





What is "Semi-Pelagianism?"

To the Advocate. The objectionable points of doctrine of the Pelagians are perhaps eight or ten in number, only one of which, however, so far as I know, is much thought of now-days, and which may be stated as follows: "That new born infants are in the same situation with Adam before the fall." On the contrary, it is held that their condition "is the corruption of the nature of every man that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

This contrast is as wide as the poles. How one can believe half of the former, or whose belief leans toward the former without including all of it, is not easy to see. It might be held that half the children are born pure, but it would be nonsense to hold that all children are born half pure. Half-purity is corruption. There is therefore no middle ground between Pelagianism and our Seventh Article.

It is probable that the recently published arguments concerning the condition of young children involve other questions, if looked carefully into. Writers frequently discourse about the condition of "infants" when they mean children under four, five or six years, or even older. Young children, of no matter what particular age, are, strangely enough, put in the same moral and religious category.

Somewhat invented—for he could not have discovered it—a "line of accountability" somewhere in childhood or youthful life, before which period the child is not accountable for his moral conduct, and afterwards he is accountable. This is a myth. In case of a very young child his accountability is so faint and feeble as to be scarcely discernible, but we can hardly say it does not exist at all. The question is not the existence of accountability, but the application of it to this or to that. During the first year or so it has very slight application to anything; but as reason dawns more and more every day, by little and little the child's moral perception increases and includes to-day things that were not yesterday.

Now what is erroneously called "semi-Pelagianism," or a leaning towards that heresy touching our moral condition at birth, has really nothing to do with that subject, but is the erroneous supposed error of predicting the Christian religion of young children. The moral condition of children at birth, and at two or three, or four years afterwards, are very different questions. The latter question says nothing about the child, but inquires how early a period is a child capable, under favorable circumstances, of Bible religion. Is not an early conversion as good as a late one? Nay, is not the rule both significant and invariably—the earlier the better? I hold that one early conversion, with proper training afterward, is worth to Christ and the church about ten late or adult conversions.

Adult conversions are, indeed, a good thing. The thing is impossible. Human nature forbids it. Valuable as it may be in any case, it were better earlier. If Paul had been converted in early childhood, no matter how early, and brought up in the Christian religion, maintaining the faith unwaveringly, he would have been a better Christian and better apostle. And so of any other man. Is not sin always "imagined"? Are not its effects always "imagined"? And is it not constitutional in the very philosophy of morals, that effects never cease?

So when we talk about early regeneration we talk about Bible religion; and when we talk about Pelagianism, which dispenses with regeneration, we talk about something else.

How early a child, or any particular child, may be regenerated, has nothing to do with Pelagianism, since a question supposes conversion or regeneration. Indeed, it asserts it, and it is a question that I presume very few men would undertake to answer. Many of us seem to act and write as though we feared our children would be converted too early. Most assuredly, every child ought to be solidly regenerated long before his intellectual development will allow of his recognition of it in a strictly theological, or technical, or literal sense. He will know and feel it, but is not able to define or describe it. He cannot manifest it in language, and may not know but such feeling is common to all persons. He is yet a small, lisping child. How do I know he may be, and therefore ought to be, converted long before he is able to profess it or speak of it as a conversion? Like the rest of us all, we know that every child is fully capable of doing wrong in many things, knowingly, willfully and intelligibly, long before he can be theologically informed of the nature of conversion; and whenever capable of doing wrong, he is certainly capable of doing right. The one implies the other. Ability to sin implies ability to not sin; that is, to be religious; that is, to be regenerated. People do not convert themselves—they are converted. They are, therefore, and be converted; that is, repent, so that God, for Christ's sake, may grant you regenerating grace. This God will do, whenever—exactly when ever—the stiff neck, the self-will, comes down into submission, obedience and belief, be that early or late. Be careful how you teach, either directly or by implication, that God cannot convert a prattling, toddling child! Must a child live in sin a day, or ten years, or ten before he is eligible to receive regenerating grace? I am thankful that I have ability to disbelieve it.

But if any one is particularly exacting about terminology, and insists on calling early conversion by the name of semi-Pelagianism I will not quarrel with him about terms; just call me a semi-Pelagianist, with that understanding, and pass on.

As to the dispute whether sin is a state or an act, I see no room for controversy. A moral act implies a disposition, state of mind, or inclination of that kind, leading thereto. A man of lazy acts has a lazy disposition, or is in a lazy state or condition. A man whose acts are honest is in an honest frame or condition. The act is the mouth-piece or demonstrative expression of the inner condition. The simplest of simple truths, it seems to me, is, that we all come into this world with a sinful tendency or inclination, just as a dog comes in with a barking, growling tendency. But in neither case is there, as yet, any outward demonstration of this tendency. A newborn lamb, and the tendency to cruelty and bloodshed is most certainly there. So man is born, not in the commission of sin, not acting disobediently, for, as yet, he has not acted at all; but the sinful tendency is there. I do not know a better word than tendency, but call it disposition, inclination or proneness.

ness. State is not quite so good a synonym, but not materially defective. Pelagianism is bad enough, but a hundred fold worse, practically, if possible, is a disposition among Christian people, to ignore the convertibility of our little prattling children. Early conversion is easy. Oh, how easy, if rightly managed! But let them roam in neglect and wicked association ten or fifteen years, until ungodliness grapples fast hold of the moral vitals, and now try the gospel. You may reach one in a hundred.—R. BIRNEY, Yazoo City, Miss.

Two Books and a Paper.

To the Advocate. The summer campaign is upon us, and many will be the demands upon the preachers. A series of protracted meetings will be held on each circuit, station and mission, besides centenary and camp meetings on every hand. Many souls will be born of the spirit and take upon themselves the obligations of membership in the visible church of Jesus Christ. The waters of baptism will flow freely at the altars, teaching in beautiful symbolism the necessity for the purifying work of the Holy Spirit. Many infants will be presented at those altars by pious parents for dedication to God in this striking ritual. Many times will the Methodist preacher be called on to explain to the people his reasons for practicing baptism as the preferable mode of baptism. To assist in the collation and application of Scriptural statements a handbook on the subject will be beneficial. In discussing the mode, there is a book, cheap, convenient, carefully prepared, and reliable in its quotations and references. It is prepared by a man familiar with the different phases of the controversy assumes, and fully able to meet any adversary, on any part of the ground. After having had the book in my possession since last December, I wish to recommend to all who want such a book, "The Action of Baptism," by Rev. E. W. Alderson, of North Texas Conference. The author fully endorses the position taken by Dr. Ditzler and others, that the Spirit was said to be "poured out" in baptism, because pouring was the mode of baptism with which they were familiar, not because the Spirit was literally poured; a materialistic notion this last, bordering on sacrilege. I was delighted that the truth in this case was brought to light. The author also modestly recommends that "may" be substituted for "shall" in the rubric, which is supposed by so many to subject the conscience of the preacher to the caprice of the neophyte—a very wise suggestion. But buy the book and read for yourselves.

