could do, the wheels stood still. We thought it best to close last night, and I did so with a disappointed heart.

### WACO.

May 26.—JAMES MACKEY, pastor: Sunday-school 9.30 a. m.; attendance large. 11 a. m.—Sermon by pastor. Text, John iii:16. Subject: "The mysteries of the gospel." Attendance good. 4.30 p. m.—Class-meeting, led by Bro. Appell. Every Friday night our young men have a meeting for prayer and the study of the blessed Bible. The ladies have a prayer-meeting once a week. We also have the ladies' aid and missionary organization May 22.

### TEXARKANA.

**15 Conversions—15 Accessions.**

May 28.—W. D. MOUNTCASTLE, pastor: The protracted meeting at this station has just closed. Two other churches in this city joined us in the meeting. There were about 15 professions of religion and 15 accessions to our church. Great good has been accomplished. We expect to harvest much yet from our labors. We are advancing here every way in our church interests. Finances all up to the present time.

### SAN ANTONIO.

May 27.—W. J. YOUNG, pastor: The pastor, W. J. Young, being sick, the pulpit was filled by Rev. C. C. Armstrong, of the West Virginia Conference. Subject: The power of Christ. Text: "See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." Attendance good. No service in the evening. Sunday-school well attended and interesting.

### SEGUIN.

May 20.—H. G. HORTON, pastor: Sermon by A. J. Potter, on the "Widows' Mite," followed by a good collection for San Saba Academy. At night Bro. Potter's sermon was on "I am the door." These were the best sermons we ever heard him deliver. May 22—In the Baptist church an elaborate and eloquent sermon by J. R. Graves, of Memphis, producing an impression on the community with a variety of aspects. May 24—Methodist ice-cream social, realizing $40 to pay off parsonage debt. The cause of temperance and religion alive.

### MARLIN.

May 26.—H. M. GLASS, pastor: Our Sunday-school has full attendance; Jesse Scruggs, superintendent; application of the lesson by Rev. J. P. Mussett. Preaching at 11 a. m. by the pastor. Text, Hab. iii:2—"What God does for his people when he revives his work among them." 4 p. m.—Preaching by J. P. Mussett. Ps. xxvii:14.—"Benefits of patiently waiting upon God." Preaching at 8 p. m. by Bro. Spencer. Three additions by letter. Meeting protracted. Pray for us. Refreshing showers, natural and spiritual, needed.

### GALVESTON.

May 27.—ST. JOHNS, G. W. BRIGGS, pastor: Interesting Sunday-school at 9 a. m. Service at 11 a. m., conducted by Dr. I. G. John. His text was the Golden Text in the Sabbath-school lesson for the day—Acts xiii:2. The sermon was listened to with most earnest attention by a large congregation, and accomplished good among them. The "Little Missionaries" had a profitable meeting in the afternoon. Service at night in the lecture-room conducted by Dr. John.

May 27.—ST. JAMES, H. M. SEARS, pastor: Good attendance at Sabbath-school at 11 a. m. Sermon by the pastor. Text: 1 John ii:6—Central Ideas Walking with Christ. At night good congregation. Services conducted by the pastor. Text: Job xxii:21.

### ELATONIA.

May 27.—W. WOOTTON, pastor: Preacher sick. Weather cool and dry. Congregation Sunday morning not large. Very good attendance at Sunday-school. The pastor spoke ten minutes to the school on the subject of missions. Preached at 11 a. m. Text, Col. ii:6. Church conference at 3 p. m. Signs of distress along the line. Too much billiards and balls; too much drinking; too little prayer; too little interest in my brother's welfare. If my brother's house were on fire, I would arouse him, or use all the means in my power. My brother's soul is in danger; let some one else save him. My child is lost in the woods. Go with me to find him. Certainly I will. We will all go. We will give up everything else until the child is restored to its mother's arms and its father's protection. Your child is a lost sinner, wandering away from God and heaven and eternal life—away down to hell and ruin and eternal night. Who will go after him? Who will help to bring him back? If your child is lost in the dark woods you will not sleep until he is found. How can you rest when he is every moment exposed to eternal danger? God help—no other can. Preaching at night. Text—2 Peter i:10-11. Very good attention. Sacrament of the Lord's Supper administered to about 75 communicants. A happy, melting time. 1 accession to the church by ritual. To God be all the glory.

## SPECIAL NOTICES.

[As these notices appear but once, those interested will do well to preserve this paper for reference.]

### Baccalaureate Sermon.

DALLAS, May 22: Rev. S. H. Werlein, of Houston, will preach the Baccalaureate sermon at the Dallas Female College, Sunday, June 10.—G. J. NUNN.

### Change of Preachers.

CROCKETT, May 23: The Rev. J. C. Woolam, having left the Athens circuit in consequence of failing health, the Rev. Ed. Ogburne, a local deacon of Smith county, is hereby installed preacher in charge of said circuit until such time as he may be officially discharged.—R. S. FINLEY, P. E.

### Protracted Meetings.

EMBERSON, May 22: Protracted meetings will be held at Mays Prairie, fourth Sunday in June; Garretts Chapel, first Sunday in July; Mount Tabor, second and third Sundays in July; West Point, fourth and fifth Sundays in July; Palestine, first and second Sundays in August; Forest Chapel, third and fourth Sundays in August; Hopewell, second and third Sundays in September; Post Oak, first Sunday in October.—L. F. PALMER.

### Galveston District Conference.

SAN FELIPE, May 23: Under the head of "Brief Mention," the 12th instant, you state that members of the conference can go via the Texas Western from Sealy to Leslie Station. That is a mistake. No transit as yet. All must go via Houston to Leslie. Should train communication to Sealy be resumed prior to the 7th proximo I will promptly advise you. Trains run from Houston to Sealy on alternate days only, viz: Mondays, Wednesdays, and Fridays.—JOHN R. DUNN.

STEPHENVILLE, May 21: Will the members of the Stephenville district conference please notify me at once, by postal, if they intend to be present at the conference which will convene here on June 28th. Also by what conveyance you will come. Arrangements will be made to meet delegates and members of the conference at the depot, Alexander, on the 26th and 27th, and furnish them conveyance out to Stephenville. We hope that as many as can conveniently do so will come by public conveyance.—W. F. PACKARD.

### The S. S. Convention, Palestine District Conference.

PROGRAMME.

1. The relation of the Sunday-school to the church.—W. A. Sampy.
2. The relation of the pastor to the Sunday-school.—U. R. Philips.
3. How to ensure success in the management of the Sunday-school.—T. R. Bonnet.
4. The qualification of Superintendents.—J. R. Wages.
5. Sunday-school Literature.—L. M. Fowler.
6. Sunday-school music.—Lacy Boone.
7. The qualifications of teachers.—T. P. Smith.
8. The design of the Sunday-school.—E. F. Boone.

Leading speeches limited to ten minutes and volunteer speeches to five minutes.—R. S. FINLEY, P. E.

### Sunday-School Convention, Marshall District.

Topics to be discussed at the Sunday-school conference to be held in connection with the Marshall district conference, June 30:

1. History and statistics of the Sunday-school—Drs. C. B. Stewart, S. W. Turner.
2. The ultimate end of Sunday-school work—J. T. Daves, F. J. Browning, G. A. Kelley.
3. Relation of adults to the Sunday-school—W. A. Sampey, J. P. Rogers, J. F. Henderson.
4. Duties and relation of pastors to the Sunday-school—H. M. Booth, G. A. LeClere, A. Little.
5. Mental and spiritual qualifications of superintendents and teachers—J. M. Truitt, L. Boone, P. G. Hawkins.
6. Organization and management of the Sunday-school—J. R. Hartsill, B. R. Bolton, C. H. Smith.
7. Difficulties and encouragements of Sunday-school teachers—D. Morse, J. T. Smith, W. H. Ardis.—JOHN ADAMS, P. E.

### The Revival Needed.

To the Advocate.

WHEREAS, The series of revival letters emanating from our beloved Bishop Pierce is waking up great interest in our entire connection; and

WHEREAS, We see and feel the imperative necessity of such a revival; therefore,

*Resolved 1st*, That we fully endorse the timely admonition given by Bishop Pierce in his revival letters.

2d, That this quarterly conference will heartily co-operate with Bishop Pierce, not only by our action here, but by faith and prayer in looking for and expecting this greatly needed blessing.

3d, That we ask the co-operation of all the quarterly conferences in this and adjoining districts.

4th, That we ask the co-operation of the district conference that will convene in the near future to adopt these or similar resolutions.

J. B. ARMSTRONG.
H. TWOMEY.

Adopted by the quarterly conference convened at Ramah church, Concord circuit, 5th May, 1883, and ordered sent to the CHRISTIAN ADVOCATE for publication.—S. W. CRAWFORD, Secretary.

The following advertisement appears in a Riverina (New South Wales) journal: "Wanted—A cultured gentleman capable of milking goats; a university man preferred. Applications, with testimonials as to proficiency, to be addressed," etc.

### From the Continental Divide.

To the Advocate.

As I see but very little in the ADVOCATE from this Western country, I thought I would write something that might interest your readers. My last in the ADVOCATE gave Deming a pretty bad name, but thank God the preachers have come; the Sunday-school is going on in the city with an average attendance of about thirty-five; the stores now close on Sunday; the saloons are doing a poor business, and the school-house is full at service. Bro. Willis, of the M. E. Church, is here preaching with power, while Bro. Stanton is preaching, praying and laboring with all power to advance the cause of our Master. We can all rest assured with two such Methodist preachers laboring side by side with the warmest brotherly love in their hearts, that great good will be done. May God bless and help them. We have prayer-meeting Wednesday nights. While there is much wickedness, yet we cannot help believing much good has been done toward saving souls.

The contract for the building for the M. E. Church, South, is let out, the foundation has been dug and work will begin to-morrow. It will be of brick, twenty-eight by fifty in size. It will cost about twenty-five hundred dollars, about one-half of which is already subscribed. Will Texas help us a little? Many Texans are here, among them some young men whose parents are yet living in Texas. The writer loves Texas more than any country, and wants Texas to put a few bricks in our church. They cost only about 1½ cents apiece. Will some of the Texas Sunday-schools send us one Sunday's collection? Bro. Stanton is laboring hard, and it would be great encouragement to him to receive something from some strange friends. We are going to take a collection in our Sunday-school for the church, and the next church that starts we will do the same for it. The Baptists and Episcopalians are also talking of building. Deming has a population of about 1500; is right on the great continental divide. East of us the water runs into the Rio Grande, and on the west it runs toward the Pacific.

We have a very good climate with the exception of high west winds, which make the place very dusty; but the wind is not destructive. We have no surface water, but fifty feet under the surface the supply is inexhaustible, and of the purest kind. No farming has been done here yet; but people are experimenting some this year. It is not much of a stock country on account of the dryness of the grass. There has been plenty of rain this year. It is usually very dry. The Southern Pacific railroad passes this place. The Atchison, Topeka and Santa Fe railroad forms a junction with the Southern Pacific at this point. The Silver City, Deming and Pacific railroad is just completed to Silver City, fifty miles north of us. It is a narrow gauge. All this, with mines rich in silver and copper in the mountains near by, will surely make this a permanent town. The ADVOCATE comes regularly and at the right time. We get it by the Sunday morning's mail, and after reading our Sunday lesson and attending Sunday-school and preaching, we enjoy its columns, often reading them with tears in our eyes, and with the deeper resolves to serve God better than ever before. We take it to our work, while camping away from home, and what a pleasure while resting at noon to read such a paper. It has cheered us on many times while out here with no religious surroundings. Continue to publish all the children's letters. Don't let the children hunger and thirst after righteousness without being encouraged by the older children. Any who may wish to send their mite for our church can send it to Rev. P. L. Stanton, Deming, New Mexico, and they will receive the thanks of all of us poor Christians in this Western country.—ISAAC SELLERS.

DEMING, Grant County, N. M., May 25, 1883.

"Doctor," said a fond mother, leaning over the bedside of her son, who seemed to be suffering greatly, "what is the matter with him?" The physician examined the sufferer, and replied, "He's sick." "There," exclaimed the woman, "I knew you could tell what was the matter with him. How fortunate it is that you are in the neighborhood!" And she looked at the medical gentleman with an expression that spoke of restful confidence.—Arkansas Traveler.


PRICKLY ASH

BITTERS

*The majority of the ills of the human body arise from a derangement of the* **Liver**, *effecting both the stomach and bowels. In order to effect a cure, it is necessary to remove the cause. Irregular and Sluggish action of the Bowels, Headache, Sickness at the Stomach, Pain in the Back and Loins, etc., indicate that the Liver is at fault, and that nature requires assistance to enable this organ to throw off impurities.*

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Texas Christian Advocate.

### Standards of Success.

BY W. H. ANDERSON, D. D.

To the Advocate.

There must be clearly-defined ideas of what success really is, certain standards by which it is determined, and their proper application, before anything can be decided a success. The accomplishment of some well-defined object, whether the avoiding some evil or the securing some good, is called a success. This may be immediate or gradual, partial or complete.

The use of these standards is as irregular and indefinite as the ideas of success itself. This may be apparent and yet unreal—real and yet indistinct. To succeed, man must be like Michael Angelo—"wedded to his art." Definite object, well-digested and defined plans, confidence in one's cause and one's self, persistent and tireless effort, hopeful utilization of every opportunity and agency—these crown the brow of labor with the long-sought reward. Montgomery, when asked the secret of genius, replied, "he knew none but hard work." The old Roman adage is, "By frequent falling, the drop wears away the stone." The sculptor is said to see in the rude block of marble the most exquisitely beautiful statue. All that is needed is for patient, skillful industry to remove the concealment, and the master-pieces of Praxitiles or Phidias, Canova or Thorwaldsen, appear in their grace, beauty and symmetry—poems in marble. The spirit of dogged persistence is a grand element of attainable success. It may be seen in the traveler waiting for the swollen river again to present its fords for safe passage.

Success is often hastily and improperly admitted or denied. Often the wreath is placed upon the undeserving brow, while the true victor goes uncrowned. Americus Vespucio named the land Christopher Colon discovered. Still, posterity will give a right verdict after passion and prejudice have passed away. John Milton, second only to the writer of the Iliad, was considered by the corrupt court and times of Charles II. as a crazy old blind rhymer; posterity rejoices to call him the author of the immortal epic, "Paradise Lost." John Bunyan was but a tinker, crazy on the subject of religion, but Providence furnished him ample leisure, in twelve years' confinement in Bedford jail—while "he made tags for a living"—to write the grandest prose-poem of the world—"Pilgrim's Progress."

Success is suspended until the ultimate experiment and proof. Ministerial success can only be determined by the archives of heaven, read by the light of the judgment fires. Agencies are silently and secretly at work, whose results can only be fully estimated when earth's accounts are balanced "in that great day." If the intention, in its purity, recognizes only God's glory in the feeding and protection of the flock, and in the true conversion of souls; if the gospel, preached in its simplicity and purity, is relied on as "the power of God unto salvation;" if there is prayerful and entire consecration to this work, and the best possible culture of mind and heart in that work—that of itself is success. God's promise is: "My word shall not return unto me void, but shall accomplish that whereunto I have sent it." Whether any human eye shall see the seed sown germinate, the true minister's reward is certain. He shall have some sheaves when the angels reap the world's harvest. Success is not a matter of human opinion or partiality or prejudice. Success follows fixed love and effort, based on divine promise. It looks to holy purpose, consecrated endeavor, and to divine trust, more than to the glitter of intellect, the wealth of letters, or the endowment of genius.

How true that one soweth and another reapeth. It is as necessary that the sturdy woodsman shall fell the forest, and that brawny arms shall make the fence and prepare the ground, as for science to determine the best methods of culture and supply of nourishment, furnish the best seeds and the best machines for sowing and reaping. No man works for God without a grand reward. England has just made peers of her great officers, Garnet and Seymour, for their Egyptian campaign. Every true soldier of Jesus will be decorated with heavenly insignia before men and angels.

Here, especially, we should "walk by faith, and not by sight." Our every effort, each falling tear, each anxious heart-throb in the service of our Lord is a deposit in the bank of heaven. Interest is accumulating. Pay day will come. Interest and principal will be paid in gold. God may seem at times not to glisten in our hearts or eyes with evidences of success. Sometimes our crown appears taken by another. Labor on. The light of heaven will make each dark spot in providence more brilliant than electric light. Our reward is sure in "our Father's house," and we shall have an eternity in which to enjoy it, with ever-increasing capacity for delight.

NICHOLASVILLE, KY.

### Modern Skepticism.

To the Advocate.

This is an age pre eminently of skepticism. The late war seems to have completely debauched public morals. Prior to it we saw patriotism; since we see much legislation for thieves and by thieves; before it the religion of our fathers was universally revered and the Bible commanded universal respect, but now this is only partially true. The truth has only a part of its former effects and the congregations grow slimmer—a thirst for something else fills the minds of the young. And it is patent to all that a minister is popular in an inverse ratio to his orthodoxy, the most popular preachers approaching the nearest to the skeptic. While the expounder of true religion speaks to empty benches, Beecher's church is filled to overflowing. It grows more alarming when we see it stated that the writings of the leading infidels find a readier sale at news stands than any other, and that no building is large enough to hold the crowds that flock to hear Colonel Ingersoll, that anthropophagos of modern skepticism. To every lover of and believer in the truths of our religion one fact becomes apparent, and that is the necessity of fortifying ourselves with ready arguments to overthrow these scoffers. It is not sufficient that we are safe and steadfast in our belief, but we must help others as we would warn friends of approaching thieves. The young professional men are almost universally skeptical.

We propose in this short article to establish a position in support of our Bible that is impregnable, and by arguments so apparent when once stated that the unlearned can comprehend and use them.

First—Let us compare the Old Testament with other ancient writings. It is a plainly outlined history; it was reduced to writing; it was preserved in the churches; it was read on Sundays, and was familiar to all the people. It dealt not simply in what had been, what was to be, but mostly of what was then transpiring.

Again, it is in the main reasonable to the average man, without reference to its origin, and wherever it is not thus reasonable, it is the account of a miracle.

Other writings of similar date bear no likeness to the Scriptures; they are unconstructed; they were not reduced to form, preserved in churches, nor read of Sabbaths, nor familiar to all; but were a mass of tradition, of fable and distortion, and in the main, unreasonable to the average man.

Now, all unreasonable passages of the Bible are accounts of miracles that were either entirely false or entirely true, and were so public that trickery was out of the question. There could be no deception, and the statements are true or entirely false. The Jews crossed the Red Sea on dry land and ate manna in the wilderness, or they did not; fire from heaven consumed Elijah's sacrifice, or it did not. And all the Jews knew that those accounts were true, or that they were not. Take the extravagances of profane history and they are of an entirely different type; they are all distortions, but they are partly true and partly false—"part of brass and part of miry clay." They are magnified or distorted pictures of real circumstances.

To illustrate: There was such a city as Troy; such a hero as Achilles, but the panoply of the Illiad are the distortions of those facts—so are all the extravagances of all profane history.

I engage to prove that all profane historic writing, extravagant as it may be, distorted by the poet or perverted in the murky stream of traditional transition, is founded on actual occurrences, and bears the same relation to truth that comic pictures do to real life. But miracles are true in toto, or are falsehoods out of whole cloth.

Suppose the Bible is not a history of real events, but is a forgery. To illustrate the impossibility of that hypothesis, let us suppose some one should write a history of a war now in progress in this country, filling it with the usual details of battles, casualties, names, places and persons. Should this imaginary history go unchallenged for a few centuries, in half a thousand years it would stand on par with other historic writing; but the trouble is to impose on the people who live when the history is written. All of one's cotemporaries would know it to be false, and expose the imposture and denounce the fraud. Now, if the Jews did not cross the Red Sea on dry land, why did they not dispute that falsehood? If fire did not fall from heaven and consume Elijah's sacrifice, why did the account go uncontradicted? All of these transactions should have received publicity, thus inviting contradiction and courting investigation, and they were of such a nature as to preclude all possibility of deception.

Either they happened and were supernatural or all Israel conspired to lie. Skepticism points the finger, laughs and asks questions, but answers never. Instead of people allowing these profane wags to confine us to answering detached questions, let us put them on the stand and make them account for the Bible on any other supposition than its divine origin. We have it; it is here; account for it. Once put them on the stand and assign to them the task of accounting for the Scriptures and the shallowness of their arguments become apparent, and more will be accomplished than by all the abuse ever written.—S.

LITTLE ELM, May, 1883.

### "Behold I Stand at the Door and Knock."

To the Advocate.

I have the pleasure to add your paper to my list of papers, which will now stand as follows: *Christian Standard*, *Old Path Guide*, *Banner of Holiness*, TEXAS CHRISTIAN ADVOCATE, *Corsicana Journal*, and *Globe Democrat*.

The first proposes to teach what a "Christian" must be; the second, the "Old Paths;" the third, "Entire Sanctification;" the fourth, "Holy Ghost Religion;" the fifth, "Local Interests in general," and the sixth, to give "general news," social, political religious. What think you of my selection? I think it a good one. Through these papers I receive as much general information as the wisdom of the editors is able to communicate, embracing all the current news and principal operations of the world, in religion, politics and science. I do not make parade for show, (as I do not give my name only to the editor) but to exhibit what I think the very least that a man can afford who would rank with men of general intelligence. I feel the need of a leading "Catholic," "Baptist," "Presbyterian," "Episcopalian," and "Lutheran" paper; and am certain that if I had them they would stimulate me to more zeal, help to enlarge my views of divine providence, and draw me into closer sympathy with all the "household of faith." By this exhibit and these remarks, I hope to awaken a deeper interest in the things of "to-day," and to call attention to the importance of every man reading the standard or leading papers of his own and other denominations. I know as an eye-witness that the churches that neglect or refuse to read modern and current religious literature are an almost worthless part of Christendom; while everywhere a healthy and vigorous Christianity marks the constant readers of religious work. I find that where religious books and papers are not read the Bible is no more respected than a last year's almanac. Such persons do not impress me with any assurance of the genuineness of their religious profession. It is a first-class duty of all pastors and other religious teachers to give special and constant attention to the matter of religious reading within the sphere of their operations. I know that "Add * * * knowledge" is an apostolic injunction, and that religious knowledge is meant. God deliver the world from a bilious, jaundiced, dyspeptic, besotted ignorance, in the name of religion.—CHRISTIAN.

### Revivals.

To the Advocate.

The letters from Bishop Pierce on the above subject seemed for the time being to wake up quite an impression among both ministers and laymen. The resolve seemed to be to go to work and endeavor to be the humble instrument in the hand of God in the accomplishment of this great work. But unfortunately, very soon some apprehended formidable difficulties in the way, which they seemed to think must be removed before such a happy state of things could possibly be realized. A number of communications appeared in our papers pointing out those hindrances, not seeming to recollect that a genuine and gracious revival would be, and indeed is, the only thing that can be a complete antidote to all the evils of which they complain. Perhaps one of the greatest impediments in the way of the irreligious, as well as members of the church of Christ, is discouragement. They have such a keen sense of their frailties, of their helplessness, of their want of decision of character, together with plighted vows so often broken, that they are fearful to make a single move. Hence the importance of inspiring them with confidence and hope. It may be true, as a general thing, that but little good comes from the chiding of our membership or castigating our congregations.

The officer, fronting his enemy, that would turn and berate his army for a want of efficiency and cowardice would be likely to meet with signal defeat. But if he cries out for marshal music, draws and brandishes his sword, and shouts: "On, on, my brave fellows, to the contest," victory is almost sure to perch upon his banners.

Let us go from our knees to our pulpits, with hearts warm with the love of God, and the worth of souls pressing heavily upon the mind, and with all the sympathy of a warm heart, cry in the ears of our people: "Come, for all things are now ready." "The spirit and the bride say come, and let him that heareth say come, and him that is athirst come, and whosoever will, let him come and take the water of life freely." "Ho! every one that thirsteth, come ye to the waters, and ye that have no money come; yea, come and buy wine and milk, without money and without price." "For God hath never said to the house of Jacob seek ye my face in vain." But what of the difficulties that are in the way? Leave them to take care of themselves. In the strength of the grace of God ride over them. Impress the vacillating with the truth of God. Inspire the fearful with confidence and hope, and the feeblest lamb of the flock will buckle on his armor and come to the rescue.—J. MATTHWS.

CHAPPELL HILL, May 9.

### Pictures in Bibles.

To the Advocate.

I wish to call the attention of my Pedobaptist friends to the fact that there are agents now selling Bibles which contain pictures that teach immersionist ideas, and they are sold to any one who will buy. I hold that were I to sell to my immersionist friends Bibles containing a representation of Ananias baptizing Paul by pouring, without calling their attention to it, I would betray a sacred trust, and handle the Word of God deceitfully. Yet there are men traveling over the country selling Bibles to Methodists and Presbyterians containing pictures of John the Baptist standing in the water immersing Christ, and some with a picture of eleven disciples communing with Christ. Some of these agents are not aware of the fact that the Bible they sell contains such representations. Among these I have found some of our Methodist brethren, and one of these an intelligent minister, who sold large numbers of such Bibles to his Methodist brethren without knowing the fact. I wish to make this suggestion to agents: Know what you are selling; and to the people, examine before you buy. You do not wish to buy a family Bible at a cost of fifteen or twenty dollars to hand down to your children that contains pictures teaching what you do not believe is taught in the Bible. This I have found to be the decided view of those who have made such purchases. Let us be cautious how we buy or sell a Bible that has something added to it that will teach our children to believe what we consider contrary to its teaching. Such are my views concerning these sectarian pictures, and if any of the Bibles furnished by Bros. Shaw & Blaylock contain such, they will see at once that I am not the man to sell them.—JOHN M. PORTER.

SALADO, Texas.

[The point made by Bro. Porter is well taken. All efforts to introduce books or Bibles which will mislead the people who read them, is inconsistent with the spirit of our religion. It never resorts to questionable methods for the spread of its doctrines. Having examined the Bibles handled by Shaw & Blaylock we find them free from such objections, and Bro. Porter is doing a good work in supplying our people with them.—ED.]

### Chappell Hill.

To the Advocate.

Valuable improvements have been made upon our church edifice. A very handsome cupola has been erected, in which is suspended the new bell, procured by the efforts of our ladies. It proves to be an excellent bell, and weekly sends forth its mellifluous tones over our beautiful prairies, calling the worshipers to the house of God. The building has also been repaired and strengthened. Our congregations are large and seriously attentive, giving promise of an advance in the spiritual interests of the church. The prayer of Habakkuk is going forth from many a pious heart; and we anticipate the time, in the near future, when that prayer will be answered in all its blessed fullness, in behalf of the church and the world. Our Sunday-school is prospering under the efficient superintendence of Bro. Johnson. The sessions of our institutions of learning are approaching their close. The commencement sermon for the female college will be preached June 3, by Rev. W. J. Phillips, of Anderson, succeeded the following days by the examination of the classes. The graduating exercises take place on the 7th. Rev. H. M. Du Bose, of Huntsville, is the orator of the day.

Mrs. H. L. Carmer having resigned the charge of the college, the trustees have elected Rev. Professor Tarrant, of Black Hawk, Miss., to the presidency. He has accepted, and will enter upon the duties of the position next September. He comes very highly recommended, and there is every reason to believe that he will prove a valuable acquisition to our teaching corps in Texas.

The commencement sermon for Soule College will be preached by Rev. T. R. Pierce, of Paris district, North Texas Conference, June 17. W. D. Cochran, Esq., of Bellville, will deliver an address before the Adelphi Society of the college on the 18th. The prevalence of measles for several months, and an alarm of scarlet fever (since believed to have been unfounded), interfered seriously with the attendance upon both institutions.

"Soule College Courier," is the title of a handsome monthly paper published by the faculty and students of the college.

From this brief exhibit it will be seen that, in her religious and educational interests, Chappell Hill Methodism is neither dead nor sleeping.—J. M. WESSON.

CHAPPELL HILL, May 21.

### Woman's Work on the Bord r.

To the Advocate.

Perhaps a few lines on the above subject would not be uninteresting to many of the readers of the ADVOCATE, and I write the more cheerfully, as the ADVOCATE seems willing to give as much light on the subject as possible, and it seems just that the workers at home should know what their representatives are doing abroad:

1. The first thing I desire to say is that our people do not appreciate the difficulties in this border work, for the reason they do not understand its real condition. This is hardly considered the "foreign field" by many of our people. While I would institute no comparison between this and other mission fields, I desire to say that there are difficulties and trials incident to this work along the Rio Grande that can be understood only by experience.

