

The Baptism of Christ.

To the Advocate.

What does it mean? What was the object of the Son of Man in seeking baptism at the hands of John? This question I find in the Advocate of June 21; I have understood the answer to be, to initiate him into the office of priest. If it is not, there are some things that are hard to be understood. One of them is, why did Christ wait until he was thirty years old before he was baptized? His injunction and practice did not agree if his baptism was for the remission of sins, and was to induct him into the Messianic kingdom. He taught that the people should seek first, "the kingdom of God and his righteousness." Why did he wait until he was thirty years of age before he was baptized? If, however, he applied to John to administer the priestly washing which the law required, his advice and his example well agreed. St. Paul tells us Christ began to be about thirty years of age. If I am correct in saying he was seeking to be inducted into the office of priest, he carried out his advice to the people, as he used the first opportunity after he reached the age the law required the priest should be before entering upon the duties of priest. John was to prepare the way of the Lord—to make his paths straight. I know of no better way he could do this than to acquaint himself with the Lord. It was for this purpose that John came, baptizing with water. "And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record this is the Son of God." Thereby he could prepare the people to receive him as the one that was to come. Well and truthfully could he say, "Behold the Lamb of God, that taketh away the sin of the world." It is true, his was not a symbolic priesthood, neither a symbolic sacrifice, as was Aaron's; but he was indeed the priest and Lamb of God that taketh away the sin of the world. The Aaronic priesthood was typical of the priesthood of Christ, who was the antitype. The lamb offered in sacrifice was typical of the Lamb of God that taketh away the sin of the world. "He who was made of a woman, made under the law, to redeem them that were under the law." Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father? He was made something under the law. If it were not a priest, what was it? When he applied to John for baptism, and John said, "I have need to be baptized of thee," Jesus said: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Then he suffered him.

What was the righteousness, if it was not the righteousness of the law inducing the priest into his office? John then gave him the priestly washing the law required. It was then John saw the heavens open and the Spirit descending upon him, and anointing him with the Holy Ghost, which anointing was typified by the holy oil with which Aaron was anointed. It was then he entered upon his public ministry, and was legally prepared, as priest and sacrifice, to offer himself in sacrifice for the sins of the whole people.

If the priestly washing was indicative of moral impurity, it would have been unfit and unnecessary, in the case of Christ, to enter upon the office of priest, because he was pure and holy. Surely it was equally as unnecessary for him to confess and repeat of sin as to receive the baptism of repentance for the remission of sins. This could not be required of "him who knew no sin." Furthermore, he could not look for one to come after, for he was the person that was to come. The law required the priest should be inducted into the office by washing and anointing with the holy oil, which was typical of the anointing of the Holy Ghost. "Though he were a Son, yet learned he obedience by the things he suffered." He submitted to the priestly washing as the law required, though he was without sin. "He who knew no sin" submitted to the shameful death of the cross, thereby making such satisfaction to justice and truth "that God can be just and the justifier of him which believeth in Jesus." "For Christ is the power of God and the wisdom of God." If Christ had not submitted to the law, and made a legal offering of himself, I know not the apostle could have written "Christ, the power of God and the wisdom of God." Thank God. "Though he were a Son," he submitted to all the legal rites and ceremonies necessary, even to "death," to procure salvation for fallen man.—W. N. BONNER.

T. A. LANCASTER.
Boerne, June 24.

Reminiscences.

To the Advocate.

There is another incident that I wish to record, both as a warning and an encouragement to others. In San Marcos there lived an industrious mechanic, connected with men in high position in Austin. This man had an interesting family. But, alas! the little finger had gone above the thumb so long he was nearly burned out. There was established in the town a lady member of the Good Samaritans, and Daughters of Samaria, who succeeded in getting Mr. S. to take the pledge. Thoroughly convinced that unless he changed his course he must fill a drunkard's grave, he resolved to make a desperate effort, but soon discovered he had no strength, and unless God helped him he was gone. About this time our camp-meeting came on. In those days the people came from all quarters; there were many in attendance, and quite a number of able ministers were present. On the afternoon of the last day, while sitting near the tent with others, singing one of the sweet songs of Zion, the presiding elder came and told me I must preach at the next hour. I suggested that it was my home; I had preached there a great deal, and there were so many able ministers present I could not preach. "Well," said he, "you must occupy the pulpit, anyway," and walked off. In a few minutes the horn blew. I walked to the stand. An immense congregation was in waiting. Memory refused to call up one single text. I thought, what shall I do? I selected a hymn; we sang and prayed, thinking if God wanted me to preach, he would surely give me a text. But no; I stood as perfect a blank as though I had never read the Scriptures in my life. I told them I could not preach, but I would tell them something about old-fashioned Methodism. Thus far I recollect, but what I said after I know not. There was a bench in the center of the altar, and the next thing I recollect it appeared that there were hundreds looking me in the