During the first year of my presiding eldership, I was frequently impressed with the different methods, and also the lack of method in many cases, of clerical book-keeping. But of one thing I was soon assured: When I reached the Arlington circuit I would find ready a clean, lucid, succinct statement of the condition of the church. Jerome Annis is a born book-keeper. A little red-backed memorandum book, was arranged with pen and pencil, red ink and black ink, and divided into departments representing the different features of his work. That book was so carefully kept that any time I spent the night with him, he could make full and exact statement of the affairs of the church on that circuit. Studying his work, that book has approximated a perfect system of book-keeping for Methodist preachers. Last winter Shaw & Blaylock determined to prepare some such work, for the benefit of our church in Texas and elsewhere, and when those enterprising men got a glimpse of Bro. Annis' little red-backed book, they saw at once that the work was prepared. They at once arranged to publish it. A few days ago I received from editor and publisher, each, a copy, in different binding. It does not disappoint me in its form or make-up. It is free from some glaring defects in previous similar publications. In fact, such is Bro. Annis' mechanical genius, that I would advise him, in all his efforts at literature, to confine himself to blank books.

That Jubilee—Oh! that Jubilee Advocate! Just like Brother Thrall. He knows the early history of Texas Methodist, and he tells it. He knows the history, and he illustrates it. It does not take him long to do either. The publishers and editor of the Jubilee edition have made a contribution to Methodist literature worthy of the men and the work they commemorate, and reflecting credit upon themselves. No explanation is necessary. It is widely circulated, and explains itself; but for one I want to thank them for it.—HOCKAY BISHOP.

DOTS FROM MY CIRCUIT.

Disturbances at Church. BY THE PASTOR. To the Advocate.

A few of my people persist in bringing their dogs to church, and while some of them remain outside to disturb the service by an occasional light, the others are permitted to enter the house and be around the pulpit to the annoyance of well-raised people who do not allow dogs in their own houses, and who consider it a desecration of the sanctuary to mix them up with the worshippers. It heavily taxes my modesty to tell them of this wrong, and ask them to tie up their dogs the next Sunday morning, and as the evil is not easily cured, I hope this public notice will be effective, and save me any further trouble.

Another annoyance comes from the children, not so much the nursing ones as the three and four year old, who, guiltless of any restraint, run over the church and amuse themselves at pleasure to the utter discomfiture of the preacher and distraction of the audience. I am an advocate for children attending public worship, but would have them taught at home to behave when there. My mother took me to church when a little boy, and the reverence she taught me for the house of God and his worship, remains to this day. I have met with some good sort of people who think, because their children roam at will about their own homes, it would be too great a trespass on their rights to restrain them at preaching; but while children may have the right to romp at home, decency, common sense and respect for religion deny them the privilege of disturbing a worshiping assembly.

I once heard some mothers of this kind of children attempt to rally a preacher who was thought by them to be a little too rigid on the proper behavior of children at church. Said one of them: "Why, brother, you would deprive us of the privilege of attending meetings because, if we take our children they won't behave there, and we can't leave them at home by themselves." "O, no, sister," returned the preacher,

Our Little Missionaries.

From Bro. Bryce. My Dear Young Friends: Time and again, during the last two or three months, I have endeavored to write you, using so busily engaged I have had no suitable opportunity. The district conference of the San Antonio Mexican district was held in this city the first part of this month. Bishop Parker presided. We all love him very much for his work's sake. He loves our mission and has done much for us. During the conference he preached twice—his sermons being translated into Spanish while he was preaching.

Bro. Sutherland, superintendent of the mission reported progress in the work, and the youth's society at Pecos, under the auspices of the Woman's Missionary Society of our church, was reported by Bro. McHenry the preacher in charge of that station as "full to the utmost capacity." The school I organized in San Antonio last August reported that fifty-eight had matriculated, and that the last month was the most successful.

Bro. Corbin, from Saltillo, Mexico, reported that the school organized in that city a few months ago was in a prosperous condition. The youth's society at Pecos, under the auspices of the Woman's Missionary Society of our church, was reported by Bro. McHenry the preacher in charge of that station as "full to the utmost capacity." The school I organized in San Antonio last August reported that fifty-eight had matriculated, and that the last month was the most successful.

What Generous Giving Brings. Generous giving brings influence.—Paul encourages the Corinthians to more bountiful giving, telling them that their alms had procured many to give generously. Example is more powerful than precept. It was a custom among the ancient Romans to put their alms in a box, and to have the children of their homes, that they might remember their good and honorable deeds. They believed that this remembrance of the illustrations of their good deeds would lead them to imitate their example. History reveals the fact that many renowned Romans descended their families where this custom was observed. We have no better status for our noblest in our vestibules, but we have that which is better: living examples of men whose noble deeds have been recorded in the annals of our country. The generous giver, be he man, woman, or child, has influence and power among his associates.

Generous giving brings grace.—Grace is the gift of God, but it is only granted to him who gives to those who give, and it is only granted to him who is the source of all grace. It "abounds" in the man who gives gladly, bountifully, and with cheerful hearts. "Blessed is he that remembereth the poor; the Lord will deliver him in time of trouble." A poor fellow, who is not willing to give, will not be able to receive. The generous giver, be he man, woman, or child, has influence and power among his associates.

The Power of Sin.

BY MISS M. A. BOLT. To the Advocate.

There is nothing in all this world of sorrow more agonizing and terrible as the weaves its net-work about us until we are bound so strongly that we can never free ourselves without the aid of divine help. It builds about us the strong wall of every base and degrading passion, until we are shut away, a lonely prisoner, from the pure and holy things of life. It casts about our lives a darkness so dense that we soon become blinded and lost amid the shadows. Its hot, scorching breath sweeps over our souls until the scathing fires consume everything pure and holy, and leave only a mass of blackened ruins. It weighs down upon us with such force that we are cast to the earth bleeding and helpless, and not able even to look up towards the pitying angel faces that are bending over us. It writes infamy and disgrace upon us, and our souls are so defaced by the touch of demon fingers that we fear to go into the presence of purity and truth. In short, it completely transforms our moral sensibilities to brazen passions that wreath and hiss like tortured serpents, and we are slaves to them.

Nothing but the wondrous grace of God can break the power of sin over us. No influence about our lives can lift the burden or scatter the darkness except the blessed spirit that God gives for the healing of the wounded spirits. No aid that humanity can give can lift up the soul from the awful depths into which it is cast by the power of sin. The "pierced hands" alone can do this, and the voice which said, "Go and sin no more" alone can "speak peace" to the troubled spirit.

Oh! wounded, helpless one, away out upon the rocky wilds, yield to be saved ere you are destroyed forever by the unholy power of sin. Follow your God, and reach out after the hand that is raised against him. Go to him, before you are entirely lost in the deep black shadows of eternal death. Let him break the terrible power of sin, and set your enslaved soul at liberty. There is no liberty so sweet and free as is found in the blessed religion of Christ. Let him reign in your heart and sin shall have no power over your life.

Rescue the Perishing.

To the Advocate. In the Advocate of April 30, is an article on "Charity" by Esther, who gives one encouragement to hope that there are in Galveston, notwithstanding its hard name, many who long to see a hand stretched forth to "rescue the perishing" and "bring the lost home," he says, and surely the whole Christian world ought to echo the refrain, "Put on your robes of righteousness, for the day never yet turned one empty away that came into him in shewery, make Esther a "bright and shining light" that will go in and out among the nations, and show them the way back to our Father's house. Oh! that it were in our power to induce the women of the church to lament in sack-cloth and ashes over the "fallen women" of our land, and crimson at the thought of the haunts of vice that glitter on the public streets of our most populous cities, and show them the way back to our Father's house. Oh! that it were in our power to induce the women of the church to lament in sack-cloth and ashes over the "fallen women" of our land, and crimson at the thought of the haunts of vice that glitter on the public streets of our most populous cities, and show them the way back to our Father's house.