2. Godly women have been at work along the border, and their influence is being felt. Mrs. Sutherland has had a good school in San Antonio; Mrs. Norwood, at Collins; Miss Noland, at Laredo, and Miss Williams, at Concepcion. The religious influence of these schools is not to be overlooked, as that was the leading thought in their organization. All of these have suspended save the one at Laredo. What the result will be, eternity will disclose. These devout women, aside from teaching in the day-school, conducted Sunday-schools and prayer-meetings, and distributed Bibles and tracts.

3. There are now at Laredo two schools under the control of the Woman's Board of Missions; one a day school, the other a boarding-school for girls. The day school has done a good work, but I suppose it will be suspended at the close of the present term. The boarding-school is a fixture, and of this I desire to say a few things. It is situated on the Rio Grande, about one mile from town. The main building is a three-story house, and cost $6000. There is in course of erection, and will be ready for use in a few days, another building—dining-room, kitchen and servant's room—which will cost $2000. The block on which these buildings stand was donated to the board by Rev. Elias Robertson. The superintendent and faculty have asked for means to fence the entire block, to improve the appearance of the place and to make the surroundings more attractive and comfortable. This done, and a street or two opened—which the city council has agreed to do—and this will be one of the most inviting places in Laredo.

The school opened last November with seven pupils, but now there are twenty-six names on the roll from San Antonio, Pena, Concepcion, and Laredo; and of this number fourteen are Mexicans, and several are from the convent. The school will pay about $250 this year. Next year, if properly managed, I look for a large increase of patronage and support. While the standard of female education is not high, many of the more intelligent Mexicans say they are getting tired of paying for so much fancy work as is taught in the convent. So far as I can see the chief aim of the convent teaching is to have the girls know how to count beads and give money to the "Holy Virgin." I hope my nerves will never be shocked again by hearing an ignorant Methodist say: "The Catholics have the best schools." Let such look at Mexico, which is full of Catholic schools, where a girl of ordinary mind may remain for a year and hardly be able to read the first reader.

Before closing this letter allow me to say that the girls in this school are being taught the way to God. They are learning to be obedient and to love their Bibles. They attend my Sunday-school, and are taught the Spanish catechism. They sing many of our Sunday-school songs in English and Spanish. Some of them are bright girls, and I may write again on this subject. Don't forget to pray for their teachers.—J. F. CORBIN.

LAREDO, May 17, 1883.

### A Good Suggestion.

To the Advocate.

In a late number of the paper a brother complains of the non-attendance of the members of the quarterly conferences. Let me propose a remedy: 1. Let the preacher in charge, the month before the conference is to be held at any given place, visit the citizens, and secure homes for the members from Saturday 11 o'clock till Monday morning. If the neighborhood is large put only one or two at a place. This will relieve sensitive brethren who feel indisposed to crowd in on unprepared families, as we often have to do.

Every family agreeing to take a member, will be represented in the Saturday's congregation, and large Saturday congregations will be a constant encouragement to the brethren to attend.

Then let the preacher announce at all the appointments the arrangements made, the names of the members at each appointment, and their disciplinary duty to attend.

I have on my district some conferences with more than thirty members. If thirty of the representative men of the church were stationed, formally, for a day or two, in any neighborhood for church business, the people would say "these people mean business," and they would come out to see. See?

I wish one preacher in Texas would try this plan and report. I have no plan to suggest for stations. Do not need any in my work.—W. J. JOYCE.

### Mont Eagle.

To the Advocate.

It is intended that this place be made a place of summer resort and recreation, something like that of Chatauqua. It is situated on the mountains of East Tennessee, in a most beautiful and healthy locality. On last Monday night the Rev. Dr. Vincent, the soul of Chatauqua, gave the Nashville people an interesting lecture upon what was being done at Chatauqua and what was intended at Mont Eagle. He said that these places were based upon the fact that people need and must have recreation; and therefore they need suitable places of recreation. As a matter of fact the places of general summer resort are not suitable places of recreation, for people when they leave generally need recreation more than they did when they went there; for the time that should have been spent in recreation has generally been spent in dissipation. And, furthermore, the best recreation is change of scenery and occupation; so recreation can be turned into opportunity of both mental and spiritual improvement.

One of the first objects to be attained by the Mont Eagle Association is to give opportunity for thorough preparation for Sunday-school teaching, and general Christian culture. To this end there will be lectures and courses of study prescribed on Biblical history, geography, biography, and archæology. The time has passed when anybody can teach in a Sunday-school; and though a man consecrated to God, no matter how meagre his intellectual attainments, is a noble sight, and a great power for good, yet a man well educated and consecrated in the same measure is grander and greater. The best methods of Sunday-school teaching will be discussed, and how to exert an influence over and control the lives and habits of the scholars, not only one hour out of every seven days, but every day of the week.

It is intended by the Mont Eagle Association to impress the people with the fact that they are never too old to learn. By a method something like the Literary and Scientific Circle of Chatauqua, it is proposed to induce people of all ages and sexes to adopt and follow up a regular course of reading in literature, history, science, and art. In this way parents will be kept interested in the studies of their children, and will not in educational matters be left so far behind by them. Thus seeing the value and the pleasures of knowledge, parents will be more anxious to give that broad education to their children of which they themselves have been deprived.

How much good such an organization will do in the South no man can tell, but any man who thinks at all can see that the possibilities are infinite. The enterprise commends itself to every man who wishes the general improvement of our section of the country. And all who are looking for a pleasant, healthful, and beneficial summer resort would do well to inquire into what is being done at Mont Eagle.—CORRESPONDENT.

NASHVILLE, TENN., May 8.

### Reminiscences.

To the Advocate.

The TEXAS CHRISTIAN ADVOCATE is a welcome visitor to us here in the East. We enjoy the privilege of reading its pages, for we see names in almost every number that we are familiar with. We lived in Texas several years and have been associated with a goodly number of its preachers. I see a postal from Bro. C. G. Shutt, on the Ennis circuit, stating that the Sabbath-school has opened at Morgan with flattering prospects. Now, I would like to tell you some of the particulars about the trials and hardships that the society has went through. I was present when the first gospel sermon was preached near Morgan. The peculiar people called Methodists were scarce at that time, but ere long the society increased and finally concluded that they were strong enough to organize a Methodist Sabbath-school. Our neighborhood was very near equally divided, there being just about as many Campbellites as Methodists. We had had union schools, so-called, until it seemed it was time for a change. One of the union schools was just closing, and there were several Methodists present. The day it closed the question was asked publicly by one of them, if there was any objection to there being a Methodist school organized in that house. This was asked because it was a school-house. All that were present gave their consent, for they did not believe that we could run a school, although the leader of the union school said if we could run a school in the name of the Methodist Church better than in the name of our Lord and Savior Jesus Christ, he would bid it God speed; but he had a great deal to say concerning our literature. One of our side of the house rose and assured the people that our literature was based on the Bible, and when he sat down another rose and told the people not to be afraid of Methodist literature, for it never wore bell spurs nor six-shooters. There were some who even determined by the grace of God and their pocket change to show them a Methodist school, so we sent to the publishing house and got a supply of our literature. When it came there was a Sabbath afternoon set to meet and see if we could organize. The time came, and we gave out the literature for the people and children to examine, to see whether they liked it well enough to join the school. As they found to their surprise the pure Word of God, we commenced, taking down thirty names, and supplied them with literature, elected the officers, and went to work. To our surprise there was a great deal of opposition to the school. So one of the leading Campbellites, and the man that had been teaching the common-school, came out to our school one evening, and was looking through some of the literature. He found the Apostles' Creed, and gave himself away by asking the superintendent if we taught the children that the Roman Catholic Church was a holy church. In spite of all this opposition the school waxed strong, and went on, and there was at one time as many as eighty odd names on the roll, and at the end of twelve months the secretary's book showed that there were three students that had not missed a single Sabbath from school. So they received a present for their faithfulness.

These are a few of the trials out of many that school passed through. It does our hearts good to hear that they are still at work. We owe much of what we are to-day to Morgan. We have been there when the power of God has come down. We have seen the sinner tremble on account of his sins; we have seen the lake-warm stirred up; we have seen penitent hearts strangely warmed, and have seen them rejoicing in a Savior's love, and have heard the experience of a goodly number of brethren and sisters, and am constrained to believe that there are those who have been with God, and know him as one that is not slack concerning his promises. May the blessings of heaven rest on God's people, and lead them to victory in this life, and finely lead them to glory at last, is my prayer.—C. W. MORRIS.

SHANNON, Miss.

### Hearne, Texas—Optician.

To the Advocate.

This place is bracketed with Calvert, and calls for one-fourth of our time. It is a town of 1,500 inhabitants. Through the instrumentality of Mr. Rushe Hearne a very neat little Methodist church was constructed some years ago, but I think but two services were held in it before it was burned up. We have reason to believe that the same charitable hand will undertake the erection of another this year.

It will be a matter of interest to those suffering with diseased eyes to know that Dr. I. G. Adams is located here. He is the steward of our church, and leading druggist. I saw so many defective eyes that I inquired if they had an epidemic. They answered: "No; these are the patients of Dr. Adams." Notably, one who had been blind for five years from apacity—the operation, called "iredectomy," gave him an artificial pupil in the shape of a quarter-moon, just above the old one. The patient seemed delighted that he could distinguish objects fifty paces away. The Doctor is a genial gentleman, and guarantees to cure the granulated sore eyes without caustic. Hearne is a nice little town, and needs nothing so much as a revival of pure religion.—W. G. NELMS.

### The Ministry of Love.

To the Advocate.

"And certain women * * * which ministered unto him of their substance." (Luke viii:2,3).

Jesus said: "Seek first the kingdom of God, and other things shall be added unto you." He also said: "There is none that leaves father, mother, * * * house, lands for the kingdom of God, who does not find a hundred times more." He derived these precepts from his daily experience. The grateful love of those whom he filled with his spiritual riches provided for his temporal necessities, as well as those of his disciples. Some pious women spontaneously rendered him the services of mother and sisters. "What a Messiah for the eye of flesh, this being, living on the charity of men! But what a Messiah for the spiritual eye, this Son of God, living on the love of those to whom his own love is giving life! What an interchange of good offices between heaven and earth goes on around his person!" (F. Godet, in loc.) "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it to me." (Jesus Christ.) "This woman was full of good works and alms-deeds which she did." "And it came to pass in those days that she was sick and died. * * * And all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them." (Acts ix: 36-39.) "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (Matt. xxvi:13)

The only witnesses which shall be qualified to testify to our love and faithfulness to the Master in the great day of accounts will be our works—works without which faith is dead. To have given one cup of water to a disciple of Christ, *in the name of Christ*, out of *love to Christ*, will be worth more then than the loudest and boldest professions. Ah, how modest is love! How unconscious of her own services! "When saw we thee in want, and ministered unto thee?" What service can we render him? What can we give him? Do we not belong to him? Does not all we have belong to him? Then confess him Lord of all, and give *in his name*. How can his love constrain us to give in any other way? How dare we take that which he has committed to us in trust, and give in our own or any other name? How dare we take that which he committed to us for distribution in his name, and appropriate it to our own selfish and worldly ends? Those who would be the angels of God in heaven, must be the angels of his Son on earth. Angels bearing his gifts, the tokens of his love. What sacrifices will not love make for him who is the object of affection, or rather, what labor will it not convert into a service of joy? How much do we love the Master? The answer is just what we do for him. So did the holy women mentioned in the Scriptures above, manifest their love for Christ. So do holy women, and holy men too, in all ages, manifest it. So did Sister S. O. Henry, who is now among the sainted dead, manifest hers. She finished the journey of this life at 1 a. m., May 12th, 1883, in the city of Dallas, Texas. She was there to put her nephew under medical treatment; having hurried from here Saturday morning, one week previous to her death, to bring him from a point west of Fort Worth; losing two night's rest on the trip. Her disease was congestion. She was made conscious of her condition a short time previous to her departure; expressed a willingness to submit to the Lord's will, and said she was not afraid to die, regretting only that under the force of circumstances during the last year, she had not been able to attend church as much as she had been accustomed to. Perhaps no woman in the State had a larger circle of friends, or was better known, especially in the Methodist Church, than was Sister Henry. Her face had become familiar to the Northwest Texas Conference by frequent attendance upon its annual sessions. She had been also for many years attending our General Conference, as Bro. Henry was usually a delegate to that body. Certainly no preacher who has ever traveled the same circuit in which she lived can ever forget her kindness. She visited the parsonage frequently, and it became a habit with her not to come empty handed. She always brought some substantial expression of her appreciation of the gospel. Of a lively and cheerful disposition, she added much to the happiness of those in her society. Sister Henry was born in Morgan county, Alabama, July 26, 1833; came to Texas in 1846; was married to Col. J. R. Henry, April 27th, 1848; professed religion and joined the church in 1849. Thus, beginning her Christian life in her sixteenth year, the best of life was given to God. She leaves the husband who has shared her sorrows and joys, her conflicts and triumphs, for thirty-five years. He is advancing on toward the end of the journey. May the strong arm of the Lord hold him, the way grow brighter, and his last days be his most consecrated. There were no children, but others found in her a mother indeed. May the Lord who hath given and who hath taken away more than replace what he hath taken.—JAS. CAMPBELL.

MEXIA, May 19th.

### An Appeal.

**Central Mexican Mission—Specific Work for Some Auxiliary.**

I am in charge of a day school supported by the auxiliary of the W. M. S., in Shreveport, La., and had not expected to take any boarders, until requested by Misses Charlotte and Callie Hallaran to receive a girl, whom they wished to support. I could not refuse; neither could I refuse another, brought to us unexpectedly by her father, two weeks since, from a country town where there is no girls' school. He was opposed to her leaving home, but yielded to the weeping entreaties of both mother and daughter. She is very anxious to fit herself as a missionary teacher and to learn music, that she may play the organ for her church, where they have no organist. Her pastor says that often, when she had no light, she would gather sticks and make a fire, by the light of which she studied. With a pleasant face, a good mind, and an amiable disposition added to this thirst for an education, I think she is a very promising pupil. Her name is Antonia Veira, and she is eighteen years of age. Her father is able to furnish her clothes, but not to pay her board, which will cost $10 per month. Knowing the interest which exists in Texas in the Mexican work, I thought that some individual or auxiliary would furnish the means. Awaiting a response, I am, very truly—ALMA P. NORWOOD.

TOLUCA, ESTADO DE MEXICO, Mexico, Apr. 30.

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**Prin. of Morgan Academy.**

### Mrs. Sallie F. Chapin.

To the Advocate.

Mrs. Chapin, of Charleston, S. C., and president of the Woman's Christian Temperance Union of the Southern States, arrived in Shreveport, La., last week. She was warmly received by the good people of Shreveport. During her stay among us Mrs. C. delivered four lectures upon the subject of temperance—one to the colored people. One hundred and sixty-two men and women joined the union here, and over eight hundred during Mrs. Chapin's brief tour through the Pelican State. A glorious work is this, in the cause of humanity and the Christian religion, carried forward by a noble Christian woman, of our native South land. Long may her life be spared in the world, that the cause of temperance may be encouraged, the whisky traffic overthrown, and man redeemed from ruin. With woman to lead in the grand temperance movement, and God to send the blessing upon her work, it is a question of time only when we will gain the victory and put down the great enemy of man.—J. W.

SHREVEPORT, La., May 19.

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A SAFE AND SURE REMEDY FOR
Rheumatism, Neuralgia, Cramps, Cholera, Diarrhœa, Dysentery.
Sprains AND Bruises, Burns AND Scalds, Toothache AND Headache.

**Voluntary Editorial from the Dubuque Herald.**

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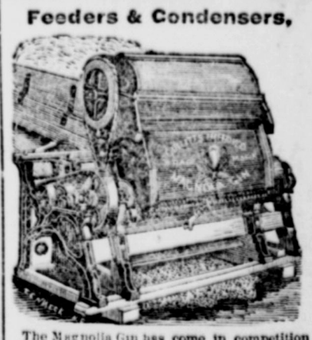

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W. L. PAGE, of W. L. Page & Bro."
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J. T. HAYES."
Mexia, Texas, June 17, 1882.

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Texas Christian Advocate.

## Uncle Ike's Department.

Written for the Advocate.

### May Baskets.

BY MARAH.

Lula and Marcus sat in the nice, pleasant dinning-room one sunny afternoon, batting like two little magpies, and busily engaged in making May-baskets. These they were to hang to their little friends; a pretty custom, I think, and should be more universally followed by children.

Mamma had given them some paste, and with their little collar-boxes, that a clerk from a clothing store had given them, and with tissue paper, blue, white, pink, and yellow, which they had bought at the bookstore, they were fashioning these bright-looking little baskets that were to be little messages of love and affection to their little friends.

Lula cut off a long strip of the blue paper about an inch and a half wide, and cut it up into fringe; Marcus took a dull knife and crimped the fringe, and then Lula pasted a row of it all around the outside of the box. Then she put another row above the first, and so on until the outside of the box was entirely covered with the pretty bright paper fringe. Next she got a piece of pasteboard and cut off a narrow strip for the handle, which she sewed on to the box, and covered it with fringe just as she had covered the box. Now the basket was finished and ready to be filled with any nice little gift they wished to put in it.

Lula and Marcu worked on busily until tea-time, their tongues flying as fast as their little hands, and when papa comes in, six little baskets stand in a row upon the table. No great act of philanthropy, no great labor of love for the good of our human race ever gave more inward satisfaction to the doer, than the happiness which these two little children experienced on this occasion.

"Well, Marcus," said papa, "whom are you going to hang yours to?"

"I don't know yet," said Marcus. "You see I want to hang one to Tommie Pike, any way, because he always lets me ride in his wagon. If I meet him anywhere on the street he just stops and takes me in, it don't matter what a hurry he is in; but I can't make up my mind about the other two—there are so many I want to hang them to. I would like to hang one to little lame Johnnie Goss."

"I shall hang two of mine to Mamie Farmington and Lucy West," said Lula, naming her most intimate friends.

"Perhaps here is a chance for you to use your verse for this week," said papa quietly, and taking up his paper began to read.

"Even Christ pleased not himself," repeated Marcus lowly and slowly, and became very thoughtful the rest of the evening. There were so many boys he would like to give a basket to, but a thought came into his mind that would not leave it. He ought not always to try to please himself in all his little acts of good to his playmates. In a house just across the street lived a family who had only been there a week, but in that time the mother had died.

"They must feel very lonely over there; those children do miss their mother," thought Marcus; "and I expect a May-basket would cheer them up, and make them feel that somebody cared for them in this strange town. I suppose I ought not to please myself every time, but—I must hang one to Dick Seldon, for he did hang me such a pretty one last year."

So he went, undecided, to bed. Two little heads were filled with dreams and visions of bright, sparkling baskets, filled with all kinds of charming little gifts. Baskets were hanging from every corner of the room and every bed-post; baskets were dancing and swinging round them all night.

Happy, innocent childhood! Little hearts filled with pure, heavenly thought! Next evening mamma and papa assisted them in filling the baskets for distribution. An orange was placed in each one, then candy all around that, then pop-corn, looking like tiny snow-balls, all over that; after that was well shaken in to fill up all the openings, then bright, fresh flowers covered the whole.

When it was almost dark two little figures might have been seen creeping slyly up to Lucy West's door. With much whispering and laughing, a pink May-basket was hung on the door-knob. Lula gave the door-bell a quick ring, and then four little feet went flying down the street fast as they could go. Lucy knew the meaning of the ringing of the door-bell at that hour of the evening; so she came running to the door just in time to get sight of them as they turned the corner. Then the happy little pair flew on to the home of Mamie Farmington, and on the door-knob was hung a pretty blue basket. Down across to another street went the jolly little boy and girl, and Tommy Pike and Dick Seldon both rejoiced in the happy possession of a beautiful May-basket.

Now, so far, they had pleased only themselves. How about the verse, "Even Christ pleased not himself"? Papa had suggested they might now find an opportunity to put in practical use their Sunday-school lesson. Two little brown heads were put together, and a grave consultation was held as to how they should dispose of the other two baskets.

"Little lame Johnnie Goss lives so far down the street," said Lula. "Do you think we can go there before it is quite dark?"

"Oh, yes," said Marcus. "I see the man lighting the street lamps now; we will not be too late. You see, we can run fast down the street, and then come back to the house just across the street from home, where lives that poor lone man and little children."

"Yes, that will be a good gift to those little orphans," answered Lula. "I am so glad you thought of that. We have pleased ourselves, now we will please somebody else."

They found little lame Johnnie sitting on the sidewalk in front of his humble little cottage home, watching the bright lights as they shone up into existence, and looking most forlorn and unhappy, as he was unable to get round as other little boys.

A little yellow basket, with its floral crowning, was placed in his little sallow hands, and he was left alone to wonder over its contents, and bless, in his sad little heart, the bright, happy donors.

Now, they are all gone but one. Marcus carried it very carefully lest some of the good things would fall out. Then up to the stranger's door lightly tripped the four little feet. "They will just think it is a basket of May flowers," whispered Lula, as her brother hung it on the door knob and rang the bell.

Two bright faces peeped around the corner of the house to see the door open, and see who would come out. A servant girl came to the door and said, "There is no one here; who could have rung the bell?" Just then her eyes fell on something hanging on the door; then she laughed, and remarked to the children, who by this time had come out to her, "See, here is a pretty little basket of flowers, I wonder who could have put it here?"

"Oh, it is a May basket," lisped a piping little voice from behind the door, "and it is so pretty; come brother, let us see what is in it."

Two little frail forms knelt together on the hall floor to examine into the beautiful little basket, as a little baby sister came toddling along and calling for "some fowers." Lula and Marcus could see by the light of the hall lamp that the sad look was fading from their faces, giving place to smiles and happy, joyous little words, as their little heads hung admiringly over their little new-found treasure; and such joy filled their own hearts as they had never felt before. They went bounding into their own bright, happy home exclaiming, "Papa, mama, I'm so glad we hung it to the stranger's door, for I'm sure it made those children happy. I wish you could have seen their faces."

### For Young Men.

Peter Cooper, the eminent business man and philanthropist, who has just gone to his reward, had in life a great many admirers and in death a great many eulogists. There is one feature about his life that cannot be too strongly emphasized, or too highly commended, or too universally imitated. He never carried in his pocket a dollar dishonestly acquired. The Rev. Mr. Collyer said of him, in his funeral address: "Here lies a man who never owned a dollar that he could not take up to the great white Throne." His great success in business was not secured at the expense of tricks and business wrongs. He never pursued a morally unlawful business, and never pursued a lawful business in a morally unlawful way. He had talent, skill and energy that made him a man of great efficiency; but no talent or skill for cheating. His power of action was under the stern government of a pure conscience, and this made him an honest man. The tricks of trade he knew nothing about. He was not one of the "successful knaves" who gather vast fortunes by virtually robbing others, and then spend those fortunes in selfish indulgence, indifferent alike to the wants of the world and the claims of God. He owned by an honest title every dollar that he held. We do not believe that any man ever thought that Peter Cooper ever took from him a penny to which he was not thus entitled. We commend his example in this respect to all young men and to all business men. This would be a much better and a much happier world if all men carried into the walks of business the sterling honesty which marked the character of Peter Cooper. It is not true that a man cannot succeed in business on this principle. If it were true, it would be better to fail than to succeed; but it is not true, and the life of Peter Cooper conspicuously shows this fact.

Uncle Ike hopes all the boys, especially the older ones who read this account of Peter Cooper, will try to be such a man.

SCHULENBURG, April 29.—Dear Uncle Ike: Please take me into your Testament class. I take great pleasure in reading Uncle Ike's Department in the ADVOCATE. I find Ink in the Testament twice. Saul was the young man who found a kingdom while hunting his mules.—MINNIE E GLASS.

Minnie is welcome.

COMANCHE, April 28.—Dear Uncle Ike: I am a member of your Bible class and have read to the third chapter of St. John. I go to Sunday-school and love my superintendent and teacher, and am trying to be a good boy. I love to read the letters from the little boys and girls. I hope we may all grow up to be good men and women.—FREDDIE CAPERS SWITZER.

The answer Freddie sent about Aaron's rod was right.

SHERMAN, April 27.—Dear Uncle Ike: As many cousins are reading and writing to you, I will ask you to place my name on the list of your Bible readers. I am a little girl 12 years old, and going to school. Bro. Clark is our preacher. We think so much of him. Papa organized a Sunday-school for us a month ago at a neighbor's house, as the church is so far and roads so bad. We sent to Nashville for our lessons. Tell J. H. S. that "Ink" is found four times in the Bible. Will you tell me whether Chilion is a proper Scriptural name or not? Webster gives it as such, but I can't find it.—MINNIE STARR.

Look in Ruth 1:2, and you will find the answer to your question.

VICTORIA April 26.—Dear Uncle Ike: I have been reading your letters. They are good. You must be a good man to take such an interest in the little folks. Most old folks look like pickles. I would like to see you. I would like to take you a coon hunting. Bro. Dibrell and myself went out and killed some birds. He killed four and I killed four. I am going to school to Miss Nellie Borland. She is a sweet lady. She don't whip; she frowns, and that scares me. I have read the whole Bible through. I think old man Isaac ought to have whipped Jacob when he fooled him so. Pa would have lifted me if I had done that. Ma beats all of us on her Sunday-school lessons.—JACK GREEN.

Jack is about right about Jacob. Uncle Ike hopes Jack is not lifted very often. It hurts. It is better not to deserve lifting.

CADDO MILLS, April 15.—Dear Uncle Ike: I want to join your Bible class. I am a little girl eleven years old. I attend Sunday-school every Sabbath. I will try to read the Testament through this year. My pa is a steward in the Methodist Church, and takes the ADVOCATE. I go to school to Rev. George B. Draper. He is kind and we love him. He is a local preacher. The third Sunday in this month there was class-meeting. God blessed his people. Grandma Fitts walked two miles to the class-meeting and got very happy. All the members that attended felt it good to be there and resolved to have class-meeting twice a month. Uncle Ike, pray for me whether you put this letter in the waste basket or not.—ANNA FRANCIS.

Blessed be Grandma Fitts. She won't have to walk to class when she gets to heaven.

HAMPTON, April 26.—Dear Uncle Ike: I tell you what I understand the Keys to mean. They are the Old and New Testaments. By the use of keys we enter into our houses; by obeying the Old and New Testaments we enter in the kingdom of heaven. In John xix:25 I think there were four women: Matt. xxvii:56 Zebedee's wife is mentioned; Salome is mentioned also in Mark xvi:1. In John xix:25, after his mother's sister there is a comma, denoting a pause, therefore I think Salome Zebedee's wife and the sister to our Lord's mother was one woman, the mother of the beloved disciple and aunt of our Savior; then he and John were cousins in the flesh. I love the ADVOCATE better and better. I have loaned mine to some friends who like it very much, but have not got any one to take it yet, but will keep trying. I will answer cousin Willie R. Mancom's two questions. Paul at Mars Hill, Acts xvii:22; Acts xxvi:23. Light is what he would show to the people and to the Gentiles. I will ask cousin Willie two more questions: In that terrible storm on the sea how long did Paul and the people with him fast? And how many people were with Paul? I love Uncle Ike and all the cousins.—LIZZIE HAWKINS.

CLEBURNE.—I is little Kate, and is papa's little daughter. I is free years old, and is get woses in my cheeks. I can't do much, but helps grandma wipe the dishes. I can't wite yet, so papa puts down the words for me. When I gits to be a big girl I will wite you a letter wid my own hand. Den I wants to join your class, and help git up some moneys. I is tryin' to be good.—Your little KATE.

Uncle Ike was real glad to get such a nice letter from little Kate. He has a little Maggie at home. She says, "Our Father" every night. Does Kate know "Our Father?"

CLEBURNE.—Dear Uncle Ike: I want to join your class. I have been reading the Testament and have got as far as Luke. I do not get to read much since I have been going to school. I was converted last year at our meeting and joined the church, and am trying to be a Christian. I love to read about the little missionaries' society. I wish we had one here, but we haven't.—BESSIE HIGHTOWER.

Bessie must try and get up a missionary society.

MCDADE, April 28.—Dear Uncle Ike: I am a little boy ten years old. I wish to join the Testament class. I have read to the third chapter of Peter this year, and will try and read through the Testament this year. Mamma takes the ADVOCATE and we all like to read it. Bro. Purser is our preacher. We love him dearly. We have no Sunday-school, but hope we will as the weather is getting pleasant. I am not going to school, but learn at home. Mamma and sister set me copies and hear my lessons.—SAMMIE HAMILTON.

ENNIS.—Dear Uncle Ike: I want to join your Testament class. I have read to Acts xi. Where were the disciples first called Christians? I am eleven years old. My grandma takes the ADVOCATE, and I like it. I have two little brothers at home with mamma. I am staying with grandma and grandpa, and going to school at the college. I belong to the Sunday-school at Ennis. Mrs. Ross is my teacher. Mr. Mulkey is our superintendent.—MATTIE D. AARON.