face and shouting; and whether I leaped over the pulpit or went out at the door I never can know; but I found myself standing on the center of that bench, with the altar so crowded I could not get down for some time without stepping on some one. Mr. S. knelt at the end of that bench, and was converted instantly. He rose up and exhorted with all his might, God intended to preach himself on that occasion, hence he refused to give me a text. Glory be to God. Many were converted, and admired their profession. The meeting closed that night, and Mr. S. went home, and in a day or two was taken sick. His physician told him he had drunk so long he could not live without whisky, but he utterly refused to taste it. The doctor told him he could not save him unless he would take it in some form. "Well," said he, "let me die, then. I feel that my peace is made with God; my way is clear; if I die, I am eternally made. If I take whisky again it may prove my ruin; I will not touch it." He lingered only a few days. Christian friends sat by his bedside, and rejoiced with him as a brand plucked from the fire. He seemed to view the shining shore, and bidding adieu to loved ones and all temptation, his spirit spread its wings and through the trackless ether entered the paradise of God.

How few there are who will prefer death to giving up the bottle. Many that community whom I have known and loved for so these many years, and have prayed for until hope has well nigh yielded to despair, with all these examples before them, are to-day walking demihells, and will soon tumble into a drunkard's grave. There is one I shall never forget. While holding a meeting in San Marcos, going into town late to attend the night service, I met an old friend, who stopped his horse, and, with quivering lips and faltering tongue, he scarcely articulated: "Don't forget my boy, my only son!" That father has slept in his grave for about twenty years. That boy, at the head of a large family, with bloated cheeks and fetid breath, is just waiting his summons to the judgment seat; and O, how fearful the account he must give! If any of my old friends of this class should chance to read these lines, I pray that God may enable them to think of the past, meditate upon the future, and fly to the mountains. Let them "tarry not in all the plains, lest they be consumed." We speak that we do know, and testify that we have seen.

I became acquainted with a gentleman on the San Marcos over thirty years ago, a man of sufficient talent to fill any office in the gift of the people—a gentleman, in the strictest sense of the term. Often has he knelt with me at my family altar, I loved him; but, Oh! the still-worn bit him. Secretly and stealthily was he contracted; yet he was so perfect a gentleman his friends could not cast him off. Three years ago, at a camp-meeting held at Tehuacana, on my arrival I found him there. He informed some of his friends that he had been hearing the writer preach for nearly thirty years. On the last day of the meeting it fell to my lot to preach. After I got through I remarked it was probable they would see my face no more, and wanted all who intended to try to meet me in the better world to meet me at the altar, and give me their hands. As my eye glanced over the congregation I saw, on the outskirts, my old friend, a large, portly man, with hair as white as snow. He arose, and between a walk and a run, he threw himself into my arms, with the pledge that he would try to meet me. The next morning, after securing a promise to be at Prairie Lea camp-meeting, we parted. He started for his home on the San Marcos, reached San Antonio, got a sprain, and was put in the lock-up. His friends got him out, and he went to a pawnshop, pawned a \$150 watch for \$20, and started again for home. He reached the Salado, five miles from town. Crazed with whisky, he left his team standing in the creek, and disappeared. His team stood there for six-and-thirty hours. Report was made to a justice of the peace, and search instituted. About two miles up the creek they found his remains, half devoured by wolves and vultures. It was July, and he was so decayed they could only dig a hole and roll him into it without a coffin. Alas! this is to be the end of all who eat to the vitalized appetite? O that I could sound the alarm so loud that all the world might hear. Hear it, hear it; oh, hear it, every reader of the ADVOCATE! I have a message from God to you. Sound it out, lest the blue light, white light and red light light your loved ones to the regions of despair.