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On Dec. 1 the total number of distilleries in the country was 75, against 72 at the same time a year, with a total daily producing capacity of 250,000 gallons, against 250,000 the year before.

Female suffrage is a failure in Vermont, and women who had the right to vote at a recent election in Burlington only exercised the privilege.

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Texas Christian Advocate
SHAW & BLAYLOCK, PUBLISHERS.
I. G. JOHN, D. D., EDITOR.

GALVESTON, TEX., JUNE 14, 1894
JUBILEE ADVOCATE.

It was simply impossible to issue the regular edition of the ADVOCATE May 17, as it required the full capacity of our press room to issue the Jubilee. That none should be disappointed, we sent the special edition to regular subscribers. It is not intended, however, that the Jubilee shall take the place of the regular edition. All papers will be advanced one number. Therefore all who subscribed for the Jubilee through agents should pay them for same. All regular subscribers who did not subscribe for the Jubilee, and desire to pay for the number received, can hand 10 cents to their pastor or remit to this office. All subscribers will receive the regular edition of the Advocate one number beyond date of expiration as marked on address label.

EDITORIAL CORRESPONDENCE.

The loneliness one feels in a crowded car when no familiar face is in sight was relieved by the discovery that Rev. J. B. A. Ahrens, D. D., of the German Mission Conference, was also en route to attend the commencement exercises of the Southwestern University at Georgetown.

The German problem supplied us ample matter for discussion. As one of the leading representatives of our German mission work, Dr. Ahrens feels a profound interest in the evangelization of our German population. Few questions at this period of our history involve issues of greater interest. The fairest portion of our land is fast filling up with this increasing tide of immigration, and they are leaving their impress on our religion and civilization. How Christianity can meet the demand this increasing immigration makes upon it, is a question that squarely confronts the church. Our German mission work is manned by earnest and faithful men, but with the aid given it by the Mission Board it has been able only to touch at distant points the rapidly enlarging field. More must be done. It is believed that our American pastors, by gathering the children into the Sunday-schools, and by visiting households, can bring many under evangelical influences. We commend the suggestion to our pastors in communities where there is a large German element in the population. We need also larger evangelical German literature which may be employed by pastors, both American and German, who are willing to sell a book or give away a tract, if by so doing souls may be brought under the influence of the gospel. An endowed German professorship in Southwestern University would also be an efficient agency in reaching the Germans of our State. It would not only supply our young men with facilities for the acquisition of the German language, but would attract to its halls many young men of German birth who desire training in the language and literature of the land, which will be their future home. Should any one desire to invest his money in an enterprise which will prove a blessing to his age and race, we doubt not the Southwestern will accept the endowment of a chair.

Railroads may rank among modern reformers. They bring people to time; they train them to punctuality. Yet sometimes railroads fail to come to time. With all their system, vast resources, they are not beyond the contingencies that attach to all things earthly. The night trains on the Central to Austin having been suspended, we found, on reaching Brenham, that we must either fail to meet our engagements at that point on Friday, or fail to be in our place on the Board of Curators at Georgetown. Bro. Wootton, the pastor at Brenham, appreciated our embarrassment, and with deep regret we resigned the pleasure of meeting our brethren of the Chappell Hill district conference.

We found a preacher's welcome awaiting us at the pastor's home in Austin, which is one of the most commodious parsonages in the State. The church, when completed, will be a worthy expression of Austin Methodism. Its extreme outside length, including above in the rear, is 104 feet, and its extreme width 56 feet. It has a tower 20 feet square, 50 feet in height, with a belfry of 28 feet, and a spire and finial of 52 feet, giving it a height of 130 feet. The vestibule is 14x48 feet, with a Sunday-school room on the first floor, of 5x48 feet, having a seating capacity for 400. In the rear is the pastor's study, 14 feet square, with stairs to the pulpit in the audience above. There is also a classroom of the same size, and an infant classroom, including the above of 18x24 feet. Two broad flights of stairs lead from the vestibule to the main audience room. Above the vestibule, opening into the audience room, is a gallery. The audience room is 70x48 feet in the clear, and 80 feet in length, including the alcove. It is 34 feet in height from the floor to the apex. The acoustic properties of the room are said to be excellent. Some testimonial windows have already been provided for, and others will be inserted in memory of the heroes of Texas Methodism, when those whom they served in other days have contributed

the means for their completion. As we looked on this building, spacious in size and beautiful in its proportions, we thought of the little frame-house near the river, where, in Austin, we first met a worshipping congregation. The sainted McKenzie preached that day a sermon we shall never forget, and at night a boy preacher tried to warn the people of the peril of waiting for a more convenient season. McKenzie has reached his reward; only a few of his co-laborers remain; the old frame-house has been exchanged for this stately structure; but Methodism, gathering strength as the years move on, in Austin and in our empire State, is still fulfilling its mission of spreading Scriptural holiness over these lands.

Although the high waters and interrupted travel prevented the attendance of several of the curators and trustees, as well as patrons and friends of the Southwestern University, we found on our arrival a most encouraging attendance. Each conference was represented. The success of the institution has been remarkable. At the session of 1873-74 there were 33 students in attendance. Each year has witnessed a steady increase until we have in the catalogue for 1883-84, in all classes, the names of 344 students. Of these 133 were in the collegiate department, 84 in the preparatory department, and 127 in the Ladies' Annex.

The health of those connected with the institution the past session has been excellent. There have been during that period no deaths among the students from a distance. With so large a number in attendance this fact is proof that Georgetown is a healthy location. The proficiency of the classes in all departments has been excellent. Their scholarship and behavior have been exceptionally good. The number who received distinctions in the different classes indicated the tone and spirit which the faculty have succeeded in imparting to the students. The good order which had prevailed throughout the entire session revealed the influence of that firm yet paternal discipline which ever commands respect and obedience among young men of honorable impulses.

The competitions for distinctions and medals in the different classes were animated and awakened great interest not only among the contestants and their societies and friends, but also in the audience. It is seldom that so large a number on such an occasion has given evidence of so high a standard as was displayed in their contests, and in each instance the judges when making up their decision were perplexed by the claims of so many of each competing class whose merits were so nearly on even balance. The effort of each one inspired hopes of a bright and successful career among their teachers and their friends.

We were unable to be present at only a portion of the annual meeting of the alumni. They were addressed by Rev. J. M. Barcus and Dr. J. H. Neal. The annual banquet was a delightful occasion, and the post-prandial speeches full of wit and wisdom. Owing to pressing duties at other points Bishop Parker, who is doing noble work in Texas, was unable to be present at the commencement. On Sunday morning Rev. Dr. F. T. Mitchell was called on to fill his place and preached from II Cor. iv:6. His discourse made a deep impression on the vast assembly. Clear in statement, strong in argument, chaste in diction and imbued by deep evangelical sentiment, it was a model sermon for such an occasion.