### Eighty-One Years.

DEAR UNCLE IKE: I see so many letters from the little children that I would like to give them some encouragement. I am 81 years old. I have been a Methodist about 60 years and am not tired yet. I came to Texas over 45 years ago, before there was any circuit preaching in the country. I first came to Red River county before the missionaries had come into the country. I was at the first camp meeting held in Red River county. I very well remember Bro. Littleton Fowler and some good brethren with him. It was a good meeting. I remember how zealous Bro. Fowler was at that time. Since that time I have been moving westward until I am in Parker county, Weatherford district and in the bounds of Cartersville circuit. Bro. Simmons is our pastor. We have other good local brethren as co-workers in the church. I take the ADVOCATE, and when I see so many sweet little writers in Uncle Ike's Department it makes my heart rejoice. May God bless them, for the Savior says, "Of such is the kingdom of heaven.—AN OLD N. C. METHODIST.

Not many of Uncle Ike's class will live to be eighty-one years old, but if they do he trusts, like our aged brother, they will be able to say that they have served God long and are not tired of the way. Many a man when he comes to die is sorry that he lived a sinner; none have ever said they were sorry they tried to serve God.

## Scientific.

Prepared for the Texas Christian Advocate

THE singular faculty possessed by some animals—such as cats, dogs and pigeons—of returning in a direct course to a point from which they have been taken is a puzzle to naturalists. It has been referred to instinct, to intelligence or reasoning power, and to peculiar bodily functions. Wallace supposed smell to enable an animal to return over a course which it had traveled in a basket. Toussenel believes that birds have an idea of direction by recognizing the north as the cold quarter, the south as the warm, the east (in France) as the dry, and the west as the moist; and now Vignier suggests that the faculty depends upon a perception of magnetic currents.

IN a paper read before the London Geologists' Association, Mr. W. F. Stanley attributes the rising and falling of the land surface of the globe chiefly to the pressure of snow and ice at the poles. It is supposed that the glacial accumulation has now reached a great thickness at the south pole, and it is Mr. Stanley's opinion that the weight of the vast mass upon the crust of the earth causes the extensive submergence of the southern hemisphere which now exists. He shows that Dr. Croll's theory that the earth's centre is shifted by the unequal polar accumulations is somewhat inconsistent with facts which have been observed.

THE assertion that audible sounds are sometimes produced by the aurora is not a new one, but the evidence supporting such a statement has not been entirely satisfactory. The testimony of a careful observer is now added. Capt. Dawson, commander of the British Circumpolar Expedition at Fort Rae, reports that while his party was traveling northwest from Winnepeg an aurora was observed—evidently very near—which was accompanied by a distinct swishing noise like that of a sharp squall in a ship's rigging or that made by a whip in passing through the air. He is led to believe that the sound is heard occasionally, though rarely, but that it would be more frequently noticed were it not that the aurora is generally at too great a height.

MR. MAX BUCHNER notes that insects form an important food of the Bantus, a tribe of negroes inhabiting southeastern Africa. A black caterpillar is harvested whenever it appears in considerable numbers, large parties of the negroes leaving their villages and camping for weeks in the wilderness to secure the crop, which is preserved for use by pressing out the intestines, drying before a fire and rolling in fresh leaves. White ants, a certain fat subterranean cricket and a coleopterous larva living in hollow trees are highly relished when roasted. Snakes, frogs and lizards—which these people might be expected to include in their bill of fare—are refused even in times of famine.

DR. H. W. HARKNESS has submitted to the California Academy of Sciences the following description of a hitherto undescribed species of man, to which the fossil footprints of the State prison quarry at Carson, Nevada, are attributed: "Homo Nevadensis. Harkness. Length of track, 18½ inches; width at the ball of the foot, 8 inches; width of heel, 6 inches; average length of step, 27 inches; length of stride, 54 inches; width of trackway, 18 inches, as measured from the center of the sandal to the center of the corresponding one. Angle with the median line, about 15 degrees. Each track is being modified in form by a sandal or other protection to the foot." These few inferences drawn from the rocks are what has thus far been learned of the extinct "Nevada man," whose probable history and characteristics will doubtless form a theme of scientific discussion for years to come.

SPEAKING at Milan of the great comet of 1882, Prof. Schiaparelli, the eminent Italian astronomer, remarked that such a body is very small in the cold of distant space—so small as to be invisible even in the most powerful telescopes. As it approaches the sun it gradually becomes heated, and its solid or fluid matter is largely converted into a gaseous state, causing it to swell enormously in size. It then develops a tail of very diffuse substance, the immense tail which stretched across the eastern sky during the mornings of last autumn having been estimated by one astronomer to contain only a few pounds of material. The cometary body reaches its greatest expansion when nearest the sun, and as it returns into distant space it again contracts into insignificance. No exact calculations have yet been made of the orbit of the great comet of 1882, but from observations in September, October and November it is assumed that its period is included between 800 and 900 years, that its aphelion is 175 times as far from the sun as the earth at its mean distance, and that its velocity is 23,000 times as great when nearest the sun as when farthest away.


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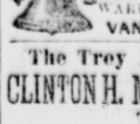

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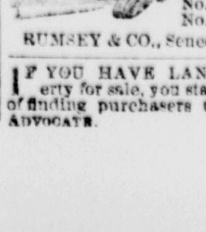

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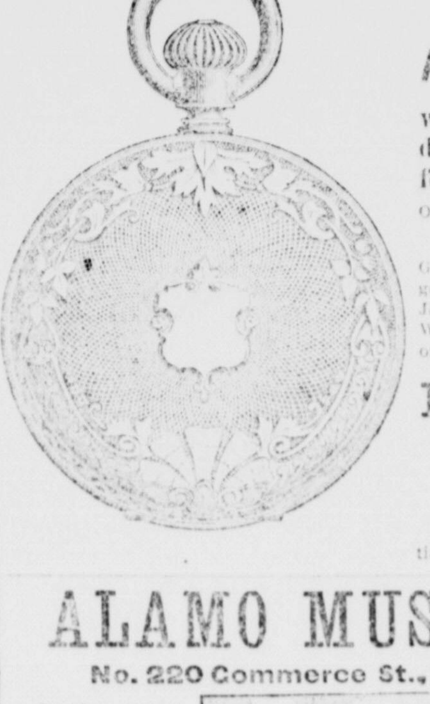

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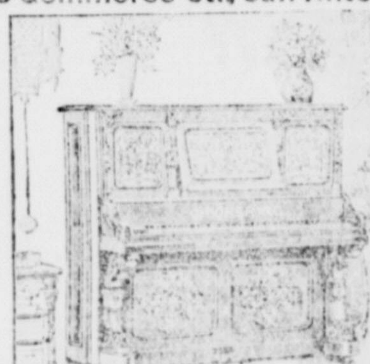

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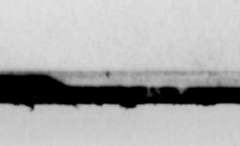



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We open this week a column for special notices.

Several articles fail to appear because they are not accompanied with the name of the writer. This rule is inflexible.

A preacher writes that he has a good circuit, but it needs a revival. We wonder if there is not another good circuit in Texas having like need.

A brother inquires if one accession is worthy a report as a revival. Of course it is. The price current of heaven would rate one soul of more value than the cotton crop of Texas.

The time for district conferences is at hand. If an active agent at each conference be appointed to canvass for the Advocate, he may enlarge at once its list and usefulness. We wish to visit 15,000 subscribers this year.

That brother has ground for encouragement so long as the good sisters of his charge continue to hold their weekly prayer-meeting. Paul and Silas found some pious women holding prayer by the river side in Philippi, and a revival began there that is still burning throughout Christendom.

Doubt and distrust are impatient. Faith, trustful and secure, can afford to wait God's time for the explanation of every mystery, or relief for every trial. Doubt floats on the sea, at the mercy of wind and tide. Faith anchors in the harbor, secure from every storm, or sails over the ocean, guided by the sure word of promise, to the desired port.

"A midnight murder; one a plasterer and the other a blacksmith, and both had been drinking." The above, in the usual head line style of a St. Louis daily, calls attention to a tragedy in that city in which whisky is the spirit of evil which terminates in a gory grave for one, and the prison, the gibbet, or a blasted life for the other. Such tragic scenes these days, growing out of licensed saloons, have become so familiar that they have ceased to be sensational.

Dr. Morton is doing valuable work for the enterprise under his charge by the publication of a series of "Church Extension Tracts." No. 2 of the series is now before us. It is made up of editorials and articles from the pens of leading men in the church which have already appeared in our church papers. Its circulation will advance this important movement. It can be had for 25 cents per dozen or $1.50 per hundred. Address Rev. David Morton, Secretary Church Extension, office 520 Chestnut street, Louisville.

One of Uncle Ike's correspondents says that old people "look to him like pickles."' Pickles are wrinkled and sour. Many may look that way to children, for they have lost sympathy with childhood. It is a grand thing to grow old gracefully; to retain the freshness of youth amid the frosts of age. It requires the grace of God to enable one to achieve such a triumph over the loss of outward beauty and the decay of health and strength. The inward beauty of a pious heart may bloom on a face when all the roses of youth have withered, and childhood will be won by its exceeding loveliness.

A mother, whose children are allowed to earn each month the money they have for their own, suggested to them that they were giving away too much for missionary and other charitable purposes. One-tenth, she told them, would be enough. One replied: "We owe one-tenth; we wish to *give* something." That child uttered a truth that ought to be impressed on every Christian heart. One-tenth is the Lord's, by the unrepealed law of God. It is a debt we must pay, or we are wasting on self the Lord's money. Under the law of Christ, who gave himself for us, we must not only meet the demands of the law, but give "in his name" and for his sake. The love of Christ, with its constraining influence, will not be satisfied when we render to God merely the demands of the law.

There are 21,000,000 child-widows in India. This is the result of their cruel custom of child marriage and the religious Hindoo law forbidding widows to remarry. The widow in India is a slave. The death of her husband entails disgrace. When but a child of a few years she is married to a boy whom she has never seen, and should he die in childhood her widowhood, with its shame and cruel household servitude, begins. One of them, speaking of their cruel customs, said, "God forbid that any more women should be born Hindoos." It was the prayer of deep despair. Is it strange these women listen with wonder and joy to the story of Jesus told them by Christian women who have sought them in their homes? The women of these Christian lands have a work in hand that no others can perform.

## SENSATIONALISM NOT RELIGION.

Many people hear the gospel as they attend other places of popular resort. They go for the sensation. They listen with the same emotions to the pulpit orator and the popular tragedian. They will bend for hours over an exciting novel until the plot culminates in the triumph of a favorite character, and imagine that their pleasure arises from sympathy for the oppressed or the vindication of truth or right, when it is merely the result of the mental excitement or play of the passions awakened by the tale. They shed tears over some tragic scene enacted on the stage, and fancy they are profoundly moved by the representation of injustice or the display of heroic virtue in the presence of danger and death, and yet the wrongs or heroisms of real life make no impression upon their minds and fail to move them to noble deeds. They possess the singular faculty of extracting pleasure from the recital and representation of misery and wrong, while the voice of human sorrow coming from the squalid haunts of poverty or the wretched wards of the hospital fails to move their sensibilities or to command their redress. They are thrilled by the story of wrong inflicted on the helpless, and they delight in being thrilled. They simply mistake for virtuous emotion the pleasure they find in a sensation.

Many attend church under a similar impulse. It is not piety that attracts them to the sanctuary, but the intellectual and emotional pleasure afforded by the words and tones of an eloquent preacher. The lofty character, the spotless life, the deeds of mercy, the tragic death of Christ, may stir profoundly the sensibilities of their hearts, and, because it has power to move them, they listen to the story when eloquently told, yet their lives reveal no vital sympathy with the mission of the Savior or desire to share the blessings he died to procure for man. They can linger by the grave where the crucified one was laid, if his sepulchre is wreathed in garlands; they can be enraptured by the story of his resurrection, can be impressed by the majesty of his second coming and the terrors of the judgment day, provided the artist traces each outline with a master's hand upon the glowing canvass; and these sensations they mistake for religion. While they weep over the representation of their Savior's life and death, they have never shed a tear over their own sinfulness, nor sought, by prayer and faith, an interest in his redeeming love. The description of heaven exalts their imagination, and the suggestion that their buried dead are now sharing its splendors or enjoying its repose, at times thrills them with delight; yet there is no effort to adjust their moral natures to the relationships of heaven, while their thoughts and affections flow out fondly after the pursuits and pleasures of the present life.

Salvation is not a mere sensation. The moral and spiritual change that must be wrought in human character and life to qualify man for companionship with God and angels is not a momentary flash of the fancy nor swell in the tide of the affections; not a mere demonstration of the reason nor a conviction of the judgment; but a moral and spiritual revolution, which brings the moral nature into affinity with the divine character, and the life into harmony with the divine law. The terms "born again," "regenerated," "created anew," which are employed by the Great Teacher and the inspired apostles to define this work, reveal how deep and radical that change must be which brings a human being into those relations with God and his government that will fit him for the associations and employments of heaven. As each individual in the pursuit of salvation must travel the path of penitence, prayer, faith, pardon, regeneration, and sanctification, so the preaching demanded by the moral wants of man must be filled with those vital doctrines that the sensational hearer pronounces commonplace, and from which he turns with ill-disguised disgust. These doctrines make up the warp and woof of that preaching that will lead men to Christ. The old-fashioned phraseology which we find in the gospels and apostolic writings may not please the fancy nor stir the sensibilities with pleasurable emotions, yet it contains the truths for which the soul hungers when it becomes profoundly conscious of sin, and cries out for deliverance from the cold clasp of the body of moral and spiritual death. These doctrines, and the promises with which they are encompassed, meet the demand of our natures when we realize the emptiness of all earthly pursuits, and comprehend the solemn issues involved in life and death. In the presence of these momentous interests we need not a mere sensation, but salvation from sin; not an intellectual treat, but the regenerating grace of God.

### Rev. J. B. Allison.

The Advocate has intelligence of the death of Rev. J. B. Allison, of the Northwest Texas Conference, but has no facts either as to the time and place of his departure. One of the strong men of our Israel has fallen at his post. His old associates in the ministry in Tennessee will join his brethren in Texas in lamenting the loss to the church of this devout man of God.

When a tree ceases to grow it begins to die. So with spiritual life. When the Christian ceases to grow he comes under the law of spiritual decay and death. Each day we must draw nearer to God, become more like Christ, yield both in spirit and in deed the fruits of the Spirit; or grace begins to decline, and soon the coldness of spiritual death will come over the soul.

## THE SUNDAY LAW.

Our correspondent, "Consider," last week corrected the impression, which many of the good people of Texas have been under, that our late legislature had adopted the amendment of the Sunday law, permitting business houses and saloons to open until 9 a.m. and reopen at 3 p. m. This was not the case. The House declined to concur. We give the law as our legislature amended it:

That article 186 of the Penal Code be amended so as hereafter to read as follows: Article 186. Any merchant, grocer, or dealer in wares or merchandise, or trader in any lawful business whatsoever, or the agent or employe of any such person, who shall sell or barter on Sunday, shall be fined not less than $20 nor more than $50; provided, this article shall not apply to markets or dealers in provisions as to sales of provisions made by them before 9 a. m.; nor the sale of burial or shrouding material; provided the sale of newspapers, ice and milk, at any hour in the day, shall be permissible; provided further, that nothing in this title shall be construed to prevent the sending or receiving of telegraph messages. Takes effect ninety days after adjournment.

This law is not enforced in Galveston. Will our officers read it over, and then read the oaths they have taken to enforce it? How with other cities?

## SOME LIVE QUESTIONS.

Is it not time the Christian population of Galveston were protesting against the open Sabbath desecration at the Opera House?

Why do not the clergy of Galveston protest against this open violation of the Sabbath laws by the saloons, the Opera House and the beer gardens?

In the city of Galveston, the Opera House, the beer gardens, the saloons, the dance houses openly violate the law and the officials know the fact. Is Galveston being run in the interest of these institutions?

A stranger visiting the city of Galveston on Sunday may well doubt whether it is an American city. He would never suspect the fact from the open desecration of the Sabbath by theatres, saloons and beer gardens.

Have we not Sabbath laws and laws against gaming in the State of Texas? Is the city of Galveston independent of State authority? The city officials allow the laws respecting the Sabbath and gambling to be violated with impunity.

Is the Mayor of Galveston a sworn officer? Does he regard the force of his official oath? Did he not solemnly swear to enforce the laws? Why does he permit the law respecting the Sabbath and gambling to be openly violated?

Is it not time that the moral and religious sentiment of Galveston find expression against the open desecration of the Sabbath? With the influences gathering around children and young men, moral and religious people will ere long be unwilling to make this city their home.

## A NOBLE OFFER.

### A Response to the $50,000 Proposition for the University.

We are in receipt of the following response to the proposition made by Bro. Allen to be one of fifty men to raise fifty thousand dollars to endow the Southwestern University. Let all interested in the education of our children read it carefully:

I have read with pleasure Mr. Allen's communication to the Advocate entitled, "Shall we endow Southwestern University." This is a step in the right direction, and one of very great importance. I think the time has fully come when the great church of the great State of Texas, embracing the five Texas conferences, should move liberally in this matter. The university has been and is still doing a great work, and with the right kind of help could do more. The proposition is a very moderate one, and one that can be responded to in thirty to sixty days if our people will take hold, as they can and certainly will do. I will make the following proposition: If the church will raise the fifty thousand dollars as an endowment fund by the 1st December, 1883, I will be responsible for and raise twenty thousand dollars for additional buildings for the young ladies' school.—A Friend.

Fort Worth, May 21, 1883.

The party making this noble offer desires his name withheld for the present. We can say, however, that he is well known to the Advocate, and is able financially to do all that he pledges to perform. He will meet his pledges to the last dollar. There are other men in our church who have equal financial ability, and we hope to hear from them without delay. We will open the column. It now stands thus:

To raise $50,000 to endow the Southwestern University, Wm. Allen, North Texas, $1,000.

To add additional building, A Friend, $20,000.

Who will next respond? We have heard from North Texas on the $50,000 proposition—let the North, the East Texas, the West Texas, and the old Texas Conference fall into line, and make our Southwestern University a noble representative of the Christian liberality of Texas Methodism.

Many of the older preachers in the Texas Conference will read with moistened eyes the story told in this week's Advocate of the last hours of Uncle Amos Gates. His house was the first preaching place in the Rock Island neighborhood near the old town of Washington. Then they built Rock Island church, where he and his kindred and neighbors worshiped for many years. The church witnessed many triumphant seasons in that humble house of God. The war came and ended, wasting many fortunes; railroads changed the track of travel, and neighbors died or moved away until Uncle Amos remained alone of all the members of Rock Island church. But he loved the house of God; and often on Sunday he would ride over to the "quiet old church," near the graves where his loved ones were sleeping, and taking his old seat he would sing the songs of praise to God which once were heard within its walls. He worships alone no longer. He has gone to join the "company which no man can number," and to sing with his old companions "the song of Moses and the Lamb."

## SPIRIT OF THE SOUTHERN METHODIST PRESS.

### The Way it is Done.

(From the Nashville Advocate.)

Do you want to lessen your pastor's power for good? Then continue to find fault with him, belittle him in every company you enter, and withhold from him the sympathy due to a fellow-man who fills an office the most difficult and sacred on earth. That will do it.

### Interludes.

(From the St. Louis Advocate.)

There are now and then to be seen in churches some incongruous things, some of a grave and some a ludicrous character; but there is one practice neither grave nor gay, but simply nonsensical—the practice of very ordinary and sometimes very poor performers attempting long interludes, after each stanza of the hymn. There is no more necessity for, nor propriety in it, than there would be for the preacher to stop occasionally in his sermon and whistle. Let's have done with all interludes and go on with the singing.

### Preaching and Practice.

(Central Methodist.)

When a man with a three-thousand dollar salary, and who is very particular to see that every dollar is paid, stands up and lectures men whose salaries will not average above three hundred, on the "eloquence of poverty," it brings to mind the old saying, that "preaching is one thing and practice another." Poverty is one kind of "eloquence" that is not extensively coveted in this age. The point we make is, that a man ought not to preach to others that which he is himself unwilling to practice. If good for others it ought to be equally good for him.

### Darkness and Light.

(From the Memphis Methodist.)

We may take two plants of the same species, place one in a darkened cellar, the other in the open air. The one is pale and sickly in color, dwarfed and misshapen in form. The other, warmed by the sun, watered by the dews, is rich and luxuriant in foliage and flower; perfect in fruit. So with Christians. He that lives in selfishness and seldom comes to God except in a formal way, may have somewhat the appearance of a Christian, but it is so faint, and the impression of God's seal is so dim that it is almost impossible to recognize it. But he that lives in the constant sunlight of God's presence, and is watered by the dews of heavenly grace, grows in strong and beautiful proportions of character. So that all brought near him may see the luxuriant foliage of secret prayer, the beautiful flower of brotherly love, and the perfect fruit of holy living.

### Use Your Own Seed Corn.

(From the Raleigh Christian Advocate.)

If all Methodist parents would send their children to our schools where they could be properly taught the soundness of our doctrines, the wisdom of our discipline and the utility of our government, their attachment to Methodism would remain strong and unbroken. The children of our members belong to us as rightfully as the lambs of a flock to the shepherd, who owns and feeds the flock. Take the children away from any church, and its hope of future prosperity is gone. That orchard, however fruitful it may be now, is doomed to utter extinction, whose scions are plucked out and planted in another. That farm is doomed to barrenness, whose seed corn is borne away. And what seed corn is to the harvest of the field, children are to the future prosperity of your church. To send your children then to other Sunday-schools is to sap the very foundation of your church.

### Open the Church Doors.

(From the Episcopal Methodist.)

All our church work ought to be conducted with business-like system and with careful study of the wants of men and the best means to meet these wants. Hitherto we have acted as if the very name of the church was attractive enough, and as though we expected outsiders to feel some of the interest, of which we were conscious; but we are now slowly awakening to the fact that men are no longer influenced by mere names. A church ought to be a home, where all the distractions of society are ignored, if not forgotten; where everybody, from the smallest child up, will feel a common interest and a sense of common ownership, and where cordiality and hearty sympathy and social as well as religious feeling shall prevail. Give us such churches as these, with open doors and cheerful associations, and we may hope to draw men from vile surroundings to those pure and good.

### On Wasps.

(From the Richmond Advocate.)

We are persuaded that the wasp is not an incentive to rural piety. Why the country sexton allows them to hibernate in our Bethels we cannot find out. The first warm spring day is a signal for a parade of these countless dormant insects. They attempt flight on heavy wings over the congregation, and drop on the heads of the just and unjust. The hair is directly and rapidly shook out, to the terror of neighbors. The hearers lose the thread of the discourse and their temper. Men with bald places are in a fidget; spinsters quiver with hysterics. The audience are concerned more about the flight of the wasp than the soaring of the preacher. They are on the lookout for the peroration of the wasp, and not the sermon. There is usually a window in the rear of the pulpit. The wasps turn their face towards the rising sun. They buzz about the head of the expounding Ezra. When he rises to the height of some great argument he squats to escape a sting. The reservoir of poison secreted during the long winter and suddenly shot under the tender skin at the nape of the neck has a disconcerting influence on "Thirdly." The wasp is not a means of grace. Dear brethren, stewards, trustees, exhorters and leaders, please kill 'em.

## CURRENT THOUGHT.

### Dr. Wadsworth.

(By Dr. R. H. Rivers, of Greenville, Ala., in the Alabama Advocate.)

The pulpit was his throne. His exposition of the text was simple, clear, natural and full. He rarely made a mistake. He used pure Anglo-Saxon, and was easily understood even by the illiterate. He was thoroughly orthodox and loved the standards of our church. He was more thoroughly imbued with the spirit and teachings of Richard Watson than any one known to the writer. I do not mean to say that he was not an independent and original thinker, for he was all that. His sermons were his own, and they were as perspicuous as light and as cogent as the most inexorable logic. There was a pathos in his voice, a distinctiveness in articulation, and an earnestness in manner, which altogether made him one of the most attractive and powerful preachers in the connection. Bishop Soule thought him a model for our young men.

### Sins of Omission.

(By Rev. J. W. Chambers, of Camden, Miss., in the N. O. Advocate.)

Many professed Christians seem to think that all things are well when they are "doing no harm, and avoiding evil of every kind, especially that which is most generally practiced." But Christianity is not a mere prohibition, but a demand also, which requires all those duties known to be right. Christians are therefore required to "do good, and as they have opportunity of every possible sort, and as far as possible to all men." Christianity further demands of us that we "attend upon all the ordinances of God. Such are: The public worship of God, the ministry of the word, either read or expounded, the supper of the Lord, family and private prayer, searching the Scriptures, fasting or abstinence." The omission of any of these or any other known duties—omitted in the face of light and knowledge—would be more heinous in the sight of God than the commission of sin without light or even partial light.

### The Local Ministry.

(By Dr. W. M. Prottsman, of Independence, Mo., in the Central Methodist.)

On the question, "Can the local ministry be made available for the evangelization of the neglected masses?" we answer emphatically, yes! We need no more law, no more talent, but a better administration of what we have. They are itinerant, and clothed with authority to preach the gospel for the salvation of sinners; and if not specially charged with the onerous work of disciple, they are charged with the power to burst the rock from the quarry, and should use it. Of all ranks and orders in the church they are nearest the people. This field has been occupied by the greatest of preachers, and as it is marked by the very footsteps of the Master himself, it should never become obsolete. All men cannot be Pauls, Luthers or Wesleys, no more than all rivers can become Niagaras, Amazons or Mississippis. It is well. One Niagara is enough for a world; but one such falls on every man's farm would be too much of the same thing. But the world needs thousands of little streams flowing along the barren wastes of earth, watering the fields, meadows and gardens, and making everything rejoice with life. Thus the wilderness, the desert and the solitary place shall be glad for the gospel of Christ; and if one class of the ministry be more apt to remember the forgotten, and seek out the neglected, it will be the local preachers.

### Life vs. Idea.

(By Rev. W. C. Dunlap, of Jonesboro, Ga., in the Wesleyan Advocate.)

The church is not dead nor dying. Neither is it an "idea" that she is called upon to perpetuate, but a "life" a vigorous, robust life, not a poor sickly something, that has to live in houses with carpeted floors, and sleep on downy beds, and that is afraid to go out of doors for fear it will catch cold and die of galloping consumption. Jesus says he came into the world that we "might have life, and that we might have it more abundantly." Oh, for that more abundant life." See John x:10. I hope no one will take up an idea that I am opposed to having houses to live in, and comfortable, substantial ones at that, but while we are on this house question it occurs to me to ask, how does it come to pass that in all the writings of the Apostles to the churches, giving them the most minute directions about things of less importance, as we would think in this day and time, they never, even remotely, refer to the matter of church buildings? It will not do to say they used the synagogues—because we know there were many places where God raised up his church that there was no synagogue. May it not be that we lay great stress upon such things—which the Holy Ghost attaches comparatively little importance to? Again I say, let us get the "life"—the "more abundant life" and I believe the house to live in question will take care of itself.

### Church Extension.

(By Rev. S. K. Cox, D. D., of Washington City, in the Episcopal Methodist.)

Auxiliary boards have now been organized in all the annual conferences and are in practical operation; so that this important branch of church work may be regarded as fully under way. Already very timely service has been rendered to some of our infant enterprises in the extreme West. How judiciously the appropriations have been made in these cases will be made apparent when we state, that in one instance, where $500 were appropriated, property valued at $2,500 has been secured; in another, where $2,000 were donated, property worth $10,000 has been secured. The constant opening up of vast mining and agricultural interests in the new West, and the extension of four lines of railway to the Pacific are developing that interesting section of the country with amazing rapidity. If we enter this inviting field we must do it promptly; else will other and more enterprising churches pre-occupy the ground. Not only is the way open, but the people are urging us to come, and are ready to give us their heartiest co-operation. They contribute liberally towards the erection of churches; and after they are built, will in most instances support our ministers without any additional charge upon the Mission Board. In a number of places offers are being made of building lots and subscriptions in money, if we will supplement them with moderate contributions of our own, and build at once. Where towns and cities are being "born in a day," the people cannot afford to wait, nor can we.

## SOUTHERN METHODISM.

The church in Winona, Miss., is in the midst of a wonderful revival.

Methodism is renewing her youth in the blue grass regions of Southeast Virginia.

The Kentucky Wesleyan College, at Millersburg, makes an urgent appeal for aid.

Our church at Corinth, Miss., has been enjoying a time of refreshing.

Ten Women's Missionary Societies and two Young Men's Missionary Societies have been organized in one district of the Florida Conference since its last session.