T. A. LANCASTER.
Boerne, June 24.

A Transit Of Centuries.

To the Advocate.

In astronomical circles, the transits of noted planets are esteemed as rare opportunities for observation and advancement in science. The great telescopes, from distant and divergent angles of survey, throughout the civilized world, are turned to a given point to gain the information which is possible but once in an age; and, if then lost, is lost forever.

A transit of centuries, in which the Methodist Church is involved to the limits of organic existence, is now passing within the purview of this age. Never will this opportunity recur. When the second century of Methodist history shall have been completed other phases will be presented, and another must observe them. From the line of observation afforded us, one century retires, dignified with the histories of the past, and another stretches away into the dim future, laden with the deductions of reason and prophecy, while the indigenous spirit of prophecy forecasts the things that are to be. More particularly one phase of passing events may justly be stressed. We mean the movement of the local preachers toward enlarged activity and usefulness throughout the church, notably in North Carolina and Texas. This zealous and intelligent class of Christian workers are organizing, *non cetera*, in order to express upon the church and society the pent-up energies of aggressiveness so characteristic of the age in which we live. To arraign these brethren, who are so favorably known for their conservatism and practical sphere of thoughts, for the incipient movement of disloyalty; or to misconstrue their conduct into contemplated schism, betrays a spirit that forebodes more evil to the church than could possibly entailed by the most inveterate of the movements itself.

One remarkable phase in the transit of ecclesiastical centuries now transpiring is the election and consecration of a local preacher to the office and work of a bishop in the Methodist Church. Rev. William Taylor goes forth from local ranks at a time when its significance is not hid from the considerate mind. The trend of events in sight does not under-

rate nor deprecate the regular itinerant ministry; but evidently the laity of the church is to rise to a higher plane of Christian energy and usefulness. The incoming century may disclose wonders in church polity and plans of Christian endeavor, as it doubtless will in the progress of science and the culture of civilization. At the late session of the local preachers conference, in this State, some very advanced steps were taken. Centenary College, located at Lampasas, Texas, over which Rev. Dr. M. McElhaney, a local preacher and well known educator presides, was taken under the auspices of the conference, and the *Christian Citizen*, a weekly religious paper published at the same place, was adopted as the local preachers' organ. This may seem irregular, and doubtful will be criticised. But so was the conduct of the four men who bore the paralytic to the Master, through the crowd up on the house-top, and even breaking up the covering of the house itself. Regular, irregular or defective, they got the poor man to Christ, who healed him. If the projected plans of the local preachers can aid, by enlarging the sphere of their usefulness, in leading souls to Christ, success to them is victory all along the line. No querulous or captious spirit should deter these brethren from extended work. In point of fact, the elasticity of the plans and regulations of Methodist polity and government insures the fullest measure of activity, and the conservation of all the variety, talent, and capacity of its members. Adhering to that cardinal truth, it is to be hoped that the educational and religious forces of the Methodist church in the next century will be greatly augmented by calling into activity the immense latent resources of the local preachers.—JOHN A. MURPHY.

Austin July 3.

Education.

To the Advocate.

To the President and Members of the Huntsville District Conference:

Your Committee on Education report that they have had under their consideration a communication from Rev. F. A. Mood, regent of Southwestern University, in behalf of the faculty of that institution, and from reports of the trustees of Soule College and Chappell Hill Female College. We are gratified to know that Southwestern University is in good condition, and wish its success as a university.

Soule College and Chappell Hill Female College belong to the church, in the Texas Annual Conference, and we believe it to be the duty of said conference to support these colleges with all of the moral and financial support possible. They are both situated in Chappell Hill, Washington county, Texas, and both colleges have excellent buildings for the accommodation of students.

Soule College is a beautiful stone building, three stories high, and is in good repair; and said college is well worthy of the support of the church in the Texas Conference. The trustees say, in their report to us, that the college closed the commencement exercises on the 17th of June with the best exercises that they have had there for the past twelve years, and they ask for the support and the prayers of the church.