In the afternoon the audience-room was crowded by Sunday-school children, and adults interested in the Sunday-school work. Interesting and instructive addresses were delivered by Rev. W. L. Nelms, of Northwest Texas, and Rev. H. S. Thrall, of West Texas, followed by a talk to the children by the editor. Blessed be the institution of learning which finds in the Sunday-school one of its most valuable adjuncts. At night Rev. A. E. Goodwyn, of the Texas Conference, preached an appropriate and impressive sermon addressed especially to young men. May his earnest words follow them through life. A telegram from Dr. Haygood announced that, owing to the high waters between New Orleans and Georgetown, he was unable to fill his engagement to deliver the address before the literary societies. In his absence Rev. T. R. Pierce, of the North Texas Conference, was pressed into service. His theme was: "Christ, the beau-ideal of human life, and the central fact of the universe." His portraiture of Christ as the representative of the highest perfections of womanhood and the noblest endowments of manhood; as the central sun around which the universe of mind revolves, was grand in its conception and beautiful and strong in utterance. We never heard Bro. Pierce before; we hope often to hear him again.

Though many were unable, owing to sickness or high water, to be present, yet the attendance of the Board of Trustees was more full than usual, and the arrangements made by them were more satisfactory than they have been able heretofore to make. With each year the University is enlarging its facilities and measuring up to the demands of the educational interests which our church and State make upon it.

In the Board of Curators many questions of unusual importance were freely discussed and conclusions were reached with remarkable unanimity. The University has passed its probation, and all questions involving its management demanded careful examination and wise decision.

It was determined to establish a chair of Biblical literature. Many of our young men who are preparing for the ministry desire the advantages of higher education and the thorough training in Biblical literature which such a department can supply; yet they are unable to go to institutions abroad. We must provide for them at home these important benefits, and we are satisfied that our church in Texas will respond promptly to this centennial year to the appeal for the endowment of this chair. We invite the special attention of the preachers and liberal laymen of Texas to this important movement. We must equip our young men for their work. Dr. Bourland, our efficient agent, will, no doubt, present this claim to our people. Let us build up a school of the prophets in our central institution this centennial year.

The following degrees were conferred on the graduates of the University for 1884: W. J. Barcus, of South Bosque; Elisha Embree, of Belton; W. E. Hawkins, of Leesburg, received the degree of B. S.; A. C. Green, of Palestine; R. A. John, of Galveston, and H. L. Mosely, received the degree of A. B.; and R. E. Brooks, of Elgin, and F. A. Mood, Jr., of Georgetown, the degree of A. M.

Miss Ada M. Allison, Miss Fannie L. Booby, Miss Cornelia Evans, Miss Mary E. Mosely, Miss Linnie Young, of Georgetown; Miss Maggie Counts, of Weatherford, and Miss Beulah T. Rector, won their degrees in the Ladies' Annex.

The honorary degree of A. M. was conferred on the Rev. J. W. Miller, of Leicester, England, and that of LL. D. upon Rev. Atticus Haygood, D. D. The latter is a highly deserved honor. We doubt not the Southwestern University, in this act, has given expression to the sentiment of the South and the North respecting the scholarship and native endowments of this distinguished educator and divine.

During the past year the church at Georgetown, under the pastoral care of Rev. A. A. Allison, has been visited with a gracious revival, in which the students of the various schools largely participated. A number of them were among the converts, and among the laborers in pulpit and altar the teachers and Christian students ever found their place. Some forty-three conversions and twenty-eight accessions were reported. At no period of life are young men environed with greater perils than when they have exchanged the influences of home for the temptations incident to college life. Christian parents who regard moral and religious culture as important factors in education, will regard the presence of the Gospel in the university as a fact of the first importance. We are grateful that our children may find in the Southwestern, as well as in all our church schools, the most liberal culture under the influence of the Gospel of Christ.

The captain of the steamer "City of Rome" refused to stop when signaled by a small sailing vessel, having on it the crew and passengers whom it had rescued from the wrecked steamer "State of Florida." The press and the public severely censure the captain for his inhumanity. Society is full of signals of distress. Vessels richly freighted with human life and human happiness are going down beneath the surges of sin or misfortune. There comes up from haunts of vice the cry of human despair. Women who have sinned cry out from their lives of infamy for help. The wretched inebriate encircled in the coils of a fatal habit appeals to society to protect him from his pitiless foe. A mother's heart is breaking because her son is writing helplessly in the gambler's clutch, and society sees the signal of distress and sails on leaving, these hapless ones to their fate.

"Fools mock at sin." We saw men smile when a poor wretch, once a prosperous citizen, fell drunk on the sidewalk. His wreck had shortened his mother's life and sent a young wife to the grave. Men laughed, but the angels wept.

In Mexico, we are told, the priest, after the service of mass in the church in the morning, will often join the crowd and witness a bull fight. Among the Bohemian Catholics of Texas, it is a familiar sight after the Sunday morning service for men and women to go to the saloons, drink to drunkenness, gamble, run horses and fight. It is not surprising to find the Freeman's Journal one of the leading Catholic journals in the United States advocating Sunday base ball playing after "the day has been sacrificed by the devout assistance at the holy sacrifice at the mass, and some additional devotion." Bull fighting is the national game of Mexico, and base ball of the United States. Where is the difference between the Catholicism of this land and of Mexico?

Some people join the preacher and not the church, while others join the church but do not join Christ. The soul united to Christ will find its true position in the church and be a faithful co-worker with every preacher who is truly consecrated to his work.

A MAN started a soap factory in a certain town and his nearest neighbor complained of it as a nuisance. The case was carried into courts, and it having been proven that the fumes from the soap factory poisoned the air, it was removed. The man who made the complaint was the proprietor of a saloon. His business poisoned the morals of the community and had sent men to the grave. Why cannot this nuisance be abated?

THE RELIGION OF GLOOM.

The following, from the Freeman's Journal, one of the leading Catholic papers in this country, will doubtless be hugely satisfactory to those who seek to supplant the Scriptural Sabbath of America with the Sunday of Germany and France:

There is no harm in a game of ball on Sunday, provided it be not against the law, as it is in New York City, and provided that the day has been sanctified by the devout assistance at the holy sacrifice of the mass, and some additional devotion. Because our Protestant friends choose to make the day of our joy as gloomy as possible, why should Catholics follow their example? The base ball bat is a relief to the muscles that have been strained in another way all the long week. To use it is recreation; and recreation is rest. First of all, the Sunday must be sanctified, according to the teaching of the church. After that, innocent recreation is allowed—and therefore we cannot condemn the knitting of stockings, or the embroidery, or the sketching that keeps busy hands from complete idleness.

The assumption that the Protestant Churches seek to make Sunday as gloomy as possible is very close kin to the idea that religion is of necessity a very gloomy affair. This conception of Christianity belongs to Catholicism, which makes religion a painful penance which must be relieved now and then by recreation or worldly pleasure. Protestantism regards true piety the normal state of the soul to which it has been restored by the love and grace of God. It forbids nothing that is innocent and pure, and is not dependent on the pleasures of this world for happiness. True religion was not designed as an unnatural restraint on the soul which must seek relief from the irksome strain by plunging in earthly pleasures, but is the highest joy immortal natures can experience either in this world or the next. It does not leave man's moral nature so far under the dominion of sin that it perpetually hungers after the fleshpots of worldly enjoyment; but lifts it to a higher plane where it finds its highest happiness in its relations to God and the performance of his will. A church which teaches that the worship of God on the Sabbath-day is a service of gloom, which can only be made endurable, by resort to the base-ball grounds on Sunday afternoon, has made a most significant confession of its failure to meet the demands of man's moral nature. That is a religion of gloom which transforms the house of God into a place of penitence and pain, and can find pleasure only in the amusements of earth. Unconsciously the Freeman's Journal pointed out the broad distinction between its religion of painful penance, and that faith in Christ which brings joy and peace to the human heart.