Rev. Dr. S. W. DeBusk says that twelve men will be needed for Denver Conference by the 1st of August, to hold what we have already gained and man new places.

A protracted union meeting has been going on at Joplin, Mo., for the past two months, and is still progressing. At last accounts there had been 225 professions, and more every night.

There are 311 students at Emory College, Ga. Of this number 151 have maintained themselves in the "Helping Halls" at a cost of from $7 to $9 a month. About 30 are looking to the ministry; the rest to other useful avocations—nearly all of them are members of the church.

### Southern Methodist Personal.

We learn with regret that Col. A. J. Hunter, a leading citizen of Hays county, was buried in San Marcos, Texas, May 29.

The Rev. S. A. Weber, editor of the Southern Christian Advocate, Charleston, S. C., has been compelled to retire to the up-country to seek the restoration of health.

Bishop Parker is again in Texas, having the care of all the churches on brain and heart.

Dr. Haygood delivered two lectures in Trinity Church, Charleston, S. C., on Sunday last, on the subject of missions.

The Rev. Dr. Morgan Callaway, President of Paine Institute, is now in Mississippi meeting his list of appointments.

Bishop McTyeire has charge of the China mission, Bishop Keener of the Mexican and Bishop Granbery of the Brazilian.

Bishop Pierce has been formally requested by his colleagues to forbear from the amount of work—and especially pulpit work—he has been doing at district conferences and on other special occasions. Thus it is hoped he may be able to fulfill the schedule of labor assigned him at large.

We hope some competent hand will commence at once a life of Bishop Paine. His career was full of incidents, striking and instructive. His active ministry was amid the epochal events of American Methodism, and to his sturdy hand, under God, we are much indebted for the safe piloting of our Southern Zion. It is understood that he kept a diary for sixty years and left other literary materials that would enrich a biography.—N. O. Advocate.

### China Letter.*

To the Advocate.

A tradesman who praised a certain sermon very highly was once asked if he could remember the text, or even the leading thoughts. But none of these could he recall. Finally, some one said to him, "How can you call it a good sermon, and yet recollect so little about it?" "Ah," said he, "I did not forget to go home and burn up my short bushel measure. The application of the above is that, having just read your article of February 17, I am now seated to talk to the Texas folk through you.

There is news to tell of China; and good news, too. Several time of late I have, at the Monday evening prayer-meeting, to which the missionaries nearly all go, with more or less regularity, heard news that thrilled me. You must not make too much of the word I use. A man at home gets thrilled when he hears of three or four hundred souls converted in a few weeks. We out here find our hearts beating faster when we can hear of twos, threes and tens being received and baptized.

Honan Province has been the scene, for several years now, of most of the large ingatherings. Dr. Williamson, of Chefoo, was down here about a month since, and he says there are constant accessions to all the missions that are working there. In some cases the time of the foreign missionary is constantly occupied in the instruction of applicants, so that he has no time left to preach to the heathen. Some missionaries go out on a sort of presiding elder's round, and are gone for two or three months. They are kept busy teaching and building up the native churches and receiving members.

True, Honan is only one of the eighteen provinces of China. There are, however, signs of blessing in other places. Rev. Griffith John, of Han-Kow, on the Yangtz, is a preacher of great power. He has had most encouraging success. And now and then I hear of one, two and three being received by members of the China Inland Mission, far away in the West, where they are about as people in 1830 were in the wilds of Utah or Montana. To get away off to Suansi, Sze-Chuen and Han-Suh, is like going to California in the old days. It takes about two months for a letter to get there. Missionaries are scattered here and there over this vast Empire, but their numbers are so small that it is as though the United States were to be evangelized by occupying only these cities that have, say, over 77,000 population.

Some missionaries in these latter days are beginning to believe greatly in concentration of forces. There are some great advantages connected with this plan. Most of them are so obvious that they need not even be stated. But one or two I will state. For example, where there are only one or two men of a certain mission in one province, and others scattered irregularly about at distances of 200 to 1500 miles, there is much lost time and trouble, because each man has to do so many different duties. There can be no division of labor. Schools, chapels, parsonages, are to be looked after, native helpers are to be visited, pupils examined, candidates for membership instructed, the moneys of the mission to be handled and accounts kept; and all by a man who, in addition to these things, must have or take time to study six or seven sermons, or talks, or something to say, in one week; must attend to his sick family, maybe, and must, of course, take time to write to the Advocate, or the *Presbyter*, or the *Baptist*, as the case may be. There now, Doctor, I have hit my lick at you, but in good nature. I will cry "quits" now.

But I was on "concentration." Well, it is a good thing, and not at all out of place, even in a letter from China.

But there are some people who believe that we ought not to leave any part of the field unvisited, even though we preach only once or twice in some places. There are a good many here who are believers in the personal reign of the Lord on earth. They are expecting his coming at any time, and they think that the time of his second advent is close at hand. They think that the gospel ought as soon as possible to be preached in the hearing of all nations "for a witness unto them." As to the justness of these views, I merely say that I think them mistaken. But those who hold them are doing a great deal of good, I hope, by their efforts. They are mostly Plymouth brethren and immersionists, but are not like the Baptists of America, nor indeed like any other denomination that I have ever seen. There are signs of promise also in some of the movements of the Chinese themselves. The government is extending its telegraph line from Shanghai to the South, so as to have the line complete from Peking to Canton. General Wong, who is the chief of this construction department, called recently to see Dr. Allen. He has three nephews at the Trinity high school. He gave Dr. Allen $100 toward the college.

From all I can learn, the day grows rapidly near when the government of China will construct a railroad from here to Peking. Once that is done, the end is begun. China, so long inert, motionless, will move, and move grandly. Now, Doctor, you may smile when I say grandly, but I hold to it and repeat it. China, when she gets Christianity into her heart, is going to move *grandly!* By and by she will be calling for men to do her work. The men she needs are not ready! We are laboring to prepare a place where we may educate some men for her. *We want China to be civilized on a Christian basis.* There will open, I doubt not, a wide field for men who have what we are trying so hard to give them through this educational movement here at Shanghai, but unless we do wonders, we can not supply a tithe of all that will be needed. If the demand arises for western education it will be supplied. But by whom? I will tell you what I fear. It will be by men who are opposed to Christ and his religion, unless we missionaries see our opportunity and grasp it. I mean not merely the Methodist Church, but all the boards that are represented in China. Schools of a similar kind could by and by be opened at Canton, Foochow, Hankow and Tientsing, say, and possibly at other places. Shanghai is at present about the best of all. But if our college does well it will open the way for many more. I hear that attention is being drawn to this matter, and I suppose other missions will open schools, more or less following our pattern.

We want some really solid men—men of ripeness and judgment—men who stand well in their own conferences. We must have more of that class, men whose minds are formed, and who have a depth and breadth of culture and experience upon which we can safely rely anywhere and at all times. A young man who comes right from college to China misses what he can never supply. It must come to this, that good and valued men at home can no longer hide behind their age or their family of one or two children. If they have the love of God, and if they have the preparation, the gifts, natural and acquired, they ought to come.

This is not official. It is merely an expression of my personal views. I do not wish to usurp Dr. Allen's work and place; but just take this for what your own common sense tells you it is worth, and lay it to heart, brother, lay it to heart!

Excuse a long letter. More at another time.—Affectionately, W. W. Royall.

Shanghai, April 10, 1883.

### The Approaching Centenary of Methodism.

To the Advocate.

The first Methodist society was organized in London, in 1739. My early recollection of an official connection with Methodism dates back to the 25th of November, 1839—the day celebrated as a centennial of Methodism throughout the world; but before that day preliminary meetings were held and subscriptions taken. In America about $1,600,000 was realized, the most of which was dedicated to the support of superannuated preachers, their widows and children, though a handsome sum was given for educational purposes.

The first society organized in America was in 1766; and our brethren of the M. E. Church celebrated that as their centennial year, raising, it is said, over $8,000,000 for the various objects commended to the liberality of the church. We had then just passed through a devastating war, and Dr. Summers, who edited our great official paper at Nashville, decided that it was not a good time for the Southern Church to have a grand celebration; and hence the Southern Church had no hand in that observance.

Organic Methodism in America dates its origin to Christmas day, 1784, as that was the day on which the first General Conference met. It has been determined to have a general celebration in the two great branches of Methodism in these United States in the approaching year. The committee on the centennial in our last General Conference fixed upon $2,000,000 as the minimum sum our Southern Church ought to raise on this year. It so happens that next year is the jubilee year of Texas Methodism—the first permanent class having been organized in 1834. I have several times suggested that we ought especially to celebrate that year by doing something grand for our literary institutions; but my suggestion has elicited no response from Georgetown or any other quarter.

I have looked, with no little interest, to the preparations for our grand jubilee. At the late meeting of the committee in Nashville that committe authorized each annual conference to have a centennial sermon preached at its session for that year. Further, each conference is authorized to say whether its centennial Sunday shall be the last Sunday in May, or in October; but as October is so near the sessions of our conferences, especially in West Texas, we shall be compelled to have ours in May. Query: May we hold preliminary services, and take up subscriptions before that day, as was done in 1839? Query again: How is a preacher on a circuit to hold centennial services at every appointment on the same day? Will the Central Committee please rise and explain?

It will be seen, by looking at the proceedings of said Central Committe, that one of its duties is to co-operate with a committee of ministers and laymen in each conference to prepare for centenary services at such points as may be desirable, that committee to be appointed by the Central Centenary Committee. This, of course, takes from the annual conference the right to appoint any Centenary Committee. Query again: How is that committee at Nashville to make judicious selections of persons, ministers and laymen, in each annual conference, when but one of its six members—Bishop McTyeire—has ever been in Texas, and he not within the last three or four years? True, our bishops succeeded pretty well in selecting our representatives to the great ecumenical, albeit they had to put in some proxies or substitutes at the last hour. This difficulty is made more difficult in some conferences that have no editor, no college president, or even a doctor of divinity. And then, will the committee be appointed before our conferences meet? We pause for a reply.—H. S. T.

The religious movement in Berlin, under the direction of Rev. Von Schleumbach, is one of the most important events of this generation. It has in it the promise of the revival of evangelical religion in Germany.


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## Ladies' Column.

### The Social Critic.

BY JULIA PHIFER TRUITT.

Once upon a time, a great many years ago, there was a social gathering at a private house, and a lady who was present, having been asked to give a select reading or recitation for the entertainment of the company assembled, complied. At the close of the performance one of the hearers grasped his host by the arm and remarked in an under tone, "Oh, come, let's get out of here. I have had enough of this stuff." A few moments afterwards, meeting a relative of the lady who had read, he said in bland and smiling confidence, "The difficulty is that there is no one here capable of appreciating that reading." These two remarks will not fail to inform the reader that the gentleman belonged to that particular variety of humanity known as the social critic; and this trifling incident will serve as a kind of prologue to my remarks.

The social critic is an animal of extensive distribution, being found, like some of the domestic animals, not only in every clime and country, but also in every community. It is not at all gregarious in its habits, only one being generally found to inhabit each social circle; and what is very strange, it is supposed to be a ruminating animal, enjoying itself every night in chewing the cud of pleasant reflections over its conquests during the day. The intelligent reader will not need to be informed, in conclusion, that the animal in question has a cloven foot, but I trust that no unfavorable prejudices will be founded upon this unimportant fact.

The social critic has been found of both sexes, of all ages, and of various degrees of respectability. Whatever the sex, age, or social standing of the incumbent, however, the office is usually held by the most intelligent lady or gentleman in the community.

"Society is now one polished horde,
Formed of two mighty tribes—the Bores and Bored."

Only the very intelligent people are always bored, and the social critic falls into that position so naturally that he feels somewhat hurt to think that the world was not made a little more amusing for him to live in. He gets what amusement he can out of it, however. He knows very well that the rest of mankind were made for his entertainment. He believes profoundly that "seas roll to waft *me*, suns to light *me* rise; my footstool earth, my canopy the skies." We pitiful remainders of the world ought to be very glad that we can at least furnish amusement for the social critic. Carlyle says there are immense fireflies in the tropics which they impale with sticks and carry like torches to light travelers at night. It is rather hard on the fireflies, to be sure, but travelers must have light—and the social critic must be amused.

The social critic has frequently—nearly always—traveled. He has been as far as Atlanta, or perhaps even as far as New York, and has come back with his idea of distances considerably improved, and with a great additional polish and refinement of manner. "Perkinsville is rather dull, after Atlanta," he says, and feels himself surrounded by beings of humdrum possibilities. How tame and dull he finds everything. Just listen what awful singing that church choir are doing! You ought to have heard the Thomas orchestra in New York. I tell you, there's mighty little intelligence in Perkinsville. These people here can't appreciate a good thing when they hear it. And so on, *ad infinitum*.

The social critic, much as he is bored by society, goes around a good deal. He is frequently at church, in spite of the choir; and he attends most of the social gatherings, and makes his presence felt wherever he goes. Through him we learn, with humility and sorrow, that we are not as wise, nor as learned, nor as graceful, nor as elegant, nor as traveled as we ought to be. We owe to him our knowledge of most of the defects of our community. There are men whom we would take to be very pleasant and attractive men if it were not for our critic, who informs us otherwise, in the most kindly manner; then he goes away and tells our friends of *our* defects; and so we find each other out all over the community, through the pleasant medium of the social critic. We do not find that peace and love spring up in his footsteps, but they are a small consideration when we can exchange them for his keen, intelligent insight into the affairs, and motives, and characters of our neighbors.

Strange as it may seem, there are some persons who have an objection to furnishing amusement for the social critic. These selfish and inconsiderate people claim that they don't wish to be made the subjects of remark by a person pretending to be their friend; and they have asked me, as biographer, to point out some of the distinguishing characteristics by which they may always recognize the presence of the social critic. For their convenience I will state that when they find a friend who regards them as the only sensible people in the community, they will certainly be the next subjects laid upon the dissecting-table in the social critic's green-room. There are other indications also, no less marked. When a certain animal dressed himself in the lion's hide he frightened the smaller animals very much, until he unfortunately brayed; and the social critic has not at all a leonine roar.


**WELLS' "ROUGH ON CORNS."**

Ask for Wells' "Rough on Corns." 15c. Quick, complete, permanent cure. Corns, warts, bunions.


### CHAT WITH CORRESPONDENTS.

T. F. DIMMITT, Millican, May 14, calls attention to the fact that the name of Rev. C. L. Spencer, who was by special motion, at the late Texas Conference, added to the Board of Education, does not appear in the minutes. The omission was of course undesigned. Bro. Spencer was present at conference and as he always does, did faithful service on the Board.

S. A. D., Terryville, May 19, says Concrete has a live preacher who believes in revivals, and works for them. He adds: "Our preacher has married. We hope Concrete circuit will so contribute to his support that he will not have to care for the things of the world, but devote his time to the church."

This is exactly what Concrete and every other church should do. The preacher's claim is only a support. Let him have that, and he will work with a will.

REV. W. N. BONNER, Tyler May 14, writes that he was with Bro. T. P. Smith, at Larissa, May 6. Congregation large and attentive; Sunday-school booming, with 68 officers and pupils. We visited one family; had just moved into the circuit without their church letters. The sister said, in answer to the question: Do you have family prayer? We have one who prays every night. Who is that? It is a little boy six years old. He had been with his pa fishing, spent the night on the bank of the river, and prayed there. I would all the church members would do likewise. That child promised to pray for me. God bless the children.

Yes, bless the children. May they lead their parents near the cross.

REV. J. T. L. ANNIS, Vice-President of the Church Extension Board, Northwest Texas Conference, says:

Please say to the brethren that subscribed to the church extension fund that the time of payment is near at hand, and the meeting of the board will be in July. I have the list. Send the money to me at Abilene, Texas, and I will acknowledge receipt through TEXAS CHRISTIAN ADVOCATE.

The interest in the church extension move is increasing in every part of the church. No part of our connection offers for it a broader field than our Northwestern and Western border. Responses to every call should be prompt.

REV. GEO. HINSON, Corpus Christi, May 18, writes:

Rev. J. Younge has just paid us a visit, lecturing two nights on temperance and prohibition. He so portrayed the evils of drink, and the duty of combining effort to arrest it, that he carried his large audience with him. We organized a temperance council of 60 members, and many others yet to join. We need earnest temperance work here, for secret drinking is on the increase, and the laws of the State are not properly enforced with respect to the saloons. Prohibition is the only radical cure.

That is sound in logic and safe in policy. We guard against yellow fever by quarantine. We must quarantine society against the evils that saloons bring with them.

### Southwestern University—Commencement Exercises, 1883.

FRIDAY, JUNE 22.

Declamation and recitations by preparatory school, 8 o'clock in the evening.

SATURDAY, JUNE 23.

Meeting of the boards of curators and trustees, 2 o'clock in the afternoon.

Public debate of the Alamo and San Jacinto debating societies, 8 o'clock in the evening.

SUNDAY, JUNE 24.

Commencement sermon, by Bishop Linus Parker, 10 o'clock in the morning.

Sunday-school mass meeting, Sunday afternoon at 3 o'clock.

Sermon before Young Men's Christian Association, by Rev. S. J. Hawkins, at 8 o'clock in the evening.

MONDAY, JUNE 25.

Annual address before the literary societies, by Hon. Olin W. Wellborn, of Dallas, at 10 o'clock in the morning.

Sophomore declamation for gold medal, at 3 o'clock in the afternoon.

Literary and musical entertainment, by the Alethean Society of the Young Ladies' School, 8 o'clock in the evening.

TUESDAY, JUNE 26.

Commencement exercises, beginning at 10 o'clock in the morning.

Anniversary address before Alumni Association, 3 o'clock in the afternoon.

Banquet of Alumni Association, at 5 o'clock in the afternoon.

Commencement exercises of young ladies' school, 8 o'clock in the evening.

The clergy, friends of education, patrons of learning, and the public generally, are cordially invited to our annual literary festival.

F. A. MOOD, Regent.
S. G. SANDERS, Secretary of Faculty.

### Board of Church Extension

To the Advocate.

Of formal applications for help, we had before the board just sixty, besides a number of suggestions that assistance was much needed, and would be asked if proper encouragement were given.

One of these applications has been met in full, for another we are ready, and six others have been withdrawn.

Fifty-two were faithfully examined in the light of all the information we had, and passed upon as follows:

Two asking for $2,600 were respectfully declined.

Twenty-one, aggregating $12,876.20, were granted, with the understanding that when certain formalities are complied with, and the money is in our treasury, they will be paid.

Nineteen requesting $9,200, and two in which amounts were not named, were suspended for further information. They were regarded with favor, but could not be acted upon because of their vagueness.

Five others soliciting $1,150, and three which did not specify amounts, were given to secretary, with instructions to say to applicants that in the judgment of this board their applications come more properly before their respective Conference Boards.

The grants made must not be construed as contracts to pay until we get the money through the channels named on 193th page of our present discipline. Not a dollar can or will be borrowed to meet them, for our constitution says "that the board shall not involve itself in debt," and no draft will ever be signed until the money is in the treasury to pay it.

This suggests other figures. From the Treasurer's report, submitted at this meeting, we gather that he has received during the year—

| | |
|---|---|
| From collections taken at the conference sessions on general account | $1,675 96 |
| From collections taken at the conference sessions, and personal responses on appeal for New Mexico | 2,137 50 |
| From advertisements in, and sale of catalogues of plans, and of plans | 114 80 |
| From special donations | 478 75 |
| From collections taken in the charges, and reported and paid by the preachers | 122 80 |
| Total | $4,529 31 |

This is perhaps doing well, as we have been at work but a few months, and are hardly organized as yet. But the time has come for a forward move. We must have funds to meet these obligations. To the preachers in charge we look for help. Take the collections, brethren—take them at once; send one half of what you get to your conference Treasurer, and the other half to the Secretary of the Parent Board. A recent by-law makes him the General Collector of the board. Remit direct to David Morton, Secretary, 520 W. Chestnut Street, Louisville, Ky.—DAVID MORTON.

MAY 16, 1883.

### Remarkable Revival in Berlin.

A series of meetings conducted by Rev. F. Von Schleumbach, has just been concluded in Berlin. Mr. Von Schleumback was at one time editor of a German infidel paper, and was active in organizing infidel clubs among his countrymen, in various parts of the United States, but was finally converted through the singing of little children and the kind words of an American lady. After studying five years, he was ordained by the Methodist Conference of Texas, and for some years was a successful local preacher. Last summer he came to Germany for medical treatment, and through skillful physicians, he recovered of what seemed to be an incurable disease. In the fall of 1882 he held several religious services in South Germany, with marked success. At the earnest invitation of Prof. Cristlieb, and the court preacher, Dr. Stocker, he came to Berlin to hold religious services in the most neglected portions of the city. No one, not acquainted with the character of the State church and the narrow-mindedness of some of its clergy, can have any idea of the difficulties to be overcome. Three or four Evangelical ministers and Dr. Stocker were the only supporters of the movement. The greatest caution was in the first instance necessary. Halls were rented in the poorest and most distant parts of the city, and hand-bills were carried to the homes of the people, but no announcements appeared, either in the religious or daily papers. During the winter, meetings have been conducted in six different parts of the city, and with marvelous success. The largest halls that could be secured were not half large enough, so eager were the poor to hear the gospel. I have seen laboring men stand on the stairs, or in the extreme corner of the hall unable to find a seat. I have seen mothers standing for two hours, with little children in their arms, listening to the sweet gospel. A stranger could not help being greatly impressed with the character of the audience. It was almost entirely composed of the poorer classes, who seemed to be hungering for the word of God. At times the meetings lasted for two hours, but no one became weary—the people listened as if they were terribly in earnest; they listened as men and women who heard doctrines of the utmost importance for the first time. In the State church many of them have listened to well written moral essays, full of good advice about turning over a new leaf and pursuing a different course of life; but now they hear that without the shedding of blood there is no remission, the great and saving truths of the New Testament are forced home to the hearts and consciences with a directness and power unknown in Germany, and so sweet and refreshing are these doctrines, the people never weary of them. It was delightful to walk quietly among the audience, at the close of the service, and ask a poor man or woman how they enjoyed the sermon, and to hear their exclamations of joy and appreciation. It was not possible to introduce inquiry meetings, so effective at times to bring men to a decision. The meetings were conducted like all other ordinary services in the State church. The collection of gospel hymns translated into the German are used. The hymns are loved by the poor, but hated by the critics. The only point of attack has been the hymns, and the fact that Mr. Von Schleumbach was a member of the Methodist Church. The hymns have been thoroughly ridiculed by some of the opponents of the work.

After Mr. Von Schleumbach had preached for several weeks, with great success, one of the clergymen invited him to speak in his church. This came well-nigh being a great mistake. The time had not yet come for such an advanced step. A religious paper, published in Berlin, came out with a canticism against introducing American novelties, and published a Latin quotation of the church law, which does not allow any man to preach, who has not passed the regular theological examination. For a moment the work appeared to be threatened, but the storm blew over, and the preaching was continued in various parts of the city. Through the influence of Dr. Stocker and Dr. Frommel, many of the most influential people in Berlin became interested in the meetings, and finally the Emperor himself gave a most substantial proof that he had heard of the great religious gatherings, and manifested his personal interest in the work, and so all opposition was instantly withdrawn. This change of opinion and interest in the work came about principally through the following fact, which I beg leave to describe in detail: In the northern part of the city is located a large dance-hall. It had long been one of the most notorious haunts of vice in the city. The lowest characters in the German Empire resorted here at all times, but especially on Sabbath evenings, to dance and carry on drunken riots. A clergyman who lives in this vicinity told me a few nights ago, that a Sabbath scarcely ever passed in the old hall without bloodshed. On the 2d of January a dance was held here, and so violent became the scene that the soldiers were called in to clear the house. It was the last dance that will ever be held in the hall. The contract was signed and sealed, and on the 3d of January the hall received its new name, "Christliche Vereint House." Through the influence of Pastor Dieselkamp, Count Bernstroff, Mr. Von Schleumbach and a few friends in England, the hall was bought for $21,000, to be used as a Christian Association Hall. What could be more astonishing than to see the disreputable old Fursten Blucher changed into a Christian association, its walls adorned with Scripture mottoes and resounding with Moody and Sankey hymns? Such an astonishing event had not taken place since Berlin became a city. In spite of the privacy with which the meetings had been conducted, every one now heard of them. The Emperor gave $500, the Empress $125, and the Crown Prince $75 to the new association. The influence of this act is most significant. The humble American preacher was at once recognized, the most conservative churches threw open their doors to the man whom the King delighted to honor.

The poor have been reached most effectively, but what is most astonishing, the rich have also been deeply interested. The rooms of the Y. M. C. A., another result of Mr. Von Schleumbach's work, were recently opened. Several noblemen, high-ranked officers of the army, and a large number of pastors were present. The object of the association is to promote the Christian life of its members, and to lead others to Christ. Any one who heard the earnest addresses, by the most prominent citizens of Berlin, could not help but feel that God had still greater blessings in store for Germany.

Mr. Von Schleumbach leaves Berlin to hold services in the northern cities of the Empire. Tuesday, March 4, he held a farewell meeting in Berlin. A large hall having seating capacity for 1,800, was crowded to its utmost. The meeting was presided over by Count Bernstroff, and a number of clergymen of the State church occupied seats on the platform. The sermon by Mr. Von Schleumbach was eloquent but simple, and his parting words brought tears to many eyes. Three columns appeared in one of the daily papers, giving a full account of the meeting, a fact so unusual that it may be taken as a marked indication of the popular interest in this evangelistic work. One of the pastors announced that weekly religious meetings would be continued in six large halls in different parts of the city.—Cor. N. Y. Observer.

### Church Conference.

To the Advocate.

It seems that a spirit of malevolence is pursuing the church conference. Ever and anon somebody takes it into his head to send a stone or brick-bat at the church conference. Here is about the last that we have seen: TEXAS CHRISTIAN ADVOCATE, May 10: "Bishop Hargrove stresses the church conference, and says there is no lawful way to get one's name on the church records except through this conference."—Colorado Methodist.

We do not know what it is to "get one's name on the church record;" but it the Colorado Methodist means to get a name on the roll of membership, it certainly misrepresents Bishop Hargrove. It seems a little unfortunate that such statements as that made by the Colorado Methodist should get currency through the sister ADVOCATES, seeing that the tendency is to use the church conference for about anything that chances to come into the heads of the preachers. One tries his members for dancing and tippling before a church conference; another brings an applicant before that body and asks it there are any objections to his reception into the church; another will grant letters to members in good standing with the *consent* of the church conference; and now here comes the Colorado Methodist and says that Bishop Hargrove says there is "no lawful way to get one's name on the church record except through this conference." Now, these erring brethren who have been making all kinds of illicit uses of this conference will feel that their course is endorsed by a bishop, when it must be clear to the mind of every one that Bishop Hargrove said nothing of this sort. He may have said that when a member, lost sight of for twelve months, has had his name removed from the church register or roll of members, he has no way to get his name back on the roll except by a vote of the church conference, for this is law—unless he prefers to come in *de novo*, by the door of the church.

Even Bro. Bridwell, who seems to have a very fair conception of the nature and uses of this conference, reports those "wishing letters, and calls for objections." Who has a right to object to a pastor issuing a church certificate to any man in good standing? If he—the applicant—is not in good standing, why is he not in good standing? You may say he is guilty of immorality. Then he should have been proceeded against according to discipline, and not, at a juncture like this, have a church conference turned into a Baptist meeting by hearing objections to the issuance of a church certificate, when it is inevitable that the reasons for these objections will follow; or if they do not come forth just then, they disturb the orderly legal business and introduce confusion and endless questioning into the meeting and into the church community for weeks to come. I have always understood that any member against whom there are no charges has the endorsement of his church and pastor, and the right to withdraw at any time. If this is so, it would seem that the right to have the facts in the case officially recognized, with respect to one about to remove, would follow.—CHURCH MEMBER.

HAVE you read the Life of Bishop Andrew? If not, order one from Shaw & Blaylock. Its perusal will pay you.

THE Egyptian Christians pay to support the work at home and send it to the destitute in other lands at the rate of seventeen dollars per member. Were the church in America to show like liberality, we would soon occupy every field the Great Head of the church is opening to his gospel.

A PETITION, signed by six hundred thousand names, has been presented to parliament by Sir William McArthur, late mayor of London, in behalf of the Sunday closing of saloons and other drinking places in England. The evil influence of the liquor traffic on the moral and material condition of the English people is so apparent that movements for its repression meet the favor of all right-thinking men.


## A LETTER FROM GERMANY.

SIEGEN, January 9, 1882.

Very esteemed sirs:

The praise your Liver Pills have called forth here is wonderful. After taking one and a half boxes of your Genuine DR. C. McLANE'S LIVER PILLS, I have entirely recovered from my four years' suffering. All who know me wonder how I, who, for so many years, had no appetite and could not sleep for backache, stitch in my side, and general stomach complaints, could have recovered.