Chappell Hill Female College is a prosperous institution, under the care of Rev. E. W. Tarrant, President. A new building for boarders is now under contract, and the money is ready for the payment of the same. Neither of these colleges is in debt; they rest on a sound financial basis.

We regret that the Centennial Committee of the Texas Annual Conference, at its late session at Flatonia, did not see proper to "set apart" to Soule College some of the funds of the church to be raised this year, by collections and donations, as a thank-offering of the church; yet such is the strange fact that while said committee set apart \$20,000 for the use of Southwestern University, in which the church in said conference has only one-fifth interest, not one dollar of these funds of the church was set apart by said committee for the use of Soule College; and yet Soule College is the only male college belonging to the church in the Texas Annual Conference.

We deem it to be our duty to call the attention of the church in the Texas Annual Conference to the fact that for two years past assessments have been made by the Texas Conference aforesaid upon the church, in all the charges within its bounds, for the use of Southwestern University at Georgetown, while Soule College and Chappell Hill Female College have been excluded from the benefit of said assessment, nor has any assessment ever been made for said colleges; and yet these colleges belong wholly to the church in the Texas Annual Conference, and should have its support.

We submit that there can be no rivalry between a university and a college, because they do not lie in the same plane, and therefore cannot be rivals. The college prepares the material for the university, and for that reason they should be supported by all means; and to say the very least, Soule College should have a fair and equitable part of the funds of the church, to be raised as a centennial thank-offering in the Texas Annual Conference.—C. L. SPENCER, Chair for Committee.

The above is a true copy of the report of the Committee on Education, adopted by the Huntsville district conference at Willis, July 3, A. D. 1884, and is forwarded to the ADVOCATE for publication, by authority of a resolution unanimously adopted by that conference on July 4, A. D. 1884.—C. L. SPENCER, Secy. Huntsville Dist. Conf.

I will explain here that the sentiment of the conference, in adopting the above report, was against any assessment being made, either for the university or either one of the colleges therein named.—C. L. SPENCER.

WASHINGTON, TEXAS.

Notes from the West.

To the Advocate.

The fifth Sunday of June H. A. Graves, Mill Creek circuit, held a camp-meeting on Nash's Creek, central for entire circuit. New camp-ground, shady grove, plenty of water, four preachers, fifteen tents, one thousand people, five days' meeting, some old-fashioned conversions and several joined the church; place to be a permanent camp-ground, land secured and church built.

Last year no Methodism existed in Kingsbury, Sunset railroad. Now they have three lots donated by T. W. Pierce, President of road, eighteen members, and lumber and money raised to build a parsonage. The country is filling with people and Methodism leads everything.

In the Nashville Advocate of July 5, Bro. Wells intimates that "all Texas Methodism" is mystified at the far-fetched construction given his little paragraph by a "strange brother." Many

letters that have reached me, and the thanks of many brethren, clearly show that very little Texas Methodism look at matters through the eyes of our "strange" Weatherford brother. The brother seems "tangled."

San Marcos district conference just over. On Saturday a Woman's Missionary Society was organized by Mrs. H. T. Steele, of San Marcos. Dr. Bourland was there preaching with power and pushing the endowment of our University. The presiding elder went home sick. This is his last year on the work. Preachers and people regret to part with him. Everybody seems pleased with the condition and outlook of Coronado Institute.

A children's missionary society has been organized at Prairie Lea, Luling circuit, called "Prairie Flowers." The one at Luling are "Rose Buds." Both are bright and growing. At district conference Bro. Brown's best report was from the children of Gonzales.

There will be a camp-meeting on Lockhart circuit, ten miles north of Luling, the fourth Sunday of July. Bro. John, come; it will do your soul good to stir up the straw with a lot of mourners crying for mercy. Come, and help some of these Methodists to shout "Glory."

Camp-meetings are now the order all over the West. The people pour out to them by hundreds. The more remote from the cities the better the meeting.

The city pulpit may wield an influence upon a small circle in the cities, but it has no appreciable effect for good upon the people of the country. The mass of the people are in the country. A presiding elder told me the other day that when his members visited the city they came back demoralized. They came back inclined to call opposition to the dance and the theater "old fogeyism."