The editor is again under grateful obligations to Rev. W. J. Young, who filled the editor's chair while the latter was attending to his official duties at the commencement at Georgetown. The readers of the ADVOCATE, we doubt not, would give the editor a long leave of absence, provided so competent a protem, as Bro. Young is called to occupy the tripod.

Each time a man yields to temptation his power of resistance is weakened. His will becomes like a dislocated arm. The limb may be restored to its socket, but it yields the next time to a lighter strain. The time will come when all power to resist evil is gone. The man will be at the mercy of his passions.

A VICTORY won against sin strengthens us for the next assault. A new line in our defenses has been drawn against our enemy, and his darts which once pierced our affections now glance from our shield.

SOUTHERN METHODISM.

There have been 65 additions to the church at Maysville, Ky., this year. The Alabama Advertiser reports a gracious revival influence at the late Pensacola district conference.

The white members of the M. E. Church, South, were doubled in the years between 1890 and 1891.

There have been 500 accessions to the Southern Methodist Church in Kansas City the past winter.

The register of the Vanderbilt University for 1893-94 gives 459 students, of whom 54 were in the Biblical department.

The last account we have seen of the revival at Lynchburg, Va., reported about 300 conversions.

The New Orleans Advertiser reports a revival at the Greenville district conference, at which 100 were added to the church.

Dr. Sheld's church in Norfolk, Va., having raised in a centenary collection \$2000 for church extension, is now blessed with a gracious revival.

Our bishops have appointed sixty clerical and the same number lay delegates to the centenary meeting to be held in Baltimore December next. It is said the list will soon be published.

The Virginia Conference has a committee, consisting of one preacher and one layman from each district, on the boundary of districts. Of course their action is simply advisory, the bishops having the right to decide all such questions.

Bishop Hargrove wants \$5000 for Las Vegas Seminary, a girls' school in New Mexico. It is already at work, but it needs more room and better fixtures. It is the only Protestant female college in New Mexico, and is under the charge of Southern Methodism.

Southern Methodist Personal.

Miss Laura Haygood, who will sail in October for China to engage in the missionary work, has been visiting Nashville. Her presence was the occasion of a missionary meeting in McKenzie.

Miss Dona Rankin, of the China mission, has been quite sick with measles. She was treated by Miss Dr. Rieyander, of the Woman's Union, Shanghai. She made the trip inland in a wheelbarrow with no company but two coolies, from Shanghai to Nantzing, a distance of sixteen miles.

The daughters of Bishop Marvin, who have been teaching at the Seaside Academy, Indian Territory, have returned to St. Louis. The school was suspended owing to the affliction of the wife of J. A. Walden, the superintendent.

The New Orleans Advertiser announces the peaceful death of Rev. W. C. Green, a super-annuated preacher of the North Mississippi Conference.

At the annual session of the Press Association of Mississippi, held in Jackson, the annual oration was delivered by Dr. Galloway, of the New Orleans Advertiser. His theme was "Ethics of Journalism."

Rev. J. J. Ransom, missionary to Brazil, is on a visit to this country, looking after some personal interests.

The Church Record, S. C., says: Rev. J. Thos. Pate has been confined to his bed by an attack of typhoid fever.

PERSONAL.

Dr. D. D. Wheldon served as editor of the Northern Methodist Quarterly Review for twenty-eight years. Pore Hyacinth says he made enough money in his American tour to lift his church in Paris out of debt.

Bishop Hillery was deposed by the African Methodist Church conference in Baltimore, under the charge of buying and using intoxicating liquors, and refusing to pay for them.

Rev. Dr. Daniel Curry, who has been elected editor of the Methodist Quarterly Review of the M. E. Church North, is seventy years of age, and exhibits the mental vigor of a score of years ago.

We see by the News, of June 9, that Prof. Crow, Superintendent of Public Schools in Galveston, has been summoned to Henderson to the bedside of his dying father. Prof. Crow will have the sympathy of a large circle of friends in Galveston and the State.

A Correction.

To the Advocate. In my article on "A Question of Discipline," in last week's ADVOCATE, I notice a slight error. The types make me say: "He thinks it necessary that the preacher may be vindicated and receive a certificate of good standing from the bishop, that the law, if violated, might be vindicated."—OSCAR M. ADDISON. GRASHEVY, June 4.

SUMMARY OF RECEIPTS

For the Year Beginning May 8, 1893, and Ending March 31, 1894. The General Board has received during this period: On first assessment, 1893-94, \$16,142.64; On delayed reports of collections taken at conference sessions, 170.50; On special appeal of last year for New Mexico, 61.30; On contributions to General Board, 630.10; On sundries, viz: Commission on plans sold, \$ 85; Tracts and blanks sold, 84.60; Total for sundries, 180.28; Total amount received from all sources by General Board, \$17,985.13.

PAYMENTS AND PERCENTS.

The following table will show the sum due by each conference Board to the General Board on the assessment of 1893-94, and the amount and per cent. of it paid:

Table with columns: CONFERENCE, Official Assessment, Paid to Gen. Board, Per cent. Includes entries for Alabama, Arkansas, Baltimore, etc.

Two hundred and twelve dollars and twenty-five cents of above amount was paid during our first fiscal year, and so reported, making the total payment to the General Board on this assessment \$16,254.88, to which add the same amount retained by the Conference Boards, and you have \$32,509.78 as the sum paid by the whole church on the first assessment ever levied. Eleven conferences have overpaid their assessments, and one is just full. The largest amount of money was paid by the Virginia Conference. The largest per cent. paid by the Los Angeles Conference—55.1 per cent., or nearly five and one-half times as much as was asked of it. Of the remaining twenty-six conferences, one has paid over 50 per cent., five over 30, five over 20, six over 10, and but one under 10 per cent. The average per cent. paid by all the conferences is 65.11.

SUMMARY OF CHURCH EXTENSION WORK FOR THE SEVENTEEN MONTHS ENDING MARCH 31, 1894.

Table with columns: No., Place, Gifts, Loans. Lists churches in various states like Socorro, N. M., Las Vegas, N. M., etc.

Making in all twenty-two churches, to which \$12,925 has been given, and \$1,700 has been loaned. The money was not paid to the four churches last named till after the 31st of March, and hence no reference is made to them in the Treasurer's Report. Help amounting to \$1,250 in donations and to \$1,000 in loans has been promised to eight other churches, but is withheld because required papers have not been received by the board.

Church Extension Boards have helped churches as follows:

Table with columns: Conference, Churches Helped, Amount. Lists conferences like Alabama, Arkansas, Baltimore, etc.