An old lady in our city, who has suffered for many years from kidney disease, and the doctors had given her up, took two of your Pills, and got more relief than she has from all the doctors. Yours truly,

J. VON DER BERG.

## BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression: McLane's Liver Pill.

The genuine McLANE'S LIVER PILLS bear the signature of C. McLane and Fleming Bros. on the wrappers.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name McLane, spelled differently, out of same pronunciation.

If your storekeeper does not have the genuine DR. C. McLANE'S CELEBRATED LIVER PILLS, send us 25 cents, and we will send you a box by mail, and a set of our advertising cards.

FLEMING BROS., Pittsburgh, Pa.

# DR. HARTER'S PURIFIES THE BLOOD IRON TONIC.

REV. A. I. HOBBS writes: After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties. Louisville, Ky., Oct. 2, 1882.

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. J. L. TOWNER, Industry, Ill., says: "I consider it a most excellent remedy for the debilitated vital forces."

PREPARED BY THE DR. HARTER MEDICINE CO., 213 N. MAIN ST., ST. LOUIS.

# J. S. BROWN & CO.,
# HARDWARE MERCHANTS,

STRAND, GALVESTON, TEXAS,

Offer Interior Merchants SPECIAL ADVANTAGES in the following Lines of Goods:

GLIDDEN AND IOWA GALVANIZED BARBED WIRE,
Milburn Wagons, Carts and Buckboard Buggies,
Iron, Steel, Castings, Nails, Saddlery, Tinware, Woodenware, Mantels, Grates, Wagon and Buggy Materials, Paints, Oils, Varnishes, Brushes, Rubber Belting,
And the Largest Assortment of
TABLE AND POCKET CUTLERY
Ever Exhibited in Texas.
Sole Agents for Lyon's Patent Heel Stiffeners at Manufacturers' Prices.

No. 56 St. Charles St.

# A WONDERFUL And SCIENTIFIC DISCOVERY.

These Glasses are chemically treated in the process of manufacture, and possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and analysed by American and European oculists, who claim that the MEDICATED GLASSES have no equal, and can in some cases restore the sight if used in time, but in no case can the eye become impaired by their use for the following reasons:

1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that is usually experienced in using glasses after one or two hours' use.

2. The chemicals make the glasses hard; they retain their polish. Hence you will always see through them as bright and clear as at first.

3. The chemicals keep the glasses cold, and the result is that the optic nerves are always cool, doing away with any feverish sensation to the eye.

4. With these glasses you can read, write or sew all night, the light having no effect on the eye, with no distressing or tiresome sensation, which necessarily improves the eye.

BEWARE OF COUNTERFEITS.

The MEDICATED GLASSES are all stamped on the frame H. HOUSAH, Medicated. NONE GENUINE UNLESS STAMPED.

WE DON'T SELL TO PEDDLERS.
Dealers Supplied Wholesale at Liberal Discount.

ALL EYES SUITED. Persons residing at a distance who may wish to procure these Spectacles can send for a circular containing description, prices, etc., and directions for insuring a perfect fit, and have them sent by mail, by addressing

# Herc. Housah,

CRESCENT CITY SPECTACLE COMPANY,
56 St. Charles street, near Gravier, New Orleans.

AGENTS WANTED TO SELL THE AMERICAN FARMERS' PICTORIAL
# CYCLOPEDIA OF LIVE-STOCK
AND COMPLETE STOCK-DOCTOR!

Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, V. S. Covers every subject of Stock on Farm in Health and Disease. Entirely new. Nothing like it. No competition. Cheapest book published. Contains 1150 Imperial octavo pages; two charts for telling ages of Horses and Cattle; 700 Engravings and 6 colored plates. 11,500 sold in 90 days. Farmers clear $100 a month. Agents wanted. For Confidential Terms, etc., address the Publishers, N. D. THOMPSON & CO., NEW YORK, OR ST. LOUIS, MO.

# Cancers and Ulcers!

The subscriber is an old Physician of thirty-five years' experience in the practice, but for several years past has devoted himself almost exclusively to the investigation of the origin, nature, and treatment of CANCERS and malignant ULCERS. He has located at Mineral Wells, Palo Pinto County, Texas, and will devote himself specially to the treatment of the above named diseases. He selects this location that he may have the benefit of this justly celebrated MINERAL WATER and its powerful alterative effects as a constitutional remedy, and conjunctive to his local treatment. Constitutional remedies are absolutely necessary for the permanent cure of Cancers. All Cancers located on the surface may be cured if submitted to proper treatment in time; but all will become incurable if neglected too long. He solicits correspondence with all those who may desire his services.

Robt. B. COLE, M. D.

Mrs M. J. McGLASHAN

SCALP SURGEON,

CURES DANDRUFF, and all Diseases of the Scalp. Grows new hair on bald heads.

Parlors C and D, Second Floor, Central Music Hall, CHICAGO, ILLINOIS.

ONE CONTINUAL ROUND OF SUCCESS.

Such has been the result of Mrs. McGlashan's professional labor in treating all diseases of the scalp, falling out of the hair, dandruff, and BALDNESS. There are any number of witnesses in Chicago willing to testify, from personal experience, as to her success. No. 1, 2 and 3 cures the Scalp, Dandruff and grows new hair. My wash will grow beard on the face; also, my Victoria Cream will remove pimples from the face. Sent to any address by express on receipt of price. Eight oz. bottle, $1.75; sixteen oz., $3.00. Visiting patients in the worst form of Baldness detained only two days. Parties desiring information send 3-cent stamp.

Agents wanted in Texas!

# ARTIFICIAL LIMBS

Best and Cheapest. Satisfaction guaranteed. U. S. Soldiers' Limbs on Gov't order FREE. Fifteen years Experience. Send for Pamphlet, free to all.

D. P. KANE, Manufacturer
207 N. 4th St., ST. LOUIS, MO.

# WANTED,

To know where Steam Gin and Grist Mill is needed. Parties have ample capital and will put in the best Machinery money can buy. Correspondence solicited. Address

STEAM GIN,
Care Christian Advocate,
Galveston, Texas.

# OH, HO!

For 60c. we send, postpaid, a beautiful Bible, printed all the Oxford plates, imitation morocco cover, brass band and plated, with handsome gilt clasp, gilt edges, round corners, lettering on side and also on back, printed in large, clear type. French morocco, embossed, raised floral designs in gold, green, blue, violet, pink and brown, round corners, beveled boards, $1. DAVID C. COOK, 46 Adams St., Chicago.

# HEAR! HEAR! HEAR!

My property is for sale. Situated on the south side of the City of Georgetown, seven hundred yards from the Court-House Square. One and one-sixth acres of land; good dwelling house of five rooms; gallery on the south side full length of building; small gallery on north side; good cistern, with ample supply of water; splendid garden and fine young orchard of 50 bearing peach trees; garden and orchard paled and planked in; nice barn, 30 feet long, with body divided into crib and stable, and loft overhead, 30 feet long; shed on east side, full length of barn, with harness and saddle room cut off; cow lot and horse lot fenced separate; improvements all new and in good repair; location within easy access of both schools. Price $1160. Six hundred down; balance, first of January, 1884, with 10 per cent. interest. Address JOHN H. ROBERTS, Georgetown, Texas. May 15, 1883.

# $1.30 TEACHERS' BIBLE.

"Oxford Teachers' Bible, concordance, cyclopedia, dictionary, tables, maps, etc.; most complete teachers' Bible extant; 1404 pages, plain binding, gilt edges, for $1.30. Persian seal, flexible protection edges, kid lined silk sewed, with band, for $1.80. All postpaid. DAVID C. COOK, 46 Adams street, Chicago.

# AGENTS WANTED

For J. W. Buel's Travels and Adventures in Russia and Siberia, Investigating Nihilism, "A WONDERFUL BOOK."—Gov. Curtin, Pa. 600 Pages, 200 Splendid Engravings. "Greatest Book of Travels and Adventure."—The Press. Sells to everybody. By Subscription only. Outfits 50c. Agents make $30 a day. SECURE TERRITORY AT ONCE. Pictorial Circulars Free. HISTORICAL PUB. CO., St. Louis, Mo.

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# LESSON HELPS

for Teachers and Scholars, in Five Grades (the only complete series for both), make lesson study a success. Lesson songs, with patent old and new tune combination, to sing at sight; save song books—more impressive and instructive. Samples free. DAVID C. COOK, 46 Adams St., Chicago.

WHEN YOU GO TO ST. LOUIS STOP AT
# HOTEL BROWN.

CENTRALLY LOCATED,
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Transient rates, $2 per day; per week, $12 00; per month, $40. Rooms may be engaged by letter.

Texas Christian Advocate.

### Why He was Ousted

"Gabe," said the Governor to an old colored man, "I understand that you have been ousted from your position of Sunday-school superintendent." "Yes, sah, da figgered aroun' till da got me out. It was all a piece ob political work, though, an' I doan see why de law ob de lan' doan prevent de Sunday-schools an' churches from takin' up political matters." "How did politics get you out?" "Yer see, some time ago when I was a candidate for justice ob de peace, I gin' a barbecue ter some ob my frien's. De udder day da brung up de fack an' rousted me." "I don't see why the fact that you gave a barbecue to your friends should have caused any trouble." "Neider does myself, boss, but yer see da said dat I stole de hogs what I barbecued. De proof wan't good, an' I think dat da done wrong in ackin' upon sech slim testimony. Da said dat I cotch de hogs in a corn-fiel', I know dat wan't true, 'cause it was a wheat-fiel' whar I cotch 'em."—Arkansaw Traveler.

### A RAPID DECLINE ARRESTED.

Mrs. Anna G. Fourqurean, of San Marco, Texas, wife of a well-known and influential citizen of that place, writing under date of May 21, 1881 says: "In the Spring of 1878, a deep cold settled on my lungs; I had a dreadful cough, accompanied by daily fevers, sleepless nights, indigestion, loss of flesh and strength, mental depression, and *hemorrhages from the lungs*. This state continued for eighteen months, notwithstanding I had the treatment of good physicians. *By this time I had lost all vitality, spent most of the time in bed, coughed continually, raising a large quantity of deep yellow mucus*, and after a little sleep in the latter part of the night, *I would awaken drenched by night sweats*, and so prostrated that I could not raise myself in bed until I had taken a little brandy. *I began to lose hopes of life.* My husband and my neighbors thought I could not possibly live. About this time your 'Compound Oxygen Treatment' was brought to our notice. My husband immediately sent for it; I stopped the use of all medicines and began the 'Treatment.' I was too weak at first to take it for as long a time as two minutes; but gradually the inhalations increased in length and strength, and would leave such a delightful sense of relief to my lungs that I loved to inhale. *My fevers grew lighter each day until I had none.* Two weeks from the beginning of the treatment I began to feel like a new person; could take walks; *found myself singing while at my work;* indeed I scarcely recognized my own self; my flesh increased and I felt and looked younger. I used the 'Treatment' four months faithfully; after that irregularly for several months, and at the end of twelve months from the time I began it, *I had no cough, no sign of lung disease;* in other words, I WAS WELL. *It is more than a year since I left off taking the Oxygen, and I have had no return of the disease.*" Our Treatise on Compound Oxygen, its nature, action, and results, with reports of cases and full information, *sent free*. DRS. STARKEY & PALEN, 1109 and 1111 Girard Street, Philadelphia, Pa.

Scene at the base ball ground. A ball was knocked sidewise and caught on a fly. "Foul and out!" was the cry of the umpire. A charming high school girl looking at the game ejaculates: "Ah, really, how can it be a fowl? I don't see any feathers!" And she turned to her attendant with an inquiring look. "Well—oh! Yes, you see," he stammered, "the reason you don't see the feathers is because it belongs to the picked nine."—Peoria Transcript.

**Mothers! Mothers!! Mothers!!!** Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle.

Teacher: "Why, how stupid you are, to be sure! Can't multiply 88 by 24. I'll wager that Charles can do it in less than no time." Pupil: "I shouldn't be surprised. They say that fools multiply very rapidly nowadays." —University Press.

**Pure Cod-Liver Oil** made from selected vers, on the sea-shore, by CASWELL, HAZARD & Co., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

**Chapped Hands, Face, Pimples,** and rough Skin, cured by using JUNIPER TAR SOAP made by CASWELL, HAZARD & Co., New York.

The Y Wasg, the Welsh paper of Pittsburg, has suspended. Its failure is owing to Ywweh ffrdd mawrswych estddy wflewllwehdffyrn. Just as we expected.—Norristown Herald.

If you are nervous or dyspeptic try Carter's Little Nerve Pills. Dyspepsia makes you nervous, and nervousness makes you dyspeptic; either one renders you miserable, and these little pills cure both.

"I would like scalloped oysters," she remarked. He answered, meaning to be funny: "I don't know how to scallop oysters." "Then bias some," said she.

We to-day call attention to the advertisement of the PRICKLY ASH BITTERS, which can be found in another column. These Bitters are made from the purest and best materials, and their tonic and cathartic properties render them superior to all others in disorders of the Stomach, Bowels, Liver, &c.

A Georgia maiden thus acknowledged the receipt of a bouquet: Oh! the permeating aroma of that altogether too lovely exuberance of nature inflated my afflatus and kindled in my soul a passion that time cannot obliterate.

The new combination of Smart Weed and Belladonna, as used in Carter's Backache Plasters, has proved to be one of the best that could be made. Try one of these popular plasters in any case of weak or lame back, backache, rheumatism, neuralgia, soreness of the chest or lungs, &c., and you will be surprised and pleased by the prompt relief. In bad cases of chronic dyspepsia, a plaster over the pit of the stomach stops the pain at once. Ask for Carter's Smart Weed and Belladonna Backache plasters. Price 25 cents.

### Kathleen Douglass.

If I can get a sufficient number of subscribers, I will publish my book, Kathleen Douglass, by subscription. I hope that my friends throughout Texas will assist me in this design by sending me a list of subscribers among their acquaintances. As soon as the book is issued, a copy will be sent to each subscriber. If anything should happen to prevent its publication, the money will be promptly refunded. I will be truly grateful to my friends for any assistance they may render me, and would be glad to get the requisite number of subscribers during May and June. The money $2, must accompany each subscription.—JULIA PHIFER TRUITT.

Herbert Spencer says Americans are so driven by business cares that they never stop to leisurely examine anything. Guess he never saw five or six hundred busy Americans standing around for two hours, watching three men raising an office safe to a fourth-story window.—Philadelphia News.

BLOOD POISONING produces Rheumatism, Debility, Scrofula, Mercurial or other Ulcers, Fistula, Eruptions, etc. It engenders disease and depresses vitality, and is a dangerous condition of the system. If you would rejoice in a pure blood and healthy body, use Acker's Blood Elixir. Sold by E. L. Castleton & Co., Druggists, Galveston.

THOUSANDS OF CASES of Consumption are cured every year by Acker's English Remedy. A single dose will show its good effect, and for those who wish to make a trial we have put up trial bottles, 10 cents. For sale by E. L. Castleton & Co., Druggists, Galveston.

A young lady being told at a recent fire to stand back or else the hose would be turned on her, replied: "Oh, I don't care, they are striped on both sides any way."—Columbia Spectator.

### Fear Not.

All kidney and urinary complaints, especially Bright's Disease, Diabetes and Liver troubles, Hop Bitters will surely and lastingly cure. Cases exactly like your own have been cured in your own neighborhood, and you can find reliable proof at home of what Hop Bitters has and can do.

"Let us pursue the subject a little farther," said the medical student at the bedside of a dying patient. So the next night they went and stole the body from the cemetery.—Salem Sunbeam.

See advertisement of location wanted for Steam Gin and Grist Mill. Parties are enterprising and responsible.

At the bank. Cashier—Excuse me, madam, but your account is rather overdrawn. Mrs. Maltravers (whose husband is off on business and has left her a check-book)—Oh, Mr. Cashier, that can't be possible, I've got lots of checks left yet.—Columbia Spectator.

Mr. E. D. Palmer, of Albany, one of the greatest of American Sculptors, writes us: "For thirty-nine years POND'S EXTRACT has grown steadily in favor with the people, while hundreds of so called remedies have risen, fallen and gone out of sight, 'up like a rocket, down like the stick.'" POND'S EXTRACT is the most perfect preparation of the shrub; a perfection attainable only by long experience and the labor of the most scientific chemists. Do not be deluded in this matter; it is of great importance to yourselves. Always ask for and see that you get POND'S EXTRACT.

Young Smith called on Miss Higgenbottom a few nights ago, and got very wet on his way to the young lady's residence. After he arrived nothing must do but she must make a fire for him, and in spite of his protestations she soon had a roaring fire started. Drawing near it Mr. Smith poised one foot on the other in front of the blaze. For some moments not a word was spoken. Presently the young lady gently remarked: "Mr. Smith, please take down the blower; I think the fire has a good start." Down came the feet amid smiles from the girl.

### Interesting Facts Concerning our Own Country.

California furnishes the most gold, Nevada the most silver, Georgia the most cotton, Cincinnati the most pork, Pennsylvania the most coal, Virginia the largest number of Presidents, Texas the most cattle. We might continue thus and enumerate every State and Territory, giving to each a distinctive prominence, but the brevity of space prevents it. We will therefore only add that Dr. Swayne furnishes more Pills for Biliousness, Headache, Constipation, Loss of Appetite and other similar ills than any other physician in the world.

When a pair of eloping lovers get married on board a train, as has been done, the affair might properly be spoken of as a "car-coupling."

To those who suffer from dyspepsia, life frequently becomes a burden and ends in suicide; let them try HOME SANATIVE CORDIAL and life will become a joy.

The last degree of Ohio acquisitiveness has been reached. A Cleveland man has taken the small-pox from a pig. Greed can go no further than this.

Ayer's Sarsaparilla is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron. Its control over scrofulous diseases is unequalled by any other medicine.

Some Boston girls write on their wedding cards: "It is kindly requested that no fish knives be sent."—New York Mail.

### Horsford's Acid Phosphate In Liver and Kidney Troubles.

DR. O. G. CILLEY, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangement of the liver and kidneys."

Ladies' handkerchiefs are embroidered with mottoes suitable for the mood of the day, such as: "I am cross, don't speak to me;" "What a lovely day;" "I don't care for company," etc. The men will follow suit with such emblems as "I will pay you next week;" "Don't care if I do;" "Lend me a quarter;" "See you later," etc.

Backache, stitches in the side, inflation and soreness of the bowels, are symptoms of a disordered state of the digestive and assimilative organs, which can be promptly and thoroughly corrected by the use of Ayer's Cathartic Pills. As dinner pills, and as aids to digestion, they have no equal. They cure constipation.

### Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.*

"You made a little mistake in your announcement yesterday, sir." "Very likely. It is almost impossible not to make a mistake sometimes. What was it?" "You said me and Lizzie Perkins were bothered, when we are not bothered at all. We are betrothed, sir."

OLD AND RELIABLE medicines are the best to depend upon. Acker's Blood Elixir has been prescribed for years for all diseases or impurities of the blood. In every form of scrofulous, or other Mercurial disease it is invaluable. For Rheumatism it has no equal. Sold by E. L. Castleton & Co., Druggists, Galveston.

DO NOT TRIFLE with any Throat or Lung Disease. Whenever you have a Cough use Acker's English Remedy, and prevent further trouble. Although Consumption is the most prevalent disease in this country, you can be perfectly protected by the use of this preparation. Sold by E. L. Castleton & Co., Druggists, Galveston.

WHENEVER you prefer to go hungry, rather than suffer from Dyspepsia after eating, use Acker's Dyspepsia Tablets and enjoy your dinner. In neat tin boxes, 25 and 50 cents. For sale by E. L. Castleton & Co., Druggists, Galveston.

A new baby recently arrived in the family of a Louisville journalist, and papa was excessively proud over the event. Turning to the old black nurse, "Aunty," said he, stroking the little pate, "this boy seems to have a journalistic head." "Oh," cried the untutored old Aunty soothingly, "never you mind 'bout dat; dat'll come all right in time."

### A Traveler's Guide.

The Hon. Kenneth Cayner endorses it. Travelers should have a sure and speedy cure, for such complaints as Cholera, Diarrhœa, Pains of the Stomach and Bowels. Dr. Worthington's old and reliable Cholera and Diarrhœa Medicine can be carried in the pocket. Price 25 and 50 cents a bottle.

Chinamen who deal in unstamped cigars paste pieces of red pepper and some fish scales on their faces, and when brought before the court, begin to scratch off the fish scales. Then somebody yells, "A leper!" and the judge holds up his hands in horror saying: "The defendant is not guilty; get out of here, John, as quick as the Lord will let you!"—California Paper.

The nearer we approach the equator the more frequent do we find abnormal affections of the liver; but for a remedy controlling such in any climate the HOME SANATIVE CORDIAL has no equal.

Committee of Solicitation—"Is Mrs. Smith at home?" Mary Ann (lately landed)—"No, ma'am." Second Lady of Committee—"How unfortunate! We wanted to see her on business. Please tell her so when you hand her these cards." Third Lady—"Have you any idea when she will be in?" Mary Ann (who has been drilled for formalities only)—"Yes ma'am; she said when she ran out on the piazza as how she'd come right in again as soon as she heard the door shut."

### A Happy Family.

Pulled from the breast, squeezed from the bottle,
stomachs will sour and milk will curdle;
Baby hallelujah all that night,
Household bumping heads in awful fright.
Don't deny, 'twas thus with Victoria,
Night was hideous without **Castoria;**
When colic left; for peaceful slumber,
All said their prayers and slept like thunder.

"Now, children," said Mrs. Shoddy, as she finished staining their lips and chins with rouge; "now children, after you are out a little while you must ring Mrs. Envious' bell and pretend you've called to play with her little daughter. If she asks you what made the red stains on your face, tell her you had strawberries for dinner. There," she muttered, when the children were out of sight, "there, I guess she'll be blind with envy when she thinks that I have been able to buy strawberries at 40 cents a pint."

ENGLISH FEMALE BITTERS is intended for young girls as well as married ladies who have by some exposure become irregular, pale and feeble, with headache, leucorrhœa, pain in the side and back, falling of womb, or female weaknesses or excesses. Its use strengthens and tones the stomach, invigorates the nerves, gives iron to blood, corrects irregular uterine action, and removes unnatural obstructions.

FOAMING and sparkling *Bailey's Saline Aperient* is the cheapest and most delightful purgative in use. For dyspepsia and habitual constipation it delights everybody.

An Arkansas boy, writing from college in reply to his father's letter, said: "So you think that I am wasting my time in writing little stories for the local papers, and cite Johnson's saying, that the man who writes except for money is a fool. I shall act upon Dr. Johnson's suggestion and write for money. Send me $50."

Many cosmetics for the complexion have from time to time been put upon the market. But none have stood the test as has Pozzoni's medicated complexion powder. It is an *absolute curative* for blotches, discolorations, freckles, etc. For sale by all druggists.

## CHURCH NOTICES.

Route to Galveston district conference, to be held at Asbury; Let those from the southeast take the Texas Western railroad at Houston to Leslie Station; west and south end, take the G., C. & S. F. to Sealy, thence via the Texas Western to Leslie. The presiding elder requests a full attendance. Bishop Parker will be present.

### Notice.

The Corpus Christi District Conference will meet at Beeville, July 12, at 9 o'clock. We request the preachers to bring up full reports; also the quarterly conference records for examination. W. MONK, P. E.

The officers and managers of the Fort Worth District Church Extension Society are called to meet on Friday, the 13th day of July, at Alvarado, in connection with the District Conference.—W. R. D. STOCKTON, P. E.

### Change of Time.

Please announce that the Paris district conference will meet at Cooper, Aug. 9 and 12 instead of Aug. 30 and Sept. 2. Also that the German Mission Conference will meet at Grasseyville, Texas, Thursday, Dec. 6, instead of Wednesday, Dec. 5.—LINUS PARKER.

SAN ANTONIO DISTRICT—THIRD ROUND.

Uvalde mis, Saturday, June 2
Del Rio mis, Saturday June 9
Carizo Springs mis, at Carizo, June 16
Pearsall cir, at Benton, June 16
Camp Wood mis, at Dry Frio, Saturday, July 14
Sabinal cir, at Sabinal Canon, C. M., Saturday, July 21
Bandera mis, at Bandera, July 28
Mountain mis, at West Prony, August 4
H. S. THRALL, P. E.

GEORGETOWN DISTRICT—THIRD ROUND.

Burnet mis, at Crownover's Chapel, 1st Sabbath in June
Burnet sta, 2d Sabbath in June
Corn Hill, at Circleville, 3d Sabbath in June
Georgetown sta, 4th Sabbath in June
Belton sta, 1st Sabbath in July
Belton cir, 2d Sabbath in July
Salado, 3d Sabbath in July
Blackland, 4th Sabbath in July
Round Rock, 5th Sabbath in July
Sugar Loaf, 1st Sabbath in August
South Gabriel, 2d Sabbath in August
Liberty Hill, 3d Sabbath in August
GEO. W. GRAVES, P. E.

District conference will meet at Belton, at 9 o'clock Thursday, June 27. Opening sermon Wednesday night, June 26, by W. C. Brodie. Experience meeting, beginning at 8 o'clock, Thursday morning.

### Programme for Sunday-School Convention.

SATURDAY, JUNE 30.

1st. What is the proper standard of qualification for a Sunday-school teacher? Address limited to twenty minutes, by Rev. A. A. Allison.

2nd. Are our Methodist people doing their full duty in the religious training of children? Address limited to twenty minutes, by Rev. E. A. Bailey.

3rd. Ought Sabbath-school workers to expect conversions among the children? Address limited to twenty minutes, by Rev. F. A. Mood D. D.

4th. On what ground ought our Methodist people support our church schools? Address limited to twenty minutes, by Rev. E. R Barcus.

5th. What is the best method of training children to liberality? Address limited to twenty minutes, by Rev. J. H. McLean.

P. S.—We expect to have music interspersed with these exercises led by Bro. Vaughn and the Belton choir. Also five minute speeches by volunteers at the close of each address. Bishop Parker will preside.

Let the pastors see to the quarterly conference records being present.
GEO. W. GRAVES, P. E.

WACO DISTRICT—THIRD ROUND.

Wortham cir, at Pisgah, June 2, 3
Groesbeck cir, at ——, June 9, 10
Corsicana sta, June 16, 17
Mt. Calm cir, at Mt. Calm, June 30 and July 1
Mexia cir, at Cotton Gin, July 7, 8
Corsicana cir, at ——, July 14, 15
The district conference will be held at Corsicana, June 14-17. Bishop Parker will preside.
J. B. ALLISON, P. E.

CHAPPELL HILL DISTRICT—SECOND ROUND.

Travis cir, at Nelsonville, June 2, 3†
Hempstead, at Pockley, June 9, 10†
Caldwell cir, at Yellow Prairie, June 16†
Brenham sta, June 17†
Lexington cir, June 24†
†Domestic Missions, collection, 11 a. m.
I. Z. T. MORRIS, P. E.

### Chappell Hill District Conference.

I. Z. T. MORRIS: The district conference will be held in Rockdale, Texas, July 5-8. The opening sermon will be preached by Dr. Edward A. Martin, of Davilla, July 4th, 7:30 p. m. Friday 11 a. m. Rev. E. S. Smith will preach a sermon on Christian Education. Sunday 11 a. m. Bishop Parker will dedicate the new Methodist Church in Rockdale. The recording stewards will please see that the records of their quarterly conferences are at the district conference for examination. The conference will be organized July 5th, 9 a. m. Let every member of the conference be present to answer to their names at the *first* roll call. Come praying that the Holy Spirit may rest upon us all the time.

GAINESVILLE DISTRICT—SECOND ROUND.

Decatur cir, May 26, 27
Marysville cir, June 2, 3
Dexter mis, June 9, 10
Dexter cir, June 16, 17
Gainesville cir, June 23, 24
W. F. EASTERLING, P. E.

CALVERT DISTRICT—SECOND ROUND.

Mount Vernon cir, at Mount Zion, June 2, 3
Pearsonville cir, at Pearsonville, June 9, 10
Fairfield cir, at Sunshine, June 16, 17
District conference will convene at Jewett on Thursday morning, June 21, at 9 o'clock. The introductory sermon will be preached the night previous, by Rev. S. C. Littlepage, of Fairfield. Let the preachers in charge see that the quarterly conference records are brought up to the district conference. FRED L. ALLEN, P. E.

HUNTSVILLE DISTRICT—SECOND ROUND.

Willis sta, June 2, 3
Plantersville cir, at Courtney, June 9, 10
Spring Creek, June 16, 17
Cold Springs, June 23, 24
Waverly, June 30, July 1
Zion, at Zion, July 7, 8
H. V. PHILPOTT, P. E.