Many of the city Methodists, right under the "toning" influence of the city pulpit, dance and go to the theater, why should they not? Not one in five of the people of the average city even attend church, much less profess religion. It is different in the country. Morals and religion reach a much higher standard in the country. The grandest and most influential preaching I ever listened to was at camp-meetings, to vast multitudes, remote from cities. Bishop McTyeire says the country must be saved by the conversion of multitudes. This work is being done in the country.—H. G. HORTON.

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"BUSINESS OR PLEASURE."
Alchemy—"The Hidden Hand."

To the Advocate.

Q. S. has undertaken to impress this proverb: "Let another praise thee and not thy self; a stranger and not thine own lips;" a lesson, by-the-by, which N. L. Rice tried to teach Dr. A. Campbell. Doctors, learn: "The head and front of my offending hath this extent; no more."

I forgot one thing. I did hint that certain specialties are not over-good unto the use of edifying—that simple gospel preaching were better. I am made an offender for a word—at most an innocent phrase—"business or pleasure." Why is this? Mr. Webster includes, under the term business, "the profession of a clergyman." Pope says:

"Pleasure, or wrong on rightly understood,
Our greatest evil, or our greatest good."

It does not require a linguist to know that the neat phrase, "business or pleasure," is both elegant and chaste. "Tis all my business herebelow to cry, Behold, behold the Lamb." "I live to pleasure whilst I live to Thee." Other phrases are less select. Take these for examples—"Arrows dipped in venom," "contemptible littleness," "narrow and bitter prejudice," "cloven foot," "eager to put another in a maliciously false light," pious and modest, S. (?)—"eaten up with gangrene," "your own littleness," "hypocritical pride." Ah, see you not how the language of Canaan differeth from that of Ashdod?

If Paul wrote the epistle to the Hebrews, yet he did not put his name to it, for fear the effect would be less. Very frequently wise men act upon this hint. Respectable journalists adduce no communication without a responsible name; and as I understand the rule, aggrieved parties may demand the name of any writer who has given offense, and a journalist becomes himself personally responsible who refuses to give the name of an offender. This is "the hidden hand." Ah, do I live to see it!

If one is accused of having specialties, what harm in it? "If a body meet a body coming through the rye" etc., etc. Would that I were a specialist; that is, according to Webster, "a person devoted to a specialty or particular subject or pursuit a *practiced* man." "Woe worth the day" when this writer shall say: We know no specialties, nor does any honest man so accuse us." Specialty means a special or particular object of pursuit, or of study; as "music is his specialty." Solomon was a specialist; therefore he who is not a specialist "is no Solomon." I know a man who is famous on *baptism*, another who "preaches tithes," another who is seemingly unhappy away from a camp-meeting (brush) war, another who has "Sister Phoebe" with a cruel hatred; but I know grander specialists—"sons of thunder" (sons of consolation). "Whether Paul or Apostles or Cephas, all are yours." If a man is preaching penitence, faith, Christ, let him keep at it, nor be anxious about asserting the right to vindicate himself from malicious assaults, lest in some lucid interval he should one day discover that this right has never been called in question. Though a caveat may have been filed precluding a certain mode of "defending one's self"—alias "airing his plumes"—still every man has a patent right to defend himself under the general provision—self defense the first law of nature. If a minister of Christ makes a long and wearisome journey to preach a funeral discourse, whether the deceased be a noble Texan or "a youth to fortune and to fame unknown," let him not proclaim upon the house-top that it was at his "own cost." Funebrious boasting reeks not of caste, the judgment of propriety. It is a happy art which enables an expert to proclaim his own greatness and charity, under the specious guise of self-defense. "Lo, the conquering hero comes" to deliver an oration to "thousands of ex-Confederates," "all at his own expense." "Republies are ungrateful!" The price did not exceed the worth, nor the cost the value of the service. Oh, the divine alchemy which transmutes a scathing but well-merited rebuke into a persecution! What exaltation it brings; yea, what companionships; "Jackson, Clay, and Calhoun were sincerely so arraigned." Moses, Paul, and Wesley endured the same pitiless storm. Ah, poor persecuted, thou escapest "the low jealousy of those little creatures who can infinitely more easily slander and defame" than those who emulate thine exalted virtues.—Q. S.