Making in all one hundred and nine churches, to which \$11,812.52 was paid. The names of these churches may be found in the Reports from the Annual Conference Boards. The number of churches helped by both General and Conference Boards is one hundred and thirty-one church having received help from both, which is just two and one-half churches per week. One hundred and three churches we feel sure would have been built but for this help.—DAVID MORRIS.

ANOTHER GREAT BOOK

Shaw & Blaylock, Publishers. Wheeler's Analysis of the Bible. A SUMMARY OF OLD AND NEW TESTAMENT HISTORY!

The Laws of Moses, Connection between the Old and New Testament, the four Gospels harmonized into one consecutive narrative, the Acts of the Apostles, and Continuous History of St. Paul; an analysis of the Epistles and Book of Revelation.

Together with Copious Notes, Historical, Geographical and Antiquarian; The Cambridge Examination Papers in Old Testament History, and an Appendix of Chronological and other valuable Tables. By J. T. Wheeler, F. R. C. S.

Professor of Moral and Mental Philosophy and Logic in the Presidency College, Madras; author of "An Analysis and Summary of Herodotus," and "An Analysis and Summary of Thucydides," etc.

This work contains an Analytical Summary of all the most important events recorded in the Sacred Scriptures, arranged in chronological order. Each book of the Summary is separated into divisions and the divisions into paragraphs—all of which have the contents appended in a peculiar type, and reference always made to the verses in the Bible in which the original facts are recorded. In carrying out this design, every opportunity has been seized for explaining or illustrating any obscure part of Jewish History. The authorized chronology of our marginal reference Bibles is added to every page.

The history of the divided monarchies of Judah and Israel is printed in parallel columns. The book also gives the Scriptural and profane manners of the kings of Media and Persia; a chronological table of the prophets; a table of the principal prophecies, intimations and types of the Messiah, with their fulfillment as given in the New Testament; examination questions in chronological order; a complete index of names, places, etc., at the end of the volume, of the Old and New Testaments separately. To these are added an introductory outline of the geography, political history, etc., of every country mentioned in the Bible, and an outline also of the critical history of the Scriptures, and full chronological tables. A history of the Chaldees, Babylonian Empire during the 70 years captivity, with the history of the Jews from the government of Nehemiah to the taking of Jerusalem by Titus, forming a connection between the Old and New Testaments; a complete analysis of the Mosaic laws and ordinances. The moral and civil law classified under each of the ten commandments.

In the New Testament part of the book is: An outline of the evidence for the authenticity, credibility and inspiration of the Scriptures. A summary of our Lord's sayings and doings. His private life; preparation for his public ministry—his sermons—his conferences—his parables—his sufferings and his triumphs. A complete analysis of the Gospels, the Acts of the Apostles, and each of the Epistles and Book of Revelation.

The history of the public ministry of Christ is so arranged as to give a complete history of the Gospels. The scope, object and style of each of the evangelists are clearly marked out with their relative peculiarities—and the facts given by one writer, and not by any one of the other three. A synchronistical table gives the history of Palestine under the successors of Herod the Great, from the birth of our Lord until the destruction of Jerusalem—preceded by a general view of Herod's family. The apparent discrepancies between the different evangelical accounts are pointed out and explained.

Hundreds of explanatory foot-notes, prepared with care and labor, throw much light on the facts and customs of Bible times, and are such as will greatly aid and encourage every student of the Sacred Volume.

HOWARD UNIVERSITY, Washington, D. C., Jan. 15, 1884. I take pleasure in sending you the enclosed recommendation of Wheeler's Analysis, by our professor, Dr. Pitzer—a high authority on this subject.

At my request, he gives you the result of his experience in teaching the past two years. Hoping it may be of service to you, and aid to extend its adoption as a text book in similar institutions, I am truly yours, J. G. CRAIGHEAD, Dean.

Wheeler's Analysis of the Old and New Testament is used in the Department of "Biblical History and Literature" by all our classes. The work is clear, comprehensive, accurate and thorough. I can cheerfully commend it to all students of the Sacred Scriptures. A. W. PRYOR, D. D., Professor of Biblical History and Literature. "Wheeler's Complete Analysis of the Bible" is all that it claims to be. Its author is a scholar, and fully able to do the work which he has assigned himself. The authorities on which it is based are of the best, and have long been "standard" among theologians. It is very useful as a book of reference, and will no doubt be especially appreciated by those who have found it difficult to weave the Bible record into a continuous history. I heartily recommend it. W. J. YOUNG. GALVESTON, February 18, 1884. Write Shaw & Blaylock for Special Terms to Agents. The book contains 500 pages. Price \$3.50 to \$5, according to binding.





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Christ Will Quickly Respond. Mr. Moody was in London delivering a little and earnest gospel discourse...

Personal Witnessing. If there is to be a real and permanent spiritual growth in any church or community...

What Forgiveness is Required. Are Christians required to forgive those who do not ask their forgiveness?

TO PHYSICIANS AND INVALIDS... An analysis of "Olden's Liquid Beef Tonic" by the eminent chemist, ARTHUR HILL HASSALL, M.D., F.R.S., London, England...

Baptism by Pouring, A. D. 1200. To the Advocate.

It will be necessary to explain the words of the old Greek document discovered in the East, written, it is supposed, about A. D. 120, where it directs about the baptismal service...

The main point here is to understand the standing in their rite, or if impossible to have running, the cold water, if not that, warm water, if possible, they were to stand in the water...

Life of Bishop Kavanaugh. Through the kind assistance of pastor in charge Rev. S. J. Franks, and former pastor, Rev. E. H. Rosser, now of Pittsburgh, I have secured the following...

CHRISTIAN LIFE. "LITTLE PET." BY MISS M. E. WRITTEN. Where the roses open their petals, Where the lilies nod their heads...

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WELCH. Sister C. H. Welch was born in the State of Alabama, March 1, 1852; departed this life at the residence of her son, Dr. W. C. Welch in New York, New York, Texas, May 12, 1884...

FOSTER. Miss Arraline Foster was born in Kentucky in the month of July, 1824. She was married in some State to Dr. Wm. L. Foster, who moved to Texas in the year 1854...

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Drug-clothes for difficult young ladies. "Was so get something." Young lady, suffering "I really believe I've forgotten what came for." Clerk, who catches the last words—"Amphor; how much, please?"

A Cough or Cold. It not promptly attended to may result in an incurable lung disease. For all diseases of the throat, breast and lungs, bronchitis or asthmatic affections, Moore's Two-Bottle Cough Syrup is a pleasant and certain cure.

Hog cholera is raging violently near St. Genevieve, Missouri, and hundreds of swine are dying. It is said to be a contagious disease passing through the woods to see seven or eight dead hogs lying together in one bed.

Ladies! If you want a beautiful complexion, a bright eye, a good appetite, an active liver, bowels regular as clockwork, and vigorous, healthy body, use Moore's T. & T. Tonic Compound. The Great System Restorer, as a Female Remedy it never fails. Sold by all Druggists.

As a Blood Purifier L. X. L. Sarsaparilla with Iodide of Potash has no equal. It cures all druggists. M. D. Conklin & Co., Proprietors, Houston.

The heart that is assayed awake to the flowers, is the first to be touched by the thorns.