AUSTIN DISTRICT—SECOND ROUND.

Weimar, at Schulenburg, June 2, 3
Columbus sta, June 9, 10
Flatonia sta, June 16, 17
The district conference will be held at Austin, commencing on Thursday, July 12, at 9 o'clock a. m. C. G. BROOKS, P. E.

SULPHUR SPRINGS DIST.—SECOND ROUND.

Quitman, June 2, 3
Lake Fork, June 9, 10 H. M. NEELY, P. E.

SAN AUGUSTINE DISTRICT—SECOND ROUND.

Nacogdoches sta, June 4
Sexton cir, June 9, 10
Hemphill mis, June 13
San Augustine and Union sta, June 16, 17
District conference will convene at Nacogdoches, May 31. Bishop Parker will preside.
J. W. JOHNSON, P. E.

STEPHENVILLE DISTRICT—THIRD ROUND.

Dublin and Alexander, at Dublin, June 2, 3
Dublin mis, June 2, 3
Dallas cir, June 9, 10
Station Creek, at Coryell City, June 16, 17
Stephenville cir, at ——, June 23, 24
Stephenville sta, at Stephenville, June 30 and July 1
Hem-oa Creek, at Pleasant Hill, July 7, 8
Clifton, at Salem, July 14, 15
Iredell and Meridian, at Grapevine, July 21, 22
Mountain mis, at Grapevine, July 21, 22
Carlton, at Ebenezer, July 28, 29
Crawford, at Moody, August 4, 5
Jonesboro, at Lane's chapel, August 11, 12
The district conference will be held at Stephenville, commencing June 28, at 9 o'clock a. m. On the 30th day of June, a Sunday-school convention will be held. Timely notice will be given as to the programme. The examination of the Stephenville District High School will close on the 27th. There will be public exercises in the college on the nights of the 26th and 27th. The annual sermon will be preached Sunday, the 24th. The members of the conference, together with other friends, are invited to attend these exercises.
S. S. SCOTT, P. E.

SAN MARCOS DISTRICT—THIRD ROUND.

Lockhart cir, at Clark's chapel, 1st Sab in June
San Marcos cir, at Long Branch, 2d Sab in June
Luling and Prairie Lea sta, at Prairie Lea, 3d Sab in June
Kyle cir, at Kyle, 4th Sabbath in June
Harwood cir, at Soda Springs, 1st Sab in July
Gonzales cir, at Denton's creek, 3d Sab in July
San Marcos sta, 4th Sabbath in July
Mill Creek cir, at New Bethel, 5th Sab in July
Blanco cir, at Post Oak, 1st Sabbath in August
The district conference will convene at Lockhart, Thursday, July 5, at 9 o'clock a. m.
W. J. JOYCE, P. E.

FORT WORTH DISTRICT—THIRD ROUND.

Cleburne sta, 1st Sunday in June
Hillsboro cir, at Zion, 2d Sunday in June
Whitney cir, at Woodbury, 3d Sunday in June
Marystown cir, at Caddo, 4th Sunday in June
Itasca cir, at Itasca, 1st Sunday in July
Village Creek cir, at Cold Springs, 2d Sunday in July
Alvarado cir, at Alvarado, 3d Sunday in July
Noland cir, at George's creek 4th Sunday in July
Grandview cir, at Price's chapel, 5th Sunday in July
The district conference will convene at Alvarado, July 11, at 9 o'clock a. m., and will embrace the third Sunday in July, 1883. Conference sermon by Rev S. J. Franks.
W. R. D. STOCKTON, P. E.

WAXAHACHIE DISTRICT—THIRD ROUND.

Waxahachie cir, June 2, 3
Lancaster cir, June 9, 10
Ennis cir, June 16, 17
Southwestern University, June 22-26
Ennis sta, June 30 and July 1
Reagor cir, July 7, 8
Sims and Glenwood, July 14, 15
Irene cir, July 21, 22
Rice and Chatfield cir, July 28, 29
Red Oak cir, August 4, 5
Wesley, August 11, 12
The district conference for Waxahachie district will convene at Sims, eight miles south of Waxahachie, on the 11th of July at 9 a. m. The opening sermon will be preached by F. M. Winburne. A. DAVIS, P. E.

MARSHALL DISTRICT—SECOND ROUND.

Canton, at Prairieville, June 2, 3
Henderson sta, June 9, 10
Bellview, at Church Hill, June 16, 17
Garden Valley, at Mt. Sylvan, June 23, 24
District conference at Marshall, June 28, at 9 a. m., to July 1.
JOHN ADAMS, P. E.

BEAUMONT DISTRICT—SECOND ROUND.

Livingston, June 2, 3
Barsola, June 9, 10
Homer, June 18, 19
R. W. THOMPSON, P. E.

BISHOP PARKER'S APPOINTMENTS.

San Augustine District Conference, at Nacogdoches, May 31-June 3
Galveston District Conference, Asbury chapel, June 7-10
Waco Dist Conference, at Corsicana, June 14-17
Georgetown, Southwestern University, June 24
Georgetown District Conference, at Belton, June 29-July 1
Chappell District Conf., at Rockdale, July 5-8
Austin District Conference, at Austin, July 12-15
Belle Plain District Conference, Belle Plain, August 16-19
Eastland District Conference, at Cisco, Aug 23-26
Paris District Conference, at Cooper, August 9-12
At the solicitation of the presiding elders, and to enable them to arrange their own appointments, I desire the publication of the above thus early in the year. It is impossible for me to attend one half of the district conferences in Texas. The Episcopal District to which I may be assigned for the coming fall may interfere with some of these engagements. Providence permitting, it is my purpose to fill them in the order in which they are published.
LINUS PARKER.

SAN SABA DISTRICT—THIRD ROUND.

San Saba sta, June 2, 3
Richland mis, June 9, 10
Concho mis, St. Angelo, June 16, 17
Menardville mis, June 23, 24
Mason mis, at Peter's Prairie, June 30 and July 1
Valley Springs cir, at New Prospect, July 7, 8
Kerrville cir, at Brownsboro, July 14, 15
Llano cir, at Honey Creek, July 21, 22
Boerne mis, at Boerne, August 4, 5
Round Mountain cir, August 11, 12
Llano mission quarterly conference, with the Llano circuit, to be held at Honey Creek. San Saba district conference will convene at Lost Creek camp-ground at 9 o'clock a. m., Wednesday, the 25th of July. Opening sermon by F. S. Jackson. The camp-ground is 30 miles west of San Saba. Recording stewards will send up their journals. Be prompt, brethren, and let us have a full representation at roll-call. Visiting brethren will be heartily welcomed—ample provisions being made for all.
JAS. M. STEVENSON, P. E.

### Sunday-School Convention.

The Sunday-school Convention for the Fort Worth District is called to meet on Saturday morning, the 14th day of July, in connection with the District Conference, at Alvarado.

PROGRAMME.

I. The Sunday-school a part of, and its aim identical with, other church work—Address by Judge J. W. Stevens, L. E.
II. The value of Sunday schools, as a system of moral training, in connection with education—Address by Rev. W. L. Nelms.
III. How to enlist our people in the Sunday-school cause—Address by Rev. Wiles L. Andrews.
IV. The best method for conducting Sunday schools, with a view to effectiveness and permanency—Address by Rev. Horace Bishop.
The opening addresses limited to twenty minutes—impromptu addresses to ten minutes each.
—W. R. D. STOCKTON, P. E.

WEATHERFORD DISTRICT—THIRD ROUND.

Whitt, at Grine Stone, June 2, 3
Jacksboro, at Pleasant Grove, June 9, 10
Acton, at Fall Creek, June 16, 17
Cartersville, at Poolville, June 23, 24
Weatherford sta, June 30 and July 1
Weatherford mis, July 7, 8
Springtown, July 14, 15
Mineral Wells, July 21, 22
The district conference will convene at or near Whitt, July 25, at 9 o'clock a. m. Conference sermon by Rev. Wm. Price, at 11 a. m.
C. H. ELLIS, P. E.

GALVESTON DISTRICT—SECOND ROUND.

Red Bluff mis, June 2, 3
Shearn Church, June 9, 10
Wharton and Eagle Lake mis, June 16, 17
T. W. ROGERS, P. E.

BELL PLAINS DISTRICT—THIRD ROUND.

Albany, at Pleasant Valley, June 2, 3
Bell Plains, at Hart's school-house, June 9, 10
Abilene, at Mulberry Canyon, June 16, 17
Caddo Peaks, at Fairview, June 23, 24
Sweetwater, July 1
Colorado and Big Springs, July 7, 8
Rising Star, July 14, 15
Anson, at McLane's school-house, July 21, 22
J. T. L. ANNIS, P. E.

EASTLAND DISTRICT—THIRD ROUND.

Breckenridge cir, June 2, 3
Eastland and Ranger mis, June 9, 10
Cisco mis, June 16, 17
Seymour mis, June 23, 24
Graham mis, June 30 and July 1
Throckmorton mis, July 7, 8
Desdemona mis, July 14, 15
Palo Pinto cir, July 21, 22
Lipan cir, July 28, 29
Paluxy cir, August 4, 5
Granbury sta, August 11, 12
Glenrose cir, August 18, 19
District conference will meet at Cisco, August 23, at 9 o'clock a. m. Conference sermon by Rev. A. D. Gaskell.
J. K. LANE, P. E.

TEXANA DISTRICT—THIRD ROUND.

Moulton, at Sweet Home, June 2, 3
Saddles, at Lost Creek, June 9, 10
Texana, at Navidad, June 16, 17
Boxville, at Boxville, June 23, 24
Lessville, at Bethel, June 30 and July 1
Clinton, at Middletown, July 7, 8
Yorktown, at Forest Home, July 14, 15
Concrete, at Burns station, July 28, 29
The place of holding the district conference is changed from Terryville to Burns station, and will meet on Thursday, July 26, at 9 o'clock a. m. The opening sermon will be preached on the night before by Rev. J. B. Dibrell. Brethren, have your quarterly conference records present for inspection. I shall call for the church registers and record of church conferences on this round. Please have them present.
J. T. GILLETT, P. E.

PARIS DISTRICT—THIRD ROUND.

Honey Grove sta, 2d Sunday in June
Paris cir, 3d Sunday in June
Paris sta, 4th Sunday in June
Blossom Prairie cir, 1st Sunday in July
Honey Grove cir, 2d Sunday in July
Woodland cir, 3d Sunday in July
Ben Franklin City cir, 4th Sunday in July
Brookston mis, 5th Sunday in July
Ladonia cir, 1st Sunday in August
Cooper cir, 2d Sunday in August
Rosalie cir, 3d Sunday in August
Clarksville sta, 4th Sunday in August
Annona cir, 1st Sunday in September
The district conference will meet in Cooper, Thursday, August 9. Bishop Parker will preside. Rev. D. F. Fuller will preach the opening sermon. The recording stewards will please bring or send their journals to the district conference.
T. R. PIERCE, P. E.

TERRELL DISTRICT—THIRD ROUND.

Terrell sta, 1st Sunday in June
Wills Point sta, 2d Sunday in June
Seagoville mis, at Lagee's school-house, 3d Sunday in June
Kemp mis, at Kemp, 4th Sunday in June
Mesquite cir, at Rose Hill, 1st Sunday in July
Forney cir, at Valley View, 2d Sunday in July
Rockwall cir, at Rockwall, 4th Sunday in July
Able springs cir, at Able Springs, 5th Sunday in July
Farmersville cir, at Bear Creek, 1st Sun in Aug
Trinity cir, at Liberty chapel, 2d Sunday in Aug
Kaufman cir, at Wilson's chapel, 3d Sun in Aug
Pleasant Grove cir, at County Line, 4th Sunday in August
The Terrell district conference will convene at Kaufman, on Thursday, before the second Sunday in July, at three o'clock p. m. Introductory sermon by Rev. J. B. Landreth, at 7:30 p. m.
R. M. POWERS, P. E.

BROWNWOOD DISTRICT—THIRD ROUND.

Pecan mis, at Mountain Valley, June 2, 3
Senterfitt mis, at Long Cove, June 9, 10
Center City mis, at ——, June 16, 17
Comanche cir, at Mercer's Gap, June 23, 24
Williams Ranche mis, at Rock Springs, June 30
Hamilton mis, at Wesley chapel, July 7, 8
Brownwood cir, at Chappell Hill, July 14, 15
Runnels mis, at Childer's July 21, 22
Bibb mis, at Ebenezer July 28, 29
Coleman mis, at Coleman City, August 4, 5
Plum Creek cir, at ——, August 11, 12
Lampasas cir, at ——, August 18, 19
The district conference will convene at Coleman City, in Coleman county, August 1, at 9 o'clock a. m. Let the preachers see that their quarterly conference journals are brought up for inspection. Bishop Parker is cordially invited. We greatly need the oversight of the Bishop.
A. K. MILLER, P. E.


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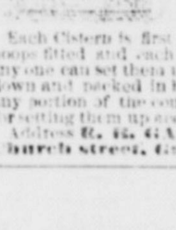

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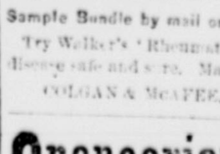


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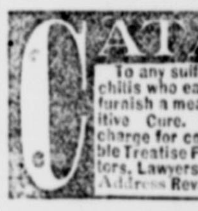

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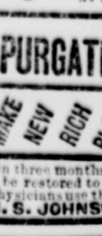

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# Texas Christian Advocate

## From the Outside Row.

To the Advocate.

Since I last wrote I have visited Sweetwater, the county site for Nolen and Fisher counties. It is on the T. P. Railroad, and has a population of perhaps 700. Bro. Dunn, the preacher in charge, has good hold on his people, and I think they are well in hand. There is but little of his work outside of the town. I met many old Ellis county friends there, also formed pleasant acquaintances. The church is getting in it some good material. Every member of the church on that work who is at the head of a family, except one, takes the TEXAS ADVOCATE; and if I did not mistake Bro. Dunn, most of those families have altars. Last Saturday and Sunday we were at Big Springs, Howard county, near the foot of the plains. This is a railroad town altogether—division headquarters, railroad fee-house, two railroad hotels, and round-house. I was told that the road had five hundred employes at this point. There is emphatically nothing, as I was told, out of the town, which has a population of perhaps 700. I saw the famous "Nip-and-Tuck" saloon, where the preacher found our kind-hearted saloonist. I tried to learn more of him, but only found that he had been quite sick, had sought and found more honorable business, and had left the country. I also learned that he had a pious mother—the secret, no doubt, of his having such regard for God's messenger. We have no organization here, but will organize one month hence, with perhaps nine members. As yet no denomination has effected an organization. All denominations dwell in unity. I was blessed with an opportunity of preaching the first sermon in their new church (or academy), a snug frame building, painted white, 30x60x27 feet, two stories, with ante-room, etc.; and also of administering, for the first time in the place, the sacrament of our blessed Lord and Savior. I tell you we have wonderful opportunities on this border, and woe to the church which fails to avail itself of them. Sunday night we returned, in company with Bro. Thomas (the Lorenzo Dow of this conference, if not all the West), and expected to preach to the people of Colorado that night; but our Baptist brethren occupied their house and the M. E. Church, North, the school-house; so we sent Bro. T. to the former place, when we went and heard, for the first time in life, a Northern Methodist preacher in the South. Have you charity to believe their sole mission the glory of God? We are to have a house worth at least $3,000 at this point before the end of the year.

There is more wealth and intelligence enlisted at this point in church affairs than at any point on the railroad that I know of west of—well, I just don't know where. It won't do to say Fort Worth, because I know that place, nor Dallas, for, numbers considered, it beats that. We say Terrell, for we know nothing about it. I formed the acquaintance of Dr. Graves, the son of Bro. H. A. Graves, of West Texas Conference, an elegant gentleman, who has already taken position; also Dr. Phillips, from Mississippi, another true man, head up, and "not ashamed of the gospel of Christ;" also Mr. Hendrix, cashier of the First National Bank. I must desist, for I found such a number that it would burden you to give their names; yet I believe each should be printed and given to the world. We have so many men who are so timid they do not think to be in earnest is politic, and are afraid of public opinion, that my patience is near exhausted. If you are a man, and a member of the church, be one; if not, quit.

The ADVOCATE shoots solid shot, and every time one goes into the enemy's camp he feels just as I did when a soldier boy on the Potomac. Every time we struck a magazine or scattered the enemy, we would throw up our hands and hurrah. But then we had buck and ball—one big ball and three buckshot. Now, while I want the big ball fired at the liquor traffic and wicked legislation (a breach in their defenses having been effected even way out here), give us a few shot each load on this trashy singing and the worthless song-books with which they are flooding the country. Tell our Methodist preachers to put a stop to it. I wish Dr. McFerrin would give us our standard hymns in some cheap binding. Let it be cheap, so that it may compete in price with this trash, and then I think our people will quit the present books. It must be done. The present material is just intolerable.—J. T. L. NNIS.

## New Field.

To the Advocate.

While traveling as agent of the A. B. Society I have a fine opportunity to learn something of the religious wants of the region in which I operate. My observation urges me to state that a large part of Trinity county is an important field for missionary work. The district conference for Palestine district, held in Crockett, 1880, at my suggestion recommended the organization of a mission, covering the territory between Pennington and Livingston, between the Trinity and Neches rivers. A change was made in the boundaries of two circuits, forming a new pastoral charge, hoping thus to meet the demand. This succeeded only to a very limited extent; still leaving a large territory unoccupied by us. The construction of a railroad through this region greatly increases the demand for missionary work. On the third Sunday in the month I preached in the new town of Groveton to an attentive audience, and contemplate, D. V., continuing a monthly appointment till I close my Bible work in the county, which will be, perhaps, the last of July. I am called upon for double the amount of ministerial labor that I am able to bestow in connection with my special work. While we should be zealous and liberal with regard to our foreign work, we should not neglect the home demand.—J. C. HUCKABEE.

TRINITY COUNTY, May 8.

## Literary Notices.

"Drorner on the Future State," with an introduction by Newman Smyth: Charles Scribner's Sons, New York. A great German's view of eschatology.

"The Snow Family," by Maria Bruce Tyman: D. Lothrop & Co., Boston. Price, $1. A charming book for Sunday-schools.

"The Right and Wrong Uses of the Bible," by Rev. R. Heber Newton: Jno. W. Lovell & Co., 14 and 16 Vesey street, New York. Price, 20 cents. A book which is causing great discussion. It will pay every preacher to read it.

"A Bible Dictionary for Sunday-schools and Families," by J. C. Granbery, D. D., one of the bishops of the M. E. Church, South: Southern Methodist Publishing House, Nashville, Tenn. The author has won the thanks of every Christian household by this compilation.

"L'Evangeliste," by Alphonse Daudet: T. B. Peterson & Bro., 306 Chestnut street, Philadelphia. A Parisian novel; translated by Mary Neal Sherwood, attacking the Salvation Army and other questionable methods of spreading the gospel.

"Seba's Discipline," by Marie Oliver: D. Lothrop & Co., 32 Franklin street, Boston. A very readable and instructive book. It teaches practical religion.

"Aphorisms of The New Life," by Wm. H. Holcombe, M. D: E. Claxton & Co., 930 Market street, Philadelphia. A book of brilliant paragraphs by the best living Swedenborgian writer.

"Cæsar," by Anthony Trollope: Jno. B. Alden, publisher, New York. An ancient classic which is the beginning of modern history, served up in Trollope's classic English.

"The Complete Home," by Mrs. Julia McNair Wright: Bradly Garretson & Co., 66 North Fourth street, Philadelphia. Brantford Ont. A beautiful gift book. It discusses the foundation, order, economy, beauty, healthfulness and manners of the household.

"On The Desert," by Henry M. Field: Charles Scribner Sons, New York. This book is made more valuable to the general reader by a review of recent events in Egypt.

"The Life and Letters of Jas. Osgood Andrew," by Rev. G. G. Smith: Southern Methodist Publishing House, Nashville, Tenn. This book will take rank with Paine's Life of McKendree, and other biographies of deceased Bishops issued by the Publishing House.

"Methodism in South Carolina," by Rev. A. M. Shipp, D.D.: Southern Methodist Publishing House, Nashville, Tenn. Price $2. This book is receiving many praises from the religious press. Dr. Shipp has done the Methodism of his State a great service.

## The Liquor Question.

A sufficient quantity of liquor is used in the United States annually to fill a canal four feet deep, fourteen feet wide and 120 miles long. But what has that to do with Swayne's Pills, the best family medicine in the world? Millions of boxes have already been sold and there is a call for millions more. They cleanse and build up the overtaxed system as no other medicine can, all for a quarter of a dollar. Do not delay but give them a fair trial.

The Rev. James Caughey relates that a couple of infidels were once standing together on the deck of a vessel as she glided past a desolate island of the sea. One said to the other: "Suppose you were condemned to live on this island alone, and had the choice of but one book for your companion, what book of books would you choose?" The other replied: "I would select Shakespeare, because of the variety of his [illegible]." "Well," remarked the other infidel, "although I do not believe the Bible, yet I would choose it for my companion, for the Bible is an endless Book." Endless! Yes, and the joy it reveals is endless, the delightful employments to which it directs are endless, the path of progress it opens is endless. O God, "Thy testimonies are wonderful!"

## For the Happiness of Home.

**From a Clergyman's Home Comes a Message Containing the Wisdom of Experience.**

Home is the center of the social system. From it proceed the best and purest influences felt in the world, and towards it gravitate the tenderest hopes of humanity. For it all good men labor while their working days last, and around it their last thoughts linger lovingly when those days are done.

Yet home does not usually approach its full realization of its own [illegible]. The mother is overtaxed with household duties and the rearing and training of her children, while the father fights the outside battle to win the wherewithal to meet expenses. Sooner or later care and toil leave their marks. It is true enough, as Kingsley sings in the "Three Fishers," that

"Men must work, and women must weep,"

but too much working and weeping brush all the bloom from life's fruit.

Mental anxiety and lack of rest and pleasure induce physical diseases of many kinds; whence the need of a trustworthy tonic to give help and strength in times of need. Among the good women of the land who have found such a sure anchor is Mrs. A. C. George, wife of Rev. A. C. George, D. D., pastor of the Centenary M. E. Church, of Chicago, whose words we have her permission to quote:

"I use PARKER'S GINGER TONIC in my family, and can say that we are highly pleased with it as a tonic. From my experience of its value, I recommend it as a reliable family medicine."

Please note: First, PARKER'S GINGER TONIC is not a mere essence of Ginger; second, it contains nothing to create an appetite for intoxicating drinks; third, it is a splendid health restorative for all who suffer from disordered Liver or Kidneys or any disease arising from indigestion and impure blood. Accept no substitute for it. Prices, 50c. and $1 per bottle. It is cheaper to buy the larger size. HISCOX & CO., New York.

A correspondent of the Boston *Watchman*, who has made a study of the faith-cures at Old Orchard camp-meeting suggests the advantage of using the faith-cures for faults. She relates an instance of one possessed of an unruly tongue, against which she had fought for years to little purpose, who was healed of it in an instant by faith. "I am healed of my dreadful infirmity," she testified, "as truly as that woman who touched the hem of the Savior's garment." She remained cured; and it was better than it would have been had she been cured of rheumatism.—Central Advocate.

## Liver, Kidney and Bright's Disease.

A medicine that destroys the germ or cause of Bright's Disease, Diabetes, Kidney and Liver Complaints, and has power to root them out of the system, is above all price. Such a medicine is Hop Bitters, and positive proof of this can be found by one trial, or by asking your neighbors who have been cured by it.

## Obituaries.

[The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of *one cent* per word. Money should accompany all orders.]

**☞Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.**

MAY.—Robert Eugene May, son of A. W. and Mary B. May, was born August 1, 1882, and died April 12, 1883, in Cooke county, Texas. Robert was a beautiful and promising boy, but God in his wisdom allowed the angel of death to bear him away to heaven. The parents have more now to live for than merely to provide for their children in this world, as many do. Robert is in heaven, and if the parents ever enjoy his society again, they must live *for* heaven.—W. S. MAY.

WILLIAMS.—Bula Williams daughter of M. M. and Allie Williams, was born September 13, 1880 and God took her tender spirit home May 11 1883. She was taken very suddenly the day before. She suffered greatly, but soon her suffering was over, and she went to join the angels. God has transplanted the tender bud to a better clime. Weep not, fond parents, for your happy Bula, but take the remainder of the flock along with you to where you can meet little Bula in that 'beautiful home beyond.'—J. D. CROCKETT.

LESTER.—Dr. Z. F. Lester died near Shelbyville, Texas, May 6, 1883. He was a native of South Carolina; came to Texas about 1840. He was married twice; first to Miss J. T. Heart and the second time to Mrs Moore, who died some time since. The Doctor was received into the M. E. Church, South, by Rev. J. T. Smith, last fall. He was confined to his room for over six months. He often spoke of his pious mother, and the memory of his mother made a deep impression on his mind, and led him to give his heart to God.—W. W. BRIDWELL.

BARNETT.—Mary Rebecca, daughter of Johnson and Martha Ann Barnett, was born October 27, 1880, and died May 12, 1883. Her stay with us was short, but her sweet spirit caused the affections of many hearts to entwine around her. For nineteen days she suffered. We tried to hold her by our prayers. Jesus said, "Suffer the little children and forbid them not to come unto me;" and God took her. Shall we rebel and say it is too hard? or say in the spirit of the Master, 'Thy will be done?' It was an impressive scene when the bereaved mother looked the last time on little Becca's face and calmly said, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."—GRANDPA.

HOOKER.—George W. Hooker was born in Franklin county, Alabama, September 20th, 1821, and died in Wharton county, Texas, May 5th, 1883. In 1851 he moved to Mississippi, thence to Louisiana, thence to Texas in 1853. He was married September 12th, 1854. He had been a member of the Methodist Church seven years prior to his death. He suffered much pain during his sickness, but was rational to the last. He called his family to his bedside and told them he was not afraid to die; that he was going to rest. He leaves a widow and three children as subjects of sorrow over a departed husband and father. Ye sorrowing ones, seek an entrance into the heavenly kingdom, where loved ones meet to part no more.—R. F. BEASLEY.

WILLIAMS.—Preamble and resolutions adopted by the quarterly conference of Pleasant Grove circuit, Terrell district, North Texas Conference, M. E. Church, South:

WHEREAS, It has pleased the Great Head of the Church to remove from our midst, on the 11th day of April, 1883, our brother, Samuel Williams, who was a member of this quarterly conference.

*Resolved 1st.* That we, as members of this quarterly conference, deplore his death, and that in his death the church has lost a worthy member.

*Resolved 2d.* That a copy of these resolutions be spread upon the minutes of this quarterly conference.—J. M. HOLT, J. W. KILGORE, W. B. TAYLOR, Committee; A. G. MAY, Secretary.

TIDWELL.—Sister Sarah J. Tidwell, wife of W. A. Tidwell, aged 51 years and 19 days, died of consumption at Rosston, Cooke county, Texas, at 8 o'clock a. m., May 6, 1883. Sister Tidwell's maiden name was Cochran. She was raised in Searcy county, Ark. Her parents were pious Presbyterian people, and her early training led her to that branch of God's church while she was very young, and she lived a consistent member until her marriage with Bro. W. A. Tidwell, when she joined the M. E. Church, South, the church of her husband, and lived a devoted member until she was felled by the grim monster, and her spirit wafted to the paradise of God. Sister Tidwell was prompt in answering to the roll call of duty in all the relations of life, and her death, like her life, was a quiet resignation to the will of God. We tender our condolence to the grief-stricken companion. Sister Tidwell has only gone before, and soon, yes, very soon, if faithful, there will be a reunion of the hearts so ruthlessly separated by the hand of death. Then parting will be no more.—JOHN C. ROBERTS.

ELLIS.—William H. Ellis, son of Rev. H. C. Ellis, was born January 29, 1861, and died at the home of his father, in Johnson county, Texas, February 12, 1883. He professed religion at a camp-meeting held on Nolan, in the western part of the county, in the summer of 1880 and joined the M. E. Church, South, the church of his father, and lived a faithful member of it until his death. His father being an exemplary and truly conscientious local preacher, trained up his children in the fear and admonition of the Lord, and enjoyed the fruits of his labors in the well-ordered life of his son, and in the promised usefulness his opening future indicated. Bro. Willie was ready to lead in family devotions whenever there was a call for such, and he was not ashamed of his espousal of the cause of his Redeemer, even among his associates, but ever let his light shine; in secret he failed not to commune with God, especially before retiring to rest at night. When death came he was ready and died without any fear of death, in full assurance of a blessed immortality with the good in heaven.—P.