Dots from My Circuit.

By THE PASTOR.

WANT OF UNIFORMITY IN PUBLIC WORSHIP
I wonder if the early Methodists were as hard to train to uniformity of worship as are some of the present generation? If so, they were very unmethodistic Methodists. Be that as it may, some of my people do not know, or do not care, anything about so small a matter. In either of these cases there is occasion for shame, for the apostle required that "all things be done decently and in order." However "decently" the worship may be conducted, it cannot be "in order" unless properly regulated. With this view the Discipline wisely provides for conformity in public worship, so that all may know and practice it. Public worship is something more than quietly sitting and listening to the sermon. It implies a reverent and devout spirit—an outgoing of the soul towards God—some act of prayer or praise on the part of the worshiper. In some churches the congregation takes part in the service by responding to the minister in their appointed part of the ritual.

In the Methodist Church, in addition to a devout spirit, the worshiper is expected to join in the singing, to make suitable responses to the public prayer, and to repeat with the preacher the Lord's Prayer in the opening of the morning service. All true worship is spiritual; yet when numbers assemble for that purpose, necessary forms as aids are not to be disregarded.

Methodist service opens with singing a hymn, announced by the preacher, the congregation standing. As the prayer which follows is to be in a kneeling posture, the standing beforehand is very appropriate, as it prepares the way to conveniently kneel. Well-trained Methodists arise immediately on the beginning of the singing; others, with a pertinacity in a cross purpose, inexplicably persist in retaining their seats until after two lines have been sung. This presents the strange confusion of a part of the worshippers on their feet and a part in their seats, in violation of all good taste and intelligent usage. In the absence of some prominent member to lead the way, the congregation sometimes remains seated during the entire hymn, unless requested by the preacher to stand. It is trying to

a modest preacher to make such a demand on a congregation; so I hope all Methodists who read this paper will ever, at the proper time in the future, rise and sing without further notice.

There is no Disciplinary rule as to responses in prayer and preaching, but from time immemorial it has been the custom of devout Methodists to say "amen" at important points of the public prayer or sermon. From this place in the church occupied by these zealous brethren became to be called "the amen corner." All of my members do thus come to the front; many of them sit back, as though afraid of nearer approach. I would call upon them to pray, and not to be ashamed, out there among the sinners, to say "amen." A good, hearty "amen" is helpful in many ways. It shows the presence of a true worshiper, gives encouragement to the brethren, and strengthens the faith of the preacher.

As the opening morning prayer is to be closed with the Lord's Prayer, in which the congregation are required to join, it affords another opportunity for the worshiper to unite in the solemn service. How conducive to the true spirit of devotion to join thus in the common supplication of God's people in the sanctuary. But few of my people thus unite with me; and when I am informed that it is owing to the failure of my predecessors to follow the prescribed formula, I can only hope that both preachers and people may learn to do better.

Our Colleges.

To the Advocate.

In the last issue of the ADVOCATE is an "Appeal" to the preachers and the church in the Chappell Hill district, in favor of Chappell Hill Female College and Soule College, by Bro. Morris.

Now I like the appeal in substance. It is an earnest appeal, but it is too narrow and small, in its dimensions. It is true that Bro. Morris, towards the close, says that these colleges are the only ones belonging to the conference; but the first part of his appeal, and its address to the preachers and church in the district, is calculated to impress the reader with the idea that these are district colleges. I am satisfied that Bro. Morris does not intend to convey such an idea; nevertheless, such an idea would perhaps be entertained were this fact not to be explicitly stated, that these colleges belong to the Texas Conference, and not to any one district more than another.

Bro. Follin, some time since, wrote in the ADVOCATE about education and our colleges, but said not a word about Soule College; and yet Bro. Follin is the Chairman of the Board of Education in the Texas Conference, and is one of the visitors appointed by the conference to Soule College.

I especially commend the appeal of Bro. Morris, which is an excellent and forcible one, to the attention of the chairman of the Board of Education, of which I am a member (although the editor of the Minutes never discovered that fact).

I heartily concur in that appeal, and the only object of this writing is to extend that appeal so as to cover the Texas Conference.