As a Tonic take L. X. L. Chill Cure, one teaspoonful in a wine glass of water, three times a day. It will give strength and remove all Malaria. M. D. Conklin & Co., Proprietors, Houston, Texas.

Whenever prohibition is established in a town, first-class men are elected to the positions of mayor and aldermen.

If you have Chills and Fever, Ague, Bilious, Malarial or Intermittent Fevers, take L. X. L. Chill Cure, and you will find relief. The dealer will refund amount paid for it. Sold by all druggists. M. D. Conklin & Co., Proprietors and Wholesale Druggists, Houston, Texas.

It is called for to educate the children, not to kill them. The training of mind that comes through the loss of health is a damage instead of a blessing.

WANTED—Agents for the new issue of Gasco's Compensator, the old with 20 additional pages. (More definite information than any encyclopedia costing ten times its price.) Imperial Highway, enlarged, re-arranged, and beautified. Bewell Brothers, Dallas, Texas.

Little Flaxen Head. "Papa, it's raining." "Well, let it rain." Little Flaxen Head timidly—"I was going to."

Are you Bilious? Are you troubled with Sick Headache, Indigestion, Costiveness, Torrid Liver or Jaundice? If so, L. X. L. Liver Pills will cure you. Sugar-coated and pleasant in their action. One bottle, 25 pills, for 25 cents. All druggists. By mail on receipt of price. M. D. Conklin & Co., Proprietors, Houston, Texas.

Nothing is such an obstacle to the production of excellence as the power of producing what is good with ease and rapidity.—Athen.

Bass's Chicken Cholera Remedy is a sure cure for cholera among chickens, Turkeys and Ducks. Guaranteed to cure, and if it fails money will be refunded on returning wrapper, price, 25 cts. package. Sent by mail to any address on receipt of price. Prepared and sold by BASS & MARTIN, Paris, Texas.

Little Freddie was talking to his grandma, who is something of a skeptic. "Grandma, do you belong to the Presbyterian Church?" "No." "To the Baptist?" "No." "To any church?" "No." "Well, grandma, don't you think it's about time to get in somewhere?"—Lawrence American.

News, Notes and Comments. Gen. Gordon's sister has offered \$10,000 for the relief of her brother. It is expected, in London, that the military expedition to Khartoum will start early in the month.

The British government has decided against the employment of Turkish troops in Sweden. Twenty-four members of the salvation army were arrested in Cleveland, Ohio, for parading the streets singing and shouting.

The whole Egyptian army between Assuan and Wadyhalfa has been placed under the command of Gen. Sir Evelyn Wood. Twenty deaths from yellow fever were reported in Havana, Cuba, for the week ending June 3. A firm quarantine is needed on the gulf coast.

China has canceled the ambassadorship to Russia, and contemplated the conclusion of a treaty with that nation. Preparations for defense continue in China. One hundred persons were arrested at Rloft, Russia, on the charge of nihilism. Among them were forty army officers. Two hundred similar arrests have been made at Craqueo.

Gen. Abe Buford, of Kentucky, succeeded June 9 at the residence of his nephew, B. E. Buford, in Danville, Indiana. Financial misfortune, death in the family and the troubles of his brother, Tom Buford, who killed John Elliott, are assigned as causes of the rash death.

At the fourth ballot the Republican Convention, in session last week, in Chicago, nominated James C. Blaine, of Maine, as the Republican candidate for the Presidency of the United States, and John A. Logan, of Illinois for the Vice-Presidency.

France has concluded a treaty with Amann by which that country is placed under the French protectorate. French residents in Cochinchina will represent Amann in her foreign relations and Amann will form a custom union with Cochinchina. The departments of public instruction, finance, customs and telegraph service will form a single branch of service under French auspices.

The leading provisions upon which the Egyptian conference will be based, recently made between the British Foreign Secretary and the French Ambassadors, are as follows: 1. That England shall advance the khedive £2,000,000, with interest at the rate of 4 per cent, per annum, of which £200,000 only is devoted to the payment of the Alexandria indemnity fund, £2,000,000 to be used to meet the floating debt, £1,800,000 to pay the cost of the evacuation of Sudan, and the remaining £800,000 is to secure the payment of the Egyptian coupons. 2. That multiple control shall be established over Egypt, the foundation of which shall be the Caisse de la Dette Publique, which shall cease to be a mere bank, and shall have new and extended authority. 3. That all powers shall be reserved in the control, and that the president of the bank shall be an Englishman. 4. The British garrison is to remain in Egypt for one year and a half years. 5. The Sultan, at England's request, is to send 5,000 troops to justify the rebels in the Sudan and Upper Egypt.

The Masque Torn Off. To the Advocate. I have just completed the perusal of this book of sermons by Dr. Talmage. I close the book with renewed and even greater admiration for this, in many respects, the most remarkable preacher living at the present day.

Their simplicity is such that no child could find it difficult to understand any one of them. No preacher can be popular, in the best sense of that word, unless he possesses this indispensable requisite. Dr. Talmage says that we must so preach that every man can understand it. We understand every word, and that in order to think it would be well to be respectful to the person in the congregation and preach as if preaching to him. "Oh, Christ it is said," "The common people heard him gladly." The parables and you will find the secret here, especially when you consider the obtuse, dogmatic teaching of the rabbi. The truth, I fear it might almost be said with truth, most of the preaching of the modern pulpit falls in the rearward. It ought to be preached on a platform or to the rostrum. When we enter the pulpit we should lay aside the learning of our books or present it in a form that the humblest mind can receive it with gladness. This Mr. Talmage has done in this series of discourses.

They are perfect. They deal with issues which are affecting the daily life of every man in the world. Not one of them wastes time on generalities to which so many of our pulpits are accustomed. A preacher asked an old shoemaker, when he found, what he was doing for Christ. His reply was, "I am making this shoe well." We believe a well-regulated, vigorous, gives a full yield of calico and a full ton of coal respect to the marriage, speaks the truth. Therefore, we need more of that preaching which denounces this religion. Calvinists' churches in this country are full of men who are using the Arminian faith. Pelagians are giving their best energies to assault upon the stronghold of the Calvinist. The anti-Calvinist is striving to bring total destruction to the ranks of the Ritualist. God speed the day when the church, under one leader, and the destruction of sin. Mr. Talmage seems to hate but one thing, and that is, whether he finds it in the church or out of it.

They are fresh. The pulpit in modern times is afraid of the power, in our cities especially, are so afraid of losing "influential" members that they make an effort to say beautiful things, to gain applause, rather than to tell the truths of the gospel. The preacher knows that some of his members sell and others sin, why he is afraid to preach on prohibition. Some of his people have sons or brothers who sell the gambling houses, he is afraid to say what he thinks of this monstrous evil. Some of his congregation are members of the church, and therefore he says nothing of this refined evil, which is the secret of more ruin to young men than any other evil of modern times. I believe that there is no trace of such cowardice in this book of sermons.

They are full of tenderness and love. Christ made a distinction between the sinner and the sinner. He hated sin because he loved the sinner. The pulpit often forgets this—Mr. Talmage does not. His sermons are full of words of greatest compassion for every sinner.

I would recommend these sermons, then, to the city, that they may receive the benefit that they may be stored by them as to demand of the pulpit a more faithful proclamation of the gospel; to the clergy, as full of the best practical lessons in holiness that I have read; to J. Young, Pastor St. John's Church, GALVESTON, May 1, 1888.