HOLLAND.—Rev. Wm. M. Holland was born March 28, 1811. He was baptized into the Episcopal Church in infancy. When fifteen years of age he was converted and joined the M. E. Church, South, and remained a faithful member until his death, April 27, 1883. He was secretary of our Methodist Sunday-school in Saluda when taken sick; was highly esteemed in the community; was ready to meet every demand of the church. He sustained heavy loss in the late fire in Saluda, and being in delicate health it hastened his final issue. He was married to Martha A. Woodmore December 25, 1866, at Mountain City, Texas, by George Teddlin. He left to mourn his decease a wife and seven children. He said he was willing to die, but regretted to leave his family in a state of financial distress. We trust that he died in the Lord and rests from his labors henceforth. God bless and provide for his sorrowing family.

"One thing secures us whate'er betide,
The promise assures us the Lord will provide."
—L. S. CHAMBERLAIN.

COLE.—Departed this life, March 18, 1883, Rev. E. S. Cole. He was born in Arkansas, principally raised in Ouachita county, embraced religion in early life, was licensed to preach in the M. E. Church, South. He was at one time a member of the Arkansas Conference, but his health failed, and he came to Texas hoping to recuperate his health, but consumption continued to waste his frame until the weary wheels of life stood still, and his disembodied spirit took its flight to the realms of the blest. "Soldier of Christ, well done; praise be thy new employ." Bro. Cole was a man of deep piety, a good husband and a kind and affectionate parent. He leaves a wife and one child, little Asbury Marvin, besides a host of friends whose hearts are made sad by his death. Bro. Cole was about 35 years of age when he died. Truly his "sun went down at noon," yet what glorious achievements did he accomplish in this narrow space of time. Eternity can alone unfold the mighty work. I would say to Sister Cole: Train up little Asbury Marvin in the nurture and admonition of the Lord and live faithful until this life is passed, and you will go up to dwell with him within the Jasper walls of the heavenly Jerusalem.—M. D. JOHNSTON.

FORD.—Mrs. Addie Ford, the subject of this notice, was born at Red Clay, Georgia, October 11, 1857. She was the daughter of John H. and Martha C. McGaughey, was converted and joined the M. E. Church, South, in 1868. Her family moved to Texas in October, 1876. She was married to Mr. G. W. Ford April 17, 1881. Bro. Ford was elected county clerk of Clay county last November, and moved to Henrietta soon after. Sister Ford gave her church letter to the pastor, and here began our acquaintance with this elect lady. She suffered much for months before her death. Not a murmur was heard to escape her lips. She was patient as none but a Christian can be under such afflictions as she was called to pass through. Her death was not unexpected, and yet none seemed prepared to give her up. A lady of culture, she was truly "an helpmeet." She was well prepared for the change in her church relation—from the militant to the triumphant. "O, how happy I am; what peace I enjoy," and many such expressions are left lingering in the mind of her husband, mother and sister. The time had come for her last prayer on earth. She committed her little babe and bereaved ones, with all things earthly, into the hands of our merciful Father and breathed her last on earth May 3, 1883, about 6 o'clock a. m. May her prayer be answered in behalf of the living! She sleeps in the cemetery of Henrietta—her spirit lives with Jesus.—D. M. PROCTOR.

HOSKINS.—Rev. B. J. Hoskins was born in Anderson county, East Tennessee, June 13, 1827, where he lived until 1851, when he and family moved to Panola county, Texas. He was happily married to Miss Nancy Ann Young, in East Tennessee. She preceded him to the "better land" nearly two years ago. Two children were born unto them, one of whom has long since gone to heaven; the other, Samuel Hoskins, a young man in the full flush of early manhood, remains. Bro. Hoskins at the time of his death was assisting his son in business at Bowie, Montague county, Texas, where he breathed his last. He was only sick a few days of Bright's disease. His death occurred April 30, 1883, and his remains were brought to Denton and buried in the Odd Fellows' cemetery by the Masonic Fraternity, May 1, 1883. The writer preached his funeral to a large, attentive congregation of friends and acquaintances in the M. E. Church, South, at this place. He professed religion in 1850, and joined the M. E. Church, South. He was licensed to preach some three years ago, and as a local preacher he has made full proof of his ministry. The writer never had the pleasure of hearing him preach, but those who have heard him say "he preached well." The report of the whole community here where he has lived for several years is, that he was a devout, good man, and a consistent Christian. He sang well and was able in prayer. Peace to his ashes. May God bless the surviving son and bring him at last to that city whose builder and maker is God.—D. J. MARTIN.

PENN.—Bro. G. F. Penn died at his daughter's residence, in Henderson county, Texas, December 12th, 1882, aged 72 years. He died in full faith. He had been a member of the M. E. Church, South for many years.—J. C. WOOLAM.

TIDWELL.—Died, in the 81st year of his age, near Thornton, Limestone county, Texas, Rev. David J. Tidwell, on the 20th February, 1883. Bro. Tidwell was born in Fairfield district, South Carolina, A. D. 1802, and moved to Giles county, Tennessee, with his parents, while an infant, where he remained until 1832. Shortly after arriving at his majority he was married to Miss Suvela Russel, by whom he raised a large family. Sister Tidwell and five of their children still live to mourn their loss. In 1832 he moved to Mississippi, where he lived for sixteen years, and in 1848 moved to Texas. He joined the M. E. Church in early life, but the precise date of his receiving license to preach is not now known. He was ordained deacon at the Mississippi Conference by Bishop Jas. O. Andrew, December 6th, 1840, and after moving to Texas he was ordained elder at the East Texas Conference, at Rusk, by Bishop Robert Paine, December 5th, 1852. His ministerial life was spent in the local ranks. Bro. Tidwell was a regular subscriber to the TEXAS CHRISTIAN ADVOCATE from its commencement to the day of his death. Although a man of limited education, he was noted for the spiritual power of that vital godliness which constituted the religion of his soul. He was a man full of the Holy Ghost, and consequently his preaching was always effective and many were brought to Christ under his ministry. He loved his church, his Bible, and most of all, he loved his God and Savior. An affectionate husband, an indulgent parent and a kind neighbor, none knew him but to love him. During the few last years of his life his bodily affliction prevented him from preaching much, but he bore his affliction with Christian fortitude and meekness, and when the Master called him away his happy soul took its departure in the triumphs of a living faith leaning on the strong arm of that precious Savior whom he had learned so well to love and trust. He was buried with Masonic honors.—ISAAC A. TOWERS.

GATES.—Died at his residence in Washington county, Texas, on April 26, 1883, Bro. Amos Gates, in the eighty-fourth year of his age. He was a native of Kentucky, and removed with his father's family to Texas in the year 1821; crossing the Brazos River, at or near Washington, in October, I believe, of that year, and opening a farm on the Brazos, below said town, he resided there until his death. He was an old veteran in the wars of Texas, an honored member of the old guard who are so rapidly fading away from the land they wrested from oppression, a valuable and worthy citizen, and a faithful Christian. The date of his conversion is not known to me, but it is known to have been long years ago. He was a pillar in the church and his lamp was always brightly burning. His house was the preacher's home, and the church his especial care. For several years past he has often remarked to the writer that his work was about done, and he was only waiting for the Master's call. He faded away, without any apparent disease or pain, to the land of the blest.—C. I. SPENCER.

Since the above notice has been put in print we have received the following from the pen of one now residing in Galveston who was near to him by the ties of nature, and who knew him intimately from her childhood:

Amos Gates died in Washington county, Texas, April 26, 1883, in the eighty-fourth year of his age. He was born in Kentucky, where he remained until his ninth year, when his father emigrated with his family to Arkansas. He was one of the pioneers of Austin's colony, one of the "first three hundred," having come to Texas in 1821, reaching the Brazos river, near the site of the old town of Washington, on the 29th of October of that year. A few miles south of that place he settled his homestead, encountering all the privations and hardships of that early period; and from that time on, faithfully performing all the duties of a good citizen and patriot, through all the political and social changes of the country, he enjoyed the confidence and respect of all who knew him. He died at his home where he first settled sixty-two years ago. In 1848 he joined and helped to organize one of the first Methodist Churches in that part of the country; and for several years his house was the only house for public worship in that neighborhood. From that beginning rose the old Rock Island church, which was always near and dear to him. He often expended his private means to keep the building in repair; and after most of his own family had been taken from him, and his old neighbors had died or moved away, he would often visit the quiet old church, and there sing and pray, all alone, in the sanctuary he loved so well. And when at length the old patriarch was summoned to follow those who had gone before, many a one "there at the beautiful gate was waiting and watching for him."—S. J. McA.

LONG.—Seldom have I been called upon to write an account of the life and death of one I have known so long and favorably as the one whose name heads this paper. Mrs. Nancy Long (whose maiden name was Edwards) was born in Georgia, in 1801; was married to Philip Long in 18[illegible], and died in her 82d year, in Marshall, Texas, on the morning of the 13th of April, 1883. My acquaintance with this departed sister in Israel dates back to the year 1832—more than half a century—when I had just attained my majority, had settled in business in Talbotton, Ga., was appointed class-leader by the Rev. John W. Starr, our circuit preacher, and had 25 members in my class, the deceased being one of the number. At this time her happy domestic circle consisted of an affectionate husband, one promising son, 15 years old, and three sprightly daughters. Eighteen years after plighting her vows at the bridal altar and uniting her heart, hand, and fortunes with the object of her affection, death severed the cord which bound two willing hearts, and left her a sorrowing widow. Two weeks thereafter the unwelcome messenger called for her darling boy. Like the case of the widow of Nain, he was "the only son of his mother." Before the son had time to dry the mould which covered the remains of the husband another was raised alongside, where the dust of father and son will sleep till the trump of God will bid them rise. In this sore bereavement she had the consolation of believing that both were prepared by divine grace to "have a part in the first resurrection." Our now sainted mother was then left almost penniless. She afterward moved to Columbus, Ga., where night and day she plied the needle, and by the aid of her young, industrious daughters, succeeded in making a good support, at the same time giving religious and educational advantages to her girls, who became pious, united with the M. E. Church, South, and married men of respectability and moral worth. The subject of this sketch embraced religion when fifteen years of age, was received into the Methodist Church (as she informed me just before her death) by Rev James Bellar, remaining a consistent member for sixty-seven years. She has left three daughters, eleven grandchildren, and seventeen great-grandchildren, who will cherish a fond remembrance for their worthy ancestress. A lovely scene, rarely witnessed, was during a communion season at Marshall, Texas, where a mother, daughter, granddaughter, and great-granddaughter, all at the same table, were seen commemorating the dying love of the Savior. It has been said that our members "die well;" and so they do, if they *live* up to the gospel standard and the rules of our church; but have we not reason to fear that in some instances the lives of those whose deaths are chronicled would not authorize the eulogy they receive from their charitable (?) panegyrists? In such cases their surviving friends may be gratified, the writer who pens the unwarrantable encomium may receive the thanks and applause of the bereaved; but what will all this avail when the light of eternity shall flash upon and expose a defective faith and blamable life? In offering this tribute to the worth and memory of the deceased, I feel no hesitancy in saying that her long and eventful life was a success, and would not suffer in comparison with the most devoutly pious and consecrated among our people. So far as she was able, she was liberal in aiding the needy, visiting the sick, and supporting the institutions of the church. Unless providentially hindered, she was sure to attend upon the ordinances of God's house; when called upon would pray audibly in social prayer-meetings. All faithful ministers of the gospel had her approving smiles, her confidence, encouragement and support, always finding a welcome reception at her home. She dearly loved the church of her early choice, but had no sectarian prejudices; she loved all who loved her Lord. Just as the rising sun gilded the eastern horizon on a lovely morning, her calm and happy spirit soared to those realms of light where there is no need of the sun nor of the moon to shine, for the glory of God enlightens, and the Lamb is the light thereof. During her last sickness she had every attention that a skillful physician could give, loving hearts conceive, and kind hands bestow, at the house of Bro. John Crouch, the husband of her granddaughter, Augusta. Her pastor, Rev. Joel T. Daves, visited her often, sang and prayed, cheering her in her dying moments, and on the day following her death he preached a most appropriate sermon to an appreciative congregation, at the Methodist Church, where her encoffined body was taken. With her grave strewn with flowers, she sleeps in the new cemetery at Marshall, forever freed from life's cares and sorrows. Thus lived, died, and passed away, as a ripe shock for the heavenly garner, one of the twenty-five of my first class. Gone to that blessed home where no dreary winter blights the verdure, no bleak winds chill the sensibilities, no rude storms to disturb the "living waters" which gently lash the coast of glory. May the writer, with her numerous relatives and friends, meet her over there.—DANIEL MORSE.

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'Having been a great sufferer from a severe attack of Kidney disease, and endured for a long time the intense pain, many aches, and extreme weakness that always attend this dread disease, including the terrible backache, after trying doctors' prescriptions and many other so-called cures, without gaining any benefit, I was finally persuaded to take Hunt's Remedy; and, after using it a very short time, I find myself entirely relieved from the backache and other pains; and, better than all the other improvements in my general health, my Kidney disease is cured. It affords me great pleasure to recommend Hunt's Remedy to all who may be suffering as I have been, as it is a safe and reliable medicine for Kidney disease.'

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"Believing, as I do, that an honest indorsement of all you claim for the virtues of Hunt's Remedy, I with pleasure attest to the fact that its action in restoring a healthy condition to diseased Kidneys and Liver is, in my case, little less than miraculous."

"So say we all of us,
One, two, three, four of us,"—

and so on up to thousands, that Hunt's Remedy is incomparably the best Kidney and Liver medicine known.

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Symptoms are moisture, stinging, itching, worse at night; seems as if pinworms were crawling about the rectum; the private parts are often affected. As a pleasant, economical and positive cure, SWAYNE'S OINTMENT is superior to any article in the market. Sold by druggists, or send 50 cts. in 3ct. Stamps. 3 Boxes, $1.25. Address, Dr. SWAYNE & SON, Phila., Pa.

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cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a thin and impoverished, or corrupted, condition of the blood; expelling the blood-poisons from the system, enriching and renewing the blood, and restoring its vitalizing power.
During a long period of unparalleled usefulness, AYER'S SARSAPARILLA has proven its perfect adaptation to the cure of all diseases originating in poor blood and weakened vitality. It is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier and blood-food that can be used.
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E. F. HARRIS."
River St., Buckland, Mass., May 13, 1882.
"Last March I was so weak from general debility that I could not walk without help. Following the advice of a friend, I commenced taking AYER'S SARSAPARILLA, and before I had used three bottles I felt as well as I ever did in my life. I have been at work now for two months, and think your SARSAPARILLA the greatest blood medicine in the world.
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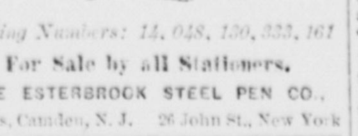

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But do not be deluded into taking imitations or substitutes, or something recommended as "just as good!" Insist on the genuine with the name of WASHBURNE & CO., on each box, which is guaranteed chemically pure under our signature, an indispensable requisite to insure success in the treatment. Take no other, or send to us.
Washburne & Co., Proprietors,
287 Broadway, cor. Reade St., NEW YORK.

FOR SALE BY
J. J. SCHOTT & CO.,
DRUGGISTS,
217 and 219 Market St., GALVESTON, TEXAS.

Attention, Book Buyers! Big Pay to Agents!
FARMERS, Engineers, Mechanics, Mill Owners, Manufacturers, Builders, Miners, Merchants, etc., will find in MOORE'S UNIVERSAL ASSISTANT AND COMPLETE MECHANIC, a work containing 1016 pages, 500 Engravings, 461 Tables, and over 1,000,000 industrial Facts, Calculations, Processes, Secrets, Rules, etc., of rare utility in 200 trades. A $5 book free by mail for $2.50, worth its weight in gold to any Mechanic, Farmer, or Business Man. *Agents wanted.* Sure sale everywhere for all time. One agent reports $137.50 earned in six days. Another has paid for two farms. For Ill. Contents Pamphlet, Terms and 128 page Catalogue of nearly 3000 Standard Books address NATIONAL BOOK CO., 73 Beekman street, New York.

THE GREAT ENGLISH REMEDY

has been indorsed by Academy of Medicine of London, and stood the test over half a century. It cures with certainty nervous and physical debility, exhausted vitality, etc., from whatever cause produced. Enriches and purifies the blood and strengthens the nerves, brain, muscle, digestion, physical and mental faculties. Stops any unnatural debilitating drain upon the system, destructive to mind and body. To those suffering from the effects of excesses, a speedy cure is guaranteed. Price, $1.50 a bottle, or four times the quantity, $5.00; sent by express only, to any address, on receipt of price.
Address: English Medical Institute, No. 718 Olive street, St. Louis, Mo. For sale in Galveston by J. J. SCHOTT & CO.
The reader will please name the paper in which this advertisement was seen

DR. WINTERSMITH'S
Tonic Syrup.
—OR—
CHILL CURE
THE BEST.
It Cures Every Form of Fever and Ague, Dumb Chills, Remittent and Intermittent Fevers.
THE CHILL WHEN BROKEN, DOES NOT RETURN!
THE reason of its Superiority over Quinine and other Remedies in this disease there is always more or less derangement of the Liver, and often of the digestive organs. The remedies usually given have reference only to preventing the paroxysm or breaking the chill, without regard to the condition the system may be left in after the chills have been removed; whereas the mere breaking of the chill is but a small part of what is required to perfect a radical cure. The various organs of the body, more especially the Liver and the Stomach, must be brought into a healthy condition, otherwise a return of the chills will be the probable result. The true reason, therefore, why the relapses of Chills and Fever are so frequent is because they have never been more than half cured; that is, the causes which first produced the disease have never been removed. A proper use of WINTERSMITH'S TONIC never fails to cure the most obstinate cases of Fever and Ague.
For sale by all druggists.
ARTHUR PETER & CO,
Wholesale Agents, Louisville, Ky.

CENTRAL HOTEL,
J. H. DAVIDSON, Proprietor.
Cor. Market & 24th Sts.,
GALVESTON, TEXAS.
Transient Board, per day $2. Board by Day Week or Month.

SMITH'S
EXTRACT OF MAY FLOWER,
*The Cap Sheaf of the Chemist's Skill.*
The Great Remedy for all Diseases of the Bladder and Kidneys.
This Remedy has stood the test of time, has been weighed in the scales of public opinion, and to-day has an army of men, women and children, who over their own signatures bear testimony to its curative properties. Some have been cured of Diabetes, some of Bright's Disease, some of Inflammation of the Bladder, some of Catarrh of the Bladder, some of Incontinence of the Urine, some of Leucorrhœa, or Whites, some of pains in the Back and Loins, some of diseases of the Prostate Gland.
*For all Diseases arising from a diseased state of the Bladder and Kidneys, this Remedy stands without a rival.*
Without a rival in the number of cures effected; without a rival in the purity of its composition; without a rival in number of bottles sold. The annual sale of Smith's Extract of May Flower exceeds the sales of all other Kidney Remedies combined.
DR. ELI IVES, says: "That in many aggravated cases, where Buchu had failed to produce any benefit, May Flower has effected a speedy cure."
DR. J. H. BIRD, says: "I have found May Flower to be a remedy for all Kidney complaints, far superior to Buchu or Juniper."
DR. H. F. MARTIN, says: "May Flower acts more promptly in all diseases of the Bladder and Kidneys than any remedy which has come under my notice."
DR. BENJ. H. LONG, says: "I have found May Flower exceedingly beneficial in my treatment of females."
DR. VINC. D. HUYVETTER, says: "Without doubt May Flower is destined to work a revolution in the treatment of diseases peculiar to the urinary organs."
DR. KING, in compiling his dispensatory, has paid a merited tribute to this remedy. See page 300 King's Dispensatory.
A number of authorities might be quoted, but there are none more eminent than the names above. In addition to these authorities, a living host of 60,000, whose certificates are on file in the office of the proprietors of this remedy, bear testimony to its virtues.
FOR SALE BY ALL DRUGGISTS.
*Manufactured only by S. B. SMITH & BRO., Covington, Ky.*
If you are afflicted, send your address to S. B. Smith & Bro., Covington, Ky., for a treatise on Diseases of the Bladder and Kidneys.

CARBOLINE.

CARBOLINE
A Deodorized Extract of Petroleum,
AS NOW
Improved and Perfected
IS ABSOLUTELY
THE ONLY ARTICLE
THAT WILL
Restore Hair on Bald Heads.
WHAT THE WORLD HAS BEEN WANTING FOR CENTURIES.
From the earliest discovery of petroleum to the present day, there has been a strong conviction that the good qualities of crude oil have not been appreciated, and that it undoubtedly possesses great medical properties. Every one who has handled petroleum knows what a penetrating, active agent it is. It can not be retained in wooden casks at all, unless they are coated with some impervious material, and it is not surprising that it goes right home to the roots of a person's hair, when it can find its way through the best oak staves ever made. Its great penetrating powers and its freedom from rancidity are advantages which no other oil possesses in so high a degree, and these same characteristics adapt it to the purposes of a hair restorer and dressing. The only objectionable feature being the dark color and offensive odor. But the skill of one of our chemists has overcome the difficulty, and by a process known only to himself he has, after very elaborate and costly experiments, succeeded in perfecting CARBOLINE, which renders it susceptible of being handled as daintily as the famous EAU DE COLOGNE. The experiments with the deodorized liquid, on the human hair and skin, were attended with the most astonishing results, and it is now rapidly and surely taking precedence over all other oils as the best preparation the world ever produced for restoring hair on bald heads, and making a delightful and efficient hair dresser. It does not contain a particle of lead, silver, sulphur, or other deleterious drugs. It is a natural product of the earth, containing the elements required by the hair to feed upon. A few applications will show its restorative qualities. Does not require months of continued use before you can perceive any result. It is cooling, cleanly, and too much praise can not be bestowed upon it.
READ THE TESTIMONIALS.
INDEPENDENCE, CAL., Nov. 8, 1878.
CHAS. LANGLEY & CO., San Francisco:
Dear Sirs—I take great pleasure in informing you of the most gratifying results of the use of CARBOLINE in my own case. For three years the top of my head has been completely bald and smooth, and I had quite given up any hope of restoring the hair. Four weeks ago I noticed the advertisement of CARBOLINE, and on the recommendation of a friend, I concluded to try a bottle, without any great hope of good results, however. I have now used it less than a month, and to my most agreeable astonishment, my head is completely covered with a fine, short, healthy growth of hair, which has every appearance of continued growth; and I confidently believe it will restore it as completely as ever it was in my youth.
I take great pleasure in offering you this testimonial, and you have my permission to publish the same. Yours truly,
CHAS. E. WHITE,
Independence, Cal.
Subscribed and sworn to before me this 8th day of November, 1878.
JAMES D. KING,
Notary Public.
JOS. E. POND, JR., Attorney at Law, North Attleboro, Mass., says: "For more than twenty years a portion of my head has been as smooth and free from hair as a billiard ball, but some eight weeks ago I was induced to try your CARBOLINE, and the effects have been simply wonderful. Where no hair has been seen for years, there now appears a thick growth. I expect the growth to be slow, but it is growing now nearly as rapidly as hair does after it is cut. You may use this testimonial if you choose, and may refer to me as its truth."
ALFRED PHILLIPS, Druggist, of Gloversville, N. Y., says: "My wife has tried CARBOLINE, and she has now a coating of hair over the top of her head an inch long, where her head has been entirely bald for years."
DONOVAN, ILL., March 13, 1879.
Sirs—By the persuasion of a friend, I began to use CARBOLINE on my head last September, which had been bald for twenty years, and now I have a nice growth of hair on my head that surprises everybody that has observed the fact.
A. G. WILLIAMS, M.D.
MR. GUSTAVUS F. HALL, of the Oates Opera Troupe, writes: "After six weeks' use, I am convinced that your CARBOLINE has and is producing a wonderful growth of hair where I had none for years."
Your CARBOLINE restored my hair after every thing else had failed. I consider it the best thing out for the purpose intended.
B. F. ARTHUR,
Chemist, Holyoke, Mass.
PRICE, ONE DOLLAR PER BOTTLE.
*Sold by all Druggists.*
KENNEDY & CO.
Gen'l Agents for the United States and Canada,
COR. SECOND AVE. & WOOD ST.
PITTSBURGH, PA.

Texas Christian Advocate.

## SECULAR SUMMARY.

JACKSONVILLE, Fla., has passed a compulsory vaccination law.

AN imposing monument, just completed over the grave of ex-President Zachary Taylor, was dedicated May 30.

QUEEN VICTORIA was 64 years old May 24, and the fact was celebrated in many portions of the world.

MRS. JULIA PHIFER TRUITT, an old acquaintance of the ADVOCATE readers, is a contributor to the Texas School Journal.

As a mere matter of news, it had better be stated that a trial of star-route frauds has been sometime in progress at Washington, D. C.

PROMINENT Irishmen aver that the sentiments of the Pope in his now celebrated circular will unify the orange and the green in one great purpose: the liberation of Ireland.

A NEW way to advertise has been adopted: A needy Irishman in this country proclaims himself as wanted by the English government, gets into all the newspapers, and then—opens a saloon.

SEVERAL Texas papers are discussing the question, "Does it Pay to be Good." It is evident that very few leading journals of the country believe the affirmative of the proposition: they attempt only that which they believe will pay.

MRS. MECKLEHAM, the only surviving grandchild of Thomas Jefferson, was recently in great distress, and relieved by charitable contributions, amounting to $420. Of this S. J. Tilden gave $200.

CHINA and France are preparing for war. The latest from China is that 6,000 troops, armed and equipped after the manner of European soldiers, have arrived on the Tonquin frontiers. The feeling in France favors intensely aggressive action.

ARCHBISHOP CROKE, of Limerick, opines that the pope is solicitous for the welfare of the Irish people, but that his circular resulted from a misapprehension of the facts. Shall this be called a fallible apprehension, or an infallible misapprehension?

COL. INGERSOLL, in his star route speech, preferred a petition to Angel Gabriel that when he passes over Reredell's grave he will not blow. Brother Ingersoll, no doubt, thinks the attorneys have done enough blowing in the premises.

MESSRS. GOULD and Grant have secured a contract with the Mexican Government consolidating the Mexican Central and Mexican Southern railroads. The Mexican Southern, formerly without subsidy, will now receive $6,000 per kilometer.

ANTI-TEMPERANCE people have asserted that Mr. Spurgeon is a hard drinker. Francis Murphy, the temperance worker, now in England, denies the report. Mr. Spurgeon invited Murphy to commence a mission in his Tabernacle next November.

THE engine of a small steamer, the Pilot, plying between San Francisco and Lakeville, exploded May 25. Eight lives were lost from burns and scalds, and injuries resulting from the explosion; and ten others are missing, supposed to have been killed or drowned.

IN Rio Janeiro a large sum of money recently disappeared from one of the public departments. The official in charge asserted that white ants got into the box containing the currency, and reduced it to powder. In this country white uncles generally reduce the public currency.

A NUMBER of State papers oppose the different official bodies at Austin holding secret sessions. Well, the principle may be wrong; but if much that has been "officially" done at Austin the past few years had been kept secret it would have been better for the State's credit.

ANN ELIZA YOUNG, nineteenth wife of the Late Mormon prophet, was married on Saturday at Lodi, Ohio, to Moses R. Dunning, a banker of Manistee, Michigan. Her present husband and herself are about on a par. She has had one husband in addition to her present victim and Brigham, while the p. v. has been divorced from one wife.

ELIZABETH, N. J., with an assessed property value of $12,500,000, has a bonded debt of $7,000,000. The Singer Co., which owns $4,000,000 of the above assessment, will abandon the place. The city tax rate is now 15 per cent. The only hope left seems to be for the people to desert the town. In this incident, one can see the end of the road along which most municipalities are now traveling.

STATE officials should base selection of assistants upon real merit rather than political considerations, a truth illustrated by the fact that Ex-comptroller Brown, of Texas, has got himself into trouble through the incompetency of his book-keepers. It is a compliment to the character of Mr. Brown that universal opinion charges the error to merely clerical defects, that will soon be made apparent by investigation. But, as stated, no official is blameless who does not exercise extreme care in his appointments. This is especially the case in Texas, where the salaries given clerks in the departments are too small to secure a very large amount of first-class talent.

IF the press represents the people, the late Texas Press Association indicates a decided advance in the moral sentiment of the State. In their late visit to Montery they allowed no drinking, with the improprieties which usually attend it, among their company. One or two who were overtaken with mescal, or something as strong, were promptly dealt with. The Press Association deserves the thanks of all the good citizens of the State.