I will relate an incident, which will show the necessity of keeping the fact before the people that these colleges belong to the Texas Conference, which is this: I was informed that when one of our bishops was passing Chappell Hill, on seeing the building of Soule College inquired what building that was; and when informed that it was Soule College he was astonished, and replied that he had been led to believe that Soule College was only a country school-house.

He was astounded, and replied that he had been led to believe that Soule College was only a country school-house. I commend the appeal of Bro. Morris to the Texas Conference. Bro. Morris means it especially for his district, which is right; but I wish the conference to receive it and act upon it.—C. L. SPENCER.

A Profitable Visit.

To the Advocate.

Dr. Ditzler received this place June 21. He preached Sunday and nightly up to Wednesday night. Thursday morning we left for the district conference at Kosse. He preached there twice and returned here Saturday night, and left here this morning for Blanco.

Kosse is on the H. & T. C. railroad, in Limestone county. It is beautifully located, and settled by an excellent class of people. They did themselves credit by a large attendance upon the services, and in entertaining the conference with most generous hospitality.

Bishop Parker was there, looking to be in fine health. Up to the time we left, he had preached two excellent sermons. To my mind he is a model preacher and a fine presiding officer.

We stopped at Wooten Wells both going coming. Wooten Junction is three miles south of Bremond. There is a street railroad from there to the wells. The street cars connect with each train on the Central, so that passengers stopping at the Junction will find no trouble getting out to the wells. The wells are situated in a beautiful, sandy, timbered country. The immediate location of the wells is an elevated slope, draining in every direction. The surroundings and improvements are beautiful.

During Dr. Ditzler's stay in Marlin he preached eight excellent sermons. His two sermons on Infidelity vs. Christianity were overwhelming. His knowledge of history and his array of facts and dates are wonderful. His sermons last Sunday on heaven and dancing were his best efforts. In his sermon on dancing, he charged the ball-room of to-day as one of the crying evils of the land, which tends to evil, and that continually. If all the Doctor said of dancing is true, all good people should turn their influence against it, and do all they can to drive it from the land. Our doctors and many more of our citizens told me this morning that they endorsed what the Doctor said as true. I also heard some of the boys say it was true.—D. P. HAGGARD.

A Sad Accident.

To the Advocate.

On July 5 little Tommy White was drowned in the Colorado river at Webberville. He was the son of R. B. White, a Baptist minister living here. Brother White was from home at the time, attending to his ministerial duties. Thomas was about nine years old. He was a noble little boy. He had that evening learned his Sunday-school lesson, and his mother gave him leave, with his older brother, to go in the river bathing. A number of small boys had joined them in this dangerous sport. He ventured too far. His brother swam to him and told him to catch him about the shoulders; but in his strangling alarm he clasped him around the neck, and it was with much difficulty the older one escaped. The entire town and community were in a great state of anxiety. Men and boys, white and black, searched in

every place possible for the body. About 11 o'clock on Monday, three or four miles from where he was drowned, the body was found lodged in a drift. The Colorado river runs so swiftly, and there are so many whirls in the water, it is a dangerous stream to encounter, especially if it is a little flushed.

We buried the body a few hours after it was found. Brother White had returned home, and was present at the grave, with quite a number of sympathizing friends. He selected Psalm xxxiv, which the writer read as a proper lesson for the occasion. Brother White and his afflicted family have our largest Christian sympathy. Such sudden bereavements must be the more severe. Disease and various accidents befall us; hence the importance of every one being ready at all times. For we know not the day nor the hour wherein the Son of Man cometh." The time of our death is wisely concealed from our eyes; but that it will come is sure, sooner or later. How necessary for children to learn lessons of caution. We are only safe in this world when we are obedient to our parents and to our Heavenly Father. Then if we live, we are blessed; and if we die, we are prepared to live in heaven. I am truly glad we have knowledge of another world, where there is no death, no sin, no sorrow, no more parting. "The Lord of Hosts is with us; the God of Jacob is our refuge."—M. H. PORTER.

The Luckiest Fellow in Town.

BY LOUISE MOORE.

"Fred Dixon is the luckiest fellow in town; everything he wants he gets; everything he undertakes prosters. Did you hear he has the place Kelly's, that so many have been trying to get?"