Shaw & Blaylock control the sale of this book of sermons in Texas. Agents cannot handle a better book—no one that will give greater or monetary return for their work. Price of book \$2. Liberal commissions to agents. Apply with references to Shaw & Blaylock, Galveston.

Marvin College Music Normal. The second annual session of the Marvin College Music Normal will open Wednesday, July 2, and close Friday, August 1, 1888. In addition to last year's faculty we have secured the services of Aldine S. Keffer, editor of the "Musical Million," Dayton, Va., and the well-known author of music and pedagogy.

The State Teachers' Institute for this district will also be held in the Marvin College buildings, and any teachers desiring to avail themselves of the musical advantages will be arranged for at such hours as not to conflict with their Institute work.

For circulars containing all particulars, address, W. P. GRAY & BUNNETT, WAXAHACHE, TEXAS. WAXAHACHE, June 1, 1888.

Falseness is in a hurry, fearing detection and punishment; truth is calm and serene; the elements of fear are absent.

He who is the slowest in making a promise, is the most faithful in the performance of it. If you want to find out how great a man is, let him tell it himself.

Camphor trees are being successfully grown in Florida. Fidelity is seven-tenths of business success.—Porter.

Character lives in a man; reputation outside of him. The burden of many a song is the song itself.

Woman will be pure, if man will be true. Fidelity is the seal of a living man.

HEPATOZONE! DR. TOBIN'S GREAT Liver Medicine!

CURES DISEASES OF THE LIVER IN ALL ITS Various Forms. SUCH AS DYSPEPSIA, HEADACHE, NEURALGIA, WATER BRASH, CONSTIPATION, OR ANY IRREGULARITY OF THE BOWELS

THIS IS A COMBINATION OF Saine and Vegetable materials, and contains no Mercury or any drastic vegetable emetic, such as Man Drake and Aloes, and is far superior in its action, as it never debilitates or produces any unpleasant effects. It will remove all diseases incidental to a disordered state of the liver and is therefore recommended in all Liver complaints. It will set thoroughly on the liver in from two to four hours' time, and does not produce nausea or griping pains in the bowels.

Dr. Tobin having suffered for years with liver disease, and after trying every known remedy without success, he succeeded in preparing this remedy—and by its use alone restoring his health—now offers it to the public for the cure of all liver ailments, and sells it with a guarantee that after taking three or four doses the medicine, and satisfaction is not given, you will have only two bottles returned to us by the bottle and wrapper.

HEPATOZONE has, since its introduction, proved one of the most valuable medicines discovered. Its merits and success has been as gratifying to the proprietors as its effects have been beneficial to those using it. Daily testimonials are received, speaking in the highest terms of its efficacy in the cure of diseases for which it is recommended. There is no doubt of the value of Hepatozone. It is efficacious, safe, and its use is not attended with any of the usual objections to the use of today a medicine which can equal it as a regulator of the liver and corrector of the bowels.

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Secular Matter. JACKSONVILLE, June 4.—The hail fell as large as a man's fist. Crops are ruined, especially corn. The excessive rains had almost ruined the crops of every sort, and the hail has finished them. The oat crop was cut down by the hail. What the people are to do in this neighborhood, I can't see. It still rains. The hail fell June 1st. It set in east of Jacksonville and traveled southwest. It was from three to ten miles wide. Heavy winds at some places. Some houses unroofed.—T. T. BOOTH.

Unanswered Letters. June 3.—H. M. Glass, sub. San J. Henderson, sub. Will change to 606 N. Henderson, sub. W. H. LeFevre, sub. Justice and Advocate.

June 3.—J. P. Mussett, O. K. W. S. Taylor, sub. J. S. Tunnell, sub. W. L. Harris, sub. J. M. Sherwood, sub. T. W. Hollingsworth, sub. C. H. Mayo, sub. J. T. Smith, sub. W. H. Moore, sub. John H. Trimble, sub. Sam C. Vaughan, sub. George Ward, sub.

June 3.—J. N. Bridges, sub. O. M. Addison, sub. C. Williams, sub. F. M. Sherwood, paper stopped. J. A. Clark, sub. B. P. Conroy, sub. W. H. Crawford, will discontinue after 6 months. Wm. Hay, sub. J. L. Dawson, sub. H. Twomey, sub. W. Johnson, have put the matter on exchange list. Geo. Hughes, sub. W. R. Caraway, sub. A. D. Parks, sub. H. T. Hill, sub. W. G. Nolis, change made. W. H. Cook, sub. J. H. Stepp, sub. J. D. Crockett, sub. Will see that B. F. get the paper.

June 3.—J. Franks, sub. D. W. Towns, sub. B. J. Thomas, sub. Dan Morgan, sub. J. P. Green, sub. J. D. Crockett, sub. H. P. Sharpe, sub. J. B. Wood, sub. W. M. Adams, sub. J. M. Carter, sub. S. Armstrong, sub. B. Fladger, order will be made. W. E. Woodard, change made. J. F. Stanley, sub. Yes, half price. W. R. Patterson, change made. W. H. Kook, sub. J. N. Crutcher, sub. J. S. Clower, will see that Dr. P. get the paper.

MARRIED. DAMPER—GOODHALL.—June 1, 1884, at the residence of the bride's father, by the Rev. John W. Stovall, Mr. O. M. Dampier and Miss Amelia P. Goodhall, all of Uvalde, Texas.

SHARP—CHOWELL.—At the residence of Dr. R. F. Chowell, in Centerville, Texas, May 29, 1884, by Rev. Seth Ward, Mr. A. L. Sharp of Jewett, and Miss Addie Crowell, of Centerville.

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Crawford's Baking Powder, MANUFACTURED BY TEXAS COFFEE, TEA & SPICE CO., Houston, Texas. This Powder will be used by every consumer who tries it. It is sold by all dealers who handle it. It is the best and most satisfactory, to both consumer and dealer. Send for price list.

W. ELLIOTT & BRO., Sherman, Texas. Pianos: DECKER & SON, CHASE, and MATHUSHEK. Organs: MASON & HAMLIN, J. ESTEY & CO., CHICAGO COTTAGE and ITHICA. Also, the largest dealers in FURNITURE and CARPETS in the State. Write for Special Catalogue and Price List. Remember we depend upon No Special One Thing for a living; therefore can sell closer than any of our house that deals in one line of business.

M. P. TIDD & CO., Produce Commission Merchants, Dealers in Grain and Feed. Postoffice Street, bet. 22d and Tremont, Galveston, Texas. Consignments of Produce Solicited.

W. H. POLLARD & CO., Importers and Dealers in all kinds of Masons' and Plasterers' Materials, Portland and Rosendale Cements. Lime, Laths, Plaster, Hair, White Sand and Marble Dust, Fire Brick, Tile and Clay, Fine Crocks, Drain Pipe, Stone Ware, Floor Tiles, etc. Agents for Wright's and Epperson's & Smith's Cedar Lath, Brick Vents. No. 11 Mechanics Street, bet. 25th and 26th, Galveston, Texas.

P. H. CARVILLE, OCEANIC MAKER. Mechanic Street, between 27th and 28th Sts. All Sizes Made to Order. GALVESTON, TEXAS.

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