C. P. HUNTINGTON, of the Southern Pacific Railway Company, has a nice little speculation "on the move." He has filed a claim to the land in Arizona, New Mexico and California originally granted to the Texas Pacific and subsequently assigned to the Southern Pacific by the Texas Pacific. The papers contain an application for the appointment of a commissioner to accept the road and for 18,000,000 acres of land. The New Orleans Times-Democrat says the impression obtains that the purpose of the Huntington people is to get the grant through on a technicality. There is a Supreme Court decision to the effect that if a land grant is mortgaged before the title passes to the grantee, the government is bound to confirm the grant. It is thought that the plan of the Huntington people is to get the grant in such a shape as will permit them to mortgage it.

### A Protest.

To the Advocate.

Most earnestly I protest against the following in last ADVOCATE: "Notoriety Jim." This brother, but a short time since, was honored and beloved among us, and if *we are Christians at all*, we love him still. Let charity rule us, and try to win him back to the truth. No matter who wrote that article, I am against it.—G. W. GRAVES.

TEMPLE, May 28, 1883.

DRESDEN, May 20.—Weather dry; crop prospects gloomy, though we are still hopeful of rain in time to save the crops. Health good.—E. L. A.

BIRTHRIGHT, May 24.—Crops are about as follows: Wheat is very fine, though the acreage small; oats very fine, and acreage large; corn fine and well worked to date; cotton, good stand, some well worked and some in the grass. Health fine, and the people cheerful.—J. McD.

### Army Pickings.

Pension warrants issued at the treasury department for June thus far amount to $12,000,00.

### More Intelligent Voters.

Ten hundred and sixty steerage passengers arrived at Boston, May 23, from Ireland, most of them being assisted pauper emigrants.

### Luther Anniversary.

The 10th and 11th of next November will be observed in Germany, in accordance with a royal decree, as the four hundredth anniversary of the birth of Martin Luther.

### Orange Peel as Merchandise.

Two hundred sacks of orange peel, valued at $1000, were lately shipped from San Francisco to Havre—the first shipment of the kind. Orange peel is largely imported into New York.

### An Easy Death.

An electrical inventor at New York has applied for a patent upon a contrivance for executing criminals without pain and without disfigurement. He generously offers to assign the patent to the government.

### Increase of Lunacy.

The press of Georgia is commenting upon the increase of lunacy in that State, especially among the colored people, and the lack of facilities for the proper care and treatment of insane persons.

### A Sticker.

The Journal de Pharmacie says that a mucilage composed as follows will unite wood, porcelain, or glass: Eight and a half ounces of gum arabic in strong solution, twenty grains of solution of alumina dissolved in two-thirds of an ounce of water.

### Bibles Confiscated.

Several boxes of Bibles sent to Bolivia by a missionary society have been confiscated by frontier customs officers because they lacked the pontifical warrant. The seizure is without authority of law.

### The French.

The French have begun operations in Madagascar by the occupation of a number of military posts erected contrary to the wishes of France, and now hold the route to Tananariva, the capital.

### Again.

It is stated that Mr. Kimber has been instructed to take legal proceedings with a view to reopen the Tichborne case immediately on the arrival in England of the party now conveying from Australia the lunatic Cresswell, who is alleged to be Arthur Orton.

### Elevated Railway for Brooklyn.

A company has been formed with a capital of $7,000,000 in New York to construct an elevated railroad in Brooklyn, which is to connect with the big bridge and the system of railways running down to the seashore.

### Irishmen in Canada.

It is probable the Irish land leagues of Canada will form themselves into an association upon the model of the Irish National League of America, recently organized at Philadelphia, and invite the affiliation of all Irish societies of the Dominion.

### Good Indians.

It is said that the Indians of Alaska do not belong to the same race as the North American Indians, but that they are probably an off-shoot from the Japanese or Coreans. The missionaries who have been laboring among them say that in many respects their conceptions of moral law are better than those of civilized nations.

### A New Merchandise.

The first cargo of New Zealand apples ever shipped to this country were received at San Francisco recently. It is expected that as this fruit ripens in New Zealand at a time corresponding to the spring of the year in San Francisco, that a good trade will be developed.

### A Small-pox Funeral.

A concealed case of small-pox in a Cincinnati music school is likely to result in spreading the disease, the dead body of the victim, a young woman, having been shipped to Robinson, Ill., where it was embalmed and exposed to public view before the truth became known.

### Without Price.

Episcopal Bishop Riley, of Mexico, has never received any salary, and has spent $150,000 on his work. He has now exhausted his private fortune.

### Can Exclude the Mormons.

The authorities at Washington are of opinion that the provisions of the immigration law relative to pauper immigrants will warrant the exclusion of two-thirds of the Mormons brought here from foreign countries.

### An Army of Children.

There were fifty-two thousand children in line on the occasion of the annual parade of Sunday-school scholars of Brooklyn, New York.

### A Liberal Gift.

A. D. German, of Albany, N. Y., has given $250,000 to endow a professorship of natural theology in Williams college, as a memorial to his deceased son.

### The Lawyers Left a Small Slice.

An estate has just been finally distributed in New York, which has been in the Surrogate Court of that city for over thirty years. When the will was proved, in 1851, the estate was valued at between $500,000 and $1,000,000. The heirs get $70,000.

### Protest Against a Land Grab.

The Florida parishes of Louisiana have filed a protest with the Secretary of the Interior against his decision giving the New Orleans Pacific Railroad Company 1,600,000 acres of land in those parishes embraced in what is known as the backbone land grant.

### In Limbo.

The captain and first mate of the American steamer Tropic, which carried a force of Haytien revolutionists from Inaqua to Miragoane, in March, have been convicted in the United States court at Philadelphia of violating the neutrality laws. Pending a new trial, the men were locked up.

### The Quarantine Fund.

The Marine Hospital Service has begun work under the recent order of the Secretary of the Treasury placing the epidemic fund under the control of that service. Dr. Murray, who was at Brownsville during the epidemic last year, goes to Pensacola to re establish a quarantine station, and Dr. Armstrong, now at New Orleans, takes Dr. Murray's place at Memphis.

### The Piety Killer Victorious.

The question of instrumental music in churches was the issue in the election of moderator of the United Presbyterian (Scotch) general assembly at Pittsburgh. The party favoring the utilization of machinery in the services of the church carried the day, electing their candidate by a vote of 139 to 70.

### Roping in a Railroad.

A rope of refined cast steel has just been sent by the Roeblings from their mills in Trenton, to San Francisco. It is 22,440 feet long, its diameter is $1\frac{1}{4}$ inch, and its weight 51,000 pounds. It was put in two box-cars, each open at one end, half the rope in one car and half in another, but in a continuous coil. The rope is for use on a street-traction railway in San Francisco.

### The Plungers Fix It.

The Baptist national convention at Saratoga settled the Bible society controversy by the adoption of a resolution, by a vote of 387 to 30, that the foreign Bible work be done through the Missionary union of Boston, and the Bible work in the United States through the Publication society of Philadelphia, and requesting the Foreign Bible society to retire from the field.

### Medical Invention.

Dr. Thomas R. French exhibited before the Laryngological Society, which met a few days since in New York, a small hand camera for instantaneous photographing of the larynx or any portion of the posterior nares. The instrument is $4\frac{1}{2}$ inches in length, $1\frac{7}{8}$ in width and $\frac{3}{4}$ of an inch in depth. Photographs exhibited were the first ever taken of the larynx and posterior nares.

### Special Providence.

A few days ago while a train on the Missouri, Kansas and Texas Railroad was rushing along at full speed, a child fell out of one of the car windows. To the astonishment of all on board, when the train was stopped the little one was seen toddling along after the train, calling out plaintively for its mother. Upon examination it was found that, with the exception of a few slight bruises on one arm, the child was uninjured.

### Cheap Postage.

It is estimated that the surplus of the Postoffice Department for the year ending June 30 will be $3,000,000, almost double that of the last fiscal year. It is expected that the experiment of two-cent postage will not create a deficit even during the first year of its adoption. If this should prove to be the case, the New York Sun thinks it will not be any more difficult to persuade Congress to risk one-cent postage than it was to induce it to reduce the rate from three cents to two.

### Good for the Banks.

Mr. Brewster, the Attorney General of the United States, has given his opinion that under the revenue act of March 3 no tax can be collected on the capital and deposits of national banks since the first of last January, nor on the capital and deposits of State and private banks and bankers since the first of last December. Thus the Attorney General sustains the position of Comptroller Knox, as opposed to that of the internal revenue bureau.

### The Senses.

Apropos of the discussion as to whether near-sighted men can hear as well with their glasses off as on, a deaf man steps to the front with his theory: "I am afflicted with deafness and have long noticed that I cannot see well when deprived of my ear trumpet. But when that instrument is once carefully adjusted I have the vision of a hawk, and I am beginning to suspect that the senses of smell and taste are modified in the same manner."

### The N. O. Times-Democrat Always Ahead.

The Times-Democrat yesterday morning published a special dispatch from Carolitus, in Chihuahua, Mexico, via El Paso, giving the details of Gen. Crook's desperate battle with 140 Apaches in the Sierra Madre Mountains. The Associated Press dispatch of the battle did not come over the wires until last night. The dispatch describing Cook's first fight with the Apaches in the Sierra Madre Mountains, published by the American press, came from the Times-Democrat special correspondent at Hermosillo, Sonora.—Times-Democrat, Monday, May 27.

DECLINE OF MAN.

Nervous Weakness, Dyspepsia, Nervous Debility, etc., cured by "Wells' Health Renewer." $1.

### Another Bridge.

Portland, Oregon, is to have this year a $1,000,000 bridge, and railroad workshops costing $5,000,000.

### A Napoleonic Custom Discontinued

Ever since the removal of the remains of the first Napoleon from St. Helena to the Hotel des Invalides it has been the invariable custom to solemnize mass on May 5, the anniversary of his death, in the chapel beneath the dome under which his ashes repose. This year, however, a practice that has prevailed for nearly half a century has been omitted, Gen. Thibaudin, the Minister of War, having forbidden the Abbe de Cassan, the venerable chaplain of the Invalides, to perform any services in commemoration of the death of the founder of the Napoleonic dynasty.

### Glanders in People.

John Fitzsimmons, a street-car driver, died a few days since in St. Louis of malignant glanders. Not long since the Board of Health of Illinois directed attention to a case of malignant glanders discovered in that State and cautioned the public relative to the dangerous character of the malady. Glanders, it appears, is a disease peculiar to horses and is classified by veterinary surgeons into two forms—mild and malignant. The malignant form, it is said, is easily communicated from horse to man. Owing to the malignant and dangerous character of the disease, no post-mortem examination was made in the case reported.

### A Judge Who Understands Juveniles.

A judge in St. Louis has discharged a master of a public school who was prosecuted for whipping a boy after milder punishment had been of no avail. The court found that, in order to preserve discipline, the teacher must determine the necessity, the nature and extent of punishment, his acts, like those of a parent, being subject to judicial review. The judge also said: "Four years' experience in the administration of criminal law convinces me that the boys who become criminals are boys who don't get whipped; and when it is remembered that a large percentage of the bolder crimes known to the law is committed by youth ranging in age from 14 to 20 years, the question arises, is it better to whip first or imprison afterward?"

### Fraternity.

A call has been issued by the president of the United States Christian Commission for a reunion of all the members of the commission and the Federal and Confederate chaplains of the late war at Ocean Grove, N. J., on July 22. The object of the gathering, as expressed in the call, is "to unite the bonds of brotherhood between the North and the South, which were so ruthlessly severed by the great conflict. The blue will welcome the gray, meet on the same platform, shake hands and rejoice together." The exercises, which will occupy three days, will be opened, it is announced, with an address by a prominent Southern divine. It is expected that a large number of ministers from all sections of the country will be present. Quite a number from the Southern States, it is said, have already signified their intention to attend.

### A New Vehicle.

A new and strange vehicle, which has made its appearance upon the Paris boulevards, may be expected to reach this country shortly. It is known as L'Hirondel'e, but it has another name in Poland and Russia, where it is said to have been successfully used. One large steel hoop or spokeless wheel, much larger than can be used in any other way, surrounds the driver and his seat, and gives to the vehicle all the advantage of large wheels. As it rolls along it keeps in motion three small groved wheels which work upon its inner surface. These wheels are firmly attached to the driver's seat, which is also rigidly connected to the shafts. The main weight is borne by the large wheel, but to prevent overturning there are two outriding wheels, connected by springs with the driving wheels. The vehicle represents an approximately successful attempt to obtain the case of traction afforded by a rail for the ordinary road vehicle. It is a tricycle in fact, but a unicycle in appearance, and upon smooth surfaces should afford rapid and easy riding.

### A Woman Engineer.

The wife of Col. Roebling, the engineer who constructed the Brooklyn bridge, was of great assistance to her husband in the work. A few years ago she greatly surprised the representatives of certain mills in Trenton, N. J., who were at a loss to construct models for certain portions of the steel and iron work required. While in consultation with Col. Roebling his wife sat down with them and by her knowledge of engineering helped them out with their patterns and cleared away difficulties that had for weeks been puzzling their brains.

### The New Nickel.

The coinage of the new nickel 5-cent pieces continues at the rate of 500,000 or 600,000 pieces a week, and the mints will continue their issue until there is no longer any demand for them. There are now about 3,000,000 pieces of the new design of "nickels" and 130,000 of the old coinage in circulation. The latter will not be called in, but the new design will be used when a demand for more is received. There are at present orders on file for nearly 100,000 pieces of the new coin, though requests for them come to the mints every day.

FLIES AND BUGS.

Flies, roaches, ants, bed-bugs, rats, mice, gophers, chipmunks, cleared out by "Rough on Rats." 15c.

### Chips.

The bust of Longfellow in Westminster abbey will be placed between the tombs of Chaucer and Dryden.

With slight modifications, the French chamber of deputies has adopted the American postal-service regulations.

Count de Chambord is said to intend making the son of Don Carlos of Spain the heir to his pretensions.

Mark Twain is one of the guests of the Marquis of Lorne during the meeting of the Royal Society of Canada.

Masses were said in the Catholic churches of Toronto, for the repose of the souls of Joe Brady and Daniel Curley, the Phœnix Park assassins.

The German government insists upon the notification of appointments by the Vatican as prerequisite to a renewal of relations between Berlin and Rome.

### Can Sell Our Beef at Home.

The Chicago papers note the arrival in that city of the first car load of fresh beef from Victoria, Texas, which point it left on the 14th instant. The beef, which was placed in the markets for sale on the following day, was found to be perfectly sweet and fresh. The consignment consisted of 45 cattle and 34 sheep, weighing in all 21,000 pounds.

Rheumatism, disordered blood, general debility, and many chronic diseases pronounced incurable, are often cured by Brown's Iron Bitters.

JOPLIN, MO.—Dr. J. B. Morgan says: "I find that Brown's Iron Bitters gives entire satisfaction to all who use it."

FAIRFIELD, IOWA.—Dr. J. L. Myers says: "Brown's Iron Bitters is the best iron preparation I have ever known in my thirty years of practice."

### Married.

GREENWOOD—POOR.—By the Rev. J. W. DeVilbiss, May 24, 1883, at the residence of Capt. D. M. Poor, near San Antonio, Texas, Mr. Beverly Greenwood, of Fort Clark, Texas, and Miss Ellen M. Poor, Bexar county.

NIDIGK—HARRIS.—On May 16, 1883, at the residence of the bride's father, by Rev. J. H. Chambliss, Mr. Oscar Nidigk and Miss Sallie Harris—all of San Jacinto county, Texas.

BUCHANAN—CHAMBERS.—At Weston, Collin county, Texas, May 22, 1883, by Rev. H. S. P. Ashby, Mr. J. W. Buchanan and Miss Dora Chambers—all of Weston, Collin county, Texas.

PROCTOR—GWINN.—At the residence of the bride's father, May 23, 1883, by Rev. W. C. Brodie, Mr. Y. J. Proctor, of Kosse, Texas, and Miss Bella Gwinn, of Lampasas, Texas.

### Important.

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### Gainsville District Conference.

The Gainsville district conference will meet at Aurora, on Thursday, July 5, at 9 o'clock a. m. The conference sermon will be preached by Rev. E. C. DeJernett, on Thursday evening, at 8 o'clock. Recording Stewards will please bring to the conference the records of the different charges. W. F. EASTERLING, P. E.

The Chappell Hill district conference will convene at Madisonville, July 11, at the hour of 9 a. m., and, probably, adjourn on the 13th. We desire a full attendance of all whose duty it is to be present. Let each one purpose in his heart to do what he can to add to the interest and profit of the occasion. Especially, let all pray for a revival of religion, accompanied by a special baptism of the spirit for the work of the summer campaign of revival efforts to be made all over the district. H. V. PHILPOTT, P. E.

PALESTINE DISTRICT—THIRD ROUND.

Jacksonville cir. Low's chapel, June 2, 3
Tyler sta, June 9, 10
Palestine sta, June 16, 17
Palestine cir, at Woodlan Hall, June 30, July 1
Lovelady cir, at Prairie chapel, July 7, 8
Crockett cir, at Porter's Springs, July 14, 15
Crockett and Augusta s a, at Augusta, July 21, 22
District conference, at Athens, July 26-29
Trinity cir, at camp-ground, August 4, 5
Athens, at Red Hill camp-ground, August 6
Larissa cir, at camp-meeting, August 11, 12
Kickapoo cir, at camp ground, August 18, 19
Rusk cir, August 25, 26 R. S. FINLEY, P. E.

DALLAS DISTRICT—THIRD ROUND.

Plano, Webb's chapel, 1st Sunday in June
McKinney sta, 2d Sunday in June
Honey Creek, Union, 4th Sunday in June
Lewisville, Chin chapel, 1st Sunday in July
McKinney cir, Illinois school-house, 2d Sunday in July
Grapevine, Minter, 3d Sunday in July
Roanoke, Fossil, 4th Sunday in July
Bethel, Rector, 5th Sunday in July
Grapevine Springs, Grange, 1st Sun in August
Cochran and Caruth, Cochran, 2d Sun in August
Lamar sta, 3d Sunday in August
Floyd sta, 4th Sunday in August

District conference, at Floyd station, Dallas, Wednesday, June 13, at 9 a. m.

J. S. SMITH, P. E.

JEFFERSON DISTRICT—THIRD ROUND.

Jefferson sta, June 2, 3
Linden cir, Moor's school-house, June 9, 10
Kelleyville cir, Liberty, June 16, 17
Daingerfield cir, Lively's chapel, June 23, 24
Mt. Pleasant cir, Bridges' chapel, July 1
Coffeeville cir, Smyrna, July 7, 8
Atlanta cir, Atlanta, July 14, 15
Queen City cir, Jones' chapel, July 21, 22
Texarkana mis, Springdale, July 28, 29
Texarkana sta, August 4, 5
Boston cir, Red Bayou, August 11, 12

District conference will open at 9 a. m., July 12, at Atlanta. R. LANE, P. E.

MONTAGUE DISTRICT—THIRD ROUND.

Queen's Peak mis, at Sunset, June 16, 17
Enterprise mis, at Dry Valley, June 23, 24
Henrietta and Wichita, at Henrietta, June 30, July 1
Wichita mis, at Wichita Valley, July 7, 8
Archer mis, at Weaver's, July 14, 15
Montague and Bowie, at Montague, July 28, 29
St Jo cir at Liberty chapel, August 4, 5
Chico cir, at Babb's, August 11, 12
Newport cir, at Post Oak, August 18, 19

The district conference will meet at Montague, on Thursday, July 26, at 9 o'clock a. m. Programme for Sunday-school convention will be published in time. Let each recording steward remember that he is a member of the district conference. Be sure to come and bring quarterly conference journal.

M. C. BLACKBURNE, P. E.

### American Sewing Machine.

Mr. O. L. Geer, who for the past seven years has been manager of the American Sewing Machine Company at New Orleans, has been recently appointed to the management of the St. Louis department, the New Orleans and St. Louis agencies having been consolidated in that city, at 317 Olive street. All the business of the West and South will be done from this point. Local agencies, under the management of Mr. Geer, will be established at different points throughout the South and West, where the machines are sold by thousands, and remain unrivaled. Mr. Martin, formerly of the St. Louis department, will take charge at some other point.

Mr. John H. Roberts advertises a desirable property for sale in this issue. As Georgetown is a thriving inland city, this property will prove a good investment, because of the yearly increase in value of real estate. Few places in the interior of Texas are more desirable as a place of residence than Georgetown—situated as it is in one of the healthiest localities in the State—besides offering superior schooling facilities. For particulars, read the advertisement.

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SHILOH'S VITALIZER is what you need for Constipation, Loss of Appetite, Dizziness and all symptoms of Dyspepsia. Price 10 and 75 cents per bottle. Sold by C. W. Preston & Co., Druggists, Galveston.

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It is poor economy to save money at the cost of health. Buy a pure article to make your bread with, if you wish to preserve your own health and that of your family.

### Unanswered Letters.

May 17.—W J Phillips, will see to it; the fault is not ours. F C Pearson, subs. E F Boone, subs. L M Minyett, sub. R M Leaton sub. J F Henderson, sub. S C Riddle, will compare. J P Childers, subs. W J Lemons, sub. N A Keen, change. D J Martin, subs. I K Waller, sub. W T Thornberry, sub. W S May, subs. S H Brown, sub. J C Weaver, subs. G S Sandel, subs. J A Duncan, sub. J A Gardner, sub. L P Smith, subs; get after the proof-reader; but will try not again. W T Melugin, subs. Samuel Morris, subs. R A Durham, subs. O M Addison, subs. W F Packard, sub. H M Glass, sub. C H Smith, sub. Geo S Wyatt, subs.

May 18.—H Twomey, sub. M H Porter, sub. J F Follin, sub. L M Fowler, sub. G S Sandel, sub. C Rowland, subs. S J Hawkins, sub. W A Shook, sub. W E Weaver, sub. H B Henry, o k. J A G Rabe, sub. R M Morris, E G Duval, sub. J M Shuford, change. W P Robinson, sub. J T Hosmer, 2 cards with subs. R Lane, M E Rosser belongs to Knapp; will correct. C Rowland, sub re-sent. S H Brown, sub. A G Nolen, sub. S W Jones, subs. J F Denton, sub. W W Henderson, subs. R K Nelson, sub.

May 19.—W W Horner, sub. W W Bridwell, subs. L F Palmer, sub. J B Hawkins, sub; (hope Bro. B. will live many years to enjoy his favorite). J R Wages, sub. J B Hall, sub. J S Mathis, sub. W L Nelms, sub. C J Sherwood, sub. J G Walker, sub. J D Crockett, subs. D P Cullen, sub. C R Shapard, sub. J G Putman, sub. Wm Hay, subs.

May 20.—J T Smith, Sub. S F Hill, subs. J G Walker, sub. G B Killough, sub. T W Morton, subs. T B Norwood, subs. J F Henderson, sub. B W Williams, change. M H Addington, subs. S J Hawkins, sub. W C Brodie, sub. J W Vest, sub. J M McCarter, change. J C Calhoun, sub. C C Williams, sub. A N Keen, sub. G W Owens, sub. J P Rogers, subs. R S Houston, all right. J M Barcus, subs; will stop one. M S Hotchkiss, sub. Samuel Weaver, sub. G S Sandel, subs. B T Hays, will see to it. R J Deets, sub. T M Price, subs. Lacy Boone, sub. A K Miller, will you please send us your postoffice? We have been trying to find it, but can't; your last card was without postoffice.

May 22.—R V Galloway, subs. Joe F Hines, change. Ace Long sub. J H Collard, sub. M H Porter, sub. D J Martin, subs. C W Thomas sub. E S Williams, sub. J M Smith, paper stopped; that must be the fellow who "thanked God he'd been a Christian thirty years, and it hadn't cost him a cent." The devil has an eye on his stingy old soul all the same. J T Browning, sub. Geo W Riley, sub. S W Jones, sub. J T Hosmer, subs. J F Archer, sub; list sent.

May 23.—Jere Reese, sub. D M Proctor, sub. S C Vaughan, subs. F M Sherwood, sub. J F Sherwood, sub. L G Watkins, sub. W H Brooks, sub. F A Rosser, 3 cards with subs. C B Fladger, subs. W L Harris, subs. H C Trammell, sub. W J Lemons, subs. W J Young, sub. S Crutchfield, subs. O T Hotchkiss, sub. J W Blackburn, subs. M S Parrish, will obey. A B Trimble, sub. W W Henderson, subs. R M Morris, subs. W H Killough, sub. T S Garrett, subs. S J Vaughan, subs. J C Calhoun, will correct. J S McKinley, you shall have the paper. Geo F Fair, subs. H T Hill, sub. A P Taylor, sub.

May 24.—W R Davis, sub. L G Watkins, subs. E T Brasher, sub. M E Blocker, sub. G Powledge, subs. Samuel Morris, sub. W H Moss, will change. J A Wyatt, sub. R M Leaton, subs. J W Horn, subs. J P Rogers change. W C Brodie, subs. Jas McDugald, subs. H M Glass, subs. Mrs J Barber, will send and charge Bro. B.

May 25.—C S McCarver, subs. J B Dibrell, subs. R T Purser, sub. W J Lemons, subs. J M Barcus, sub. T B Graves, sub. R J Deets, sub. J P Childers, subs. J L Dawson, subs. W A Coppege, subs. W B Patterson, sub. O T Hotchkiss, sub. C I McWhirter, subs. A E Goodwyn, sub. D C Stark, subs. B F Stone sub. O S Thomas, sub. W T Burk, change. F B Sims, sub. I B Minnis, subs.

May 26.—L F Palmer, subs. G Powledge, sub. J T Smith, subs. H B Swofford, change. H T Hart, sub. J L Lemons, sub. W M. Robbins, sub. T M Winburn, sub. J M Baker, sub. L P Smith, sub. J H Tucker, sub. J M Bond sub.

May 28.—W H Killough, sub. E W Simmons, subs. A P Hightower, sub. T T Booth, will straighten. J G Putman, sub. J T Stanley, subs. C C Williams, sub. J F Denton, subs. L G Watkins, sub. C G Shutt, subs. W E Woodard, subs. J T Simpson, subs. Jas Laf Leslie, sub. W L Nelms, sub. L M Fowler sub. Jas P Rogers, sub. H A Graves, subs. W A Coppedge, sub. M S Hotchkiss, sub. J C S Baird, subs.

May 29.—J W Atkinson, subs. E L Armstrong, sub. S J Franks, sub. W Wootton, all fixed. J W Vest, sub. O A Snook, sub.

May 30.—W W Bridwell, sub. D P Cullen, sub. L M Fowler, will fix it. J R Wages, sub. J S Davis, sub. A Little, sub. J F Bludworth, sample will be sent. J H Trimble, sub. W L Harris sub. E G Houtt, subs. C B Fladger, sub. F M Sherwood, sub. R M Morris, sub. T F Dimmitt, subs. E T Brasher, subs. H C Rogers, subs.

### Religious Gatherings.

The annual conventions of four branches of the Presbyterian Church in the United States began May 17th. The general assembly of the Church North met at Saratoga. The general assembly of the Church South met at Louisville, Kentucky, before which body the Rev. Dr. R. K. Smoot, of Austin, Texas, preached the opening sermon. The Cumberland Presbyterian general assembly met in session at Nashville, Tennessee, and at Philadelphia the Reformed Presbyterian Church of North America held its annual convention. This latter has only about 110 congregations in the United States. Its members refrain from the exercise of the elective franchise, believing that to vote would be to sanction the omission of the name of God from the constitution.

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See advertisement of location wanted for Steam Gin and Grist Mill. Parties are enterprising and responsible.

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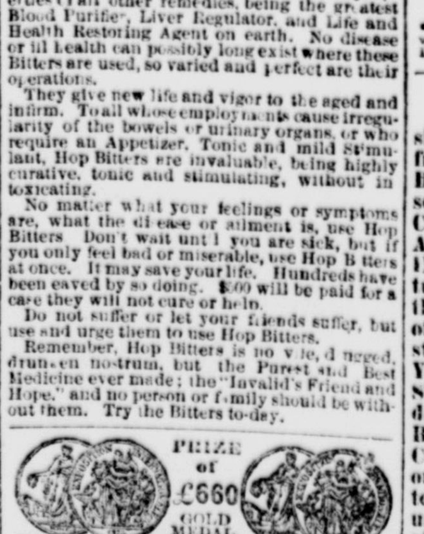


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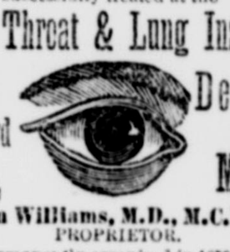

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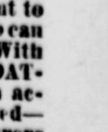

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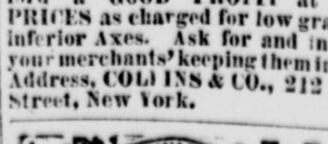


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