"You don't say so! Why, he is a very young man to fill so responsible a position."

"Yes," added the first speaker, "he always stands on the top of the ladder in school."

Though the tallest scholar, he managed to get off the books.

He did this because he had to help support a widowed mother and younger brothers and sisters.

He only has to ask for a situation, and all other applicants were ruled out.

And Fred has the preference."

Boys, "Our Boys," Do you know any Fred Dixon? If you do, don't think it is *luck* that helps him along; gives him the laurels at school, and helps him to obtain first-class situations; gives him in public a chance to show a good man or unfurnished character is required. Look back in the pages of his life. See if he was not studious at school, fair and square in all boyish games, gentlemanly and obliging, honest in all his dealings. Ask his friends, the leading men in the medical profession, what they think of him. Three bangles, a date, stoutness of purpose are not his characteristics. Find out whether he has ever been known to frequent tipping shops, gamboling dens and kindred places of vice; whether he spends his spare time in filling his mind with worthless literature.

Depend upon it, boys, you will never be the luckiest fellow in town." Unless you earn it by honesty, and integrity of character, and fidelity to all your undertakings. *Christian* is all.

Showing His Colors.

"Hurray! no more lesson this week! Come on and let's have a game of marbles."

The boys were playing marbles, but were not the game to be enjoyed by the group of little boys just released from school on Friday afternoon.

"We'll go down by Crane's corner; that's the best place. Bring all your marbles, Jim. I want to see if I can't win that buck."

"I won't go, boy," said Harry Nelson.

"Why not? I'd like to know."

"That's mean."

Harry answered them all in one sentence: "I might play, anyhow, if you are going to play."

"What a prig!" exclaimed one, half under his breath.

Harry heard, and his cheeks flushed, but he said not a word. His bosom friend, however, said nothing on the subject.

"No, he isn't a prig, and you know it; but his father does not want him to do it, and he's not sneak enough to disobey him behind his back."

"That's so!" chimed in the others. "Harry was a prig, quick enough if he hadn't been bidden to do it."

What made Harry's cheeks flush now? He was wondering if he had courage enough to tell the boys that his father's command was not the only thing that kept him from playing with the others. It was not an easy thing to face their ridicule and amusement that he was trying to please Jesus, and therefore could not do what he felt to be wrong. His father had forbidden him, so it would not be a lie, if he said nothing more. Solemnly he said, "I might play, anyhow, if you are going to play."

He did not remember much of the sermon, but the text was, "Whosoever denie me before men, him will I deny before my Father which is in heaven."

Without giving himself time to grow frightened, Harry made up his mind to tell the boys, but I ought to tell you that I couldn't play in earnest if my father had not forbidden it to me, because I don't think it's right. You can call me a prig if you choose; I'd rather be than a coward, and any boy is a coward who plays "for keeps" is just the same as gambling and stealing, and Jesus wouldn't have done it.

An instant's hustl on the group, and then one exclaimed, "Good for you, Harry! I think so too, but I was afraid to say so."

Hal's Convict.

He was a rough-looking Irish boy, this first glance; but his face was full of fun. His brown hair clung to his head in tight curls, and his eyes were merry, gentle or fierce, according to his mood, changing moods so fast that you might have had trouble telling his character and amusement that he was trying to please Jesus, and therefore could not do what he felt to be wrong. His father had forbidden him, so it would not be a lie, if he said nothing more. Solemnly he said, "I might play, anyhow, if you are going to play."

In speech Mike was the worst boy in school. Why should he not be? His father was unusually intelligent for one of his class, a good worker, fond of work, and when drunk he was foul of speech, abusive of his family, and the terror of the neighborhood.

Mike's mother, ignorant, hard-working, but kindly, had many a blow to offer him if she would have a secret with him, and would knit a pair of cardinal mittens like the pair she knitted for her last winter? Of course she would. Christmas morning Hal slipped the mittens into Mike's coat pocket. Christmas morning Hal slipped the mittens into Mike's coat pocket. When asked, "What for?" he said, "To keep the boys from getting cold."

"For keeps?" asked the boys. "I guess so," said Mike. "I guess so," said Mike.

Now, these boys constituted a prospective bangle fund, at least the beginning of one. Their owner expected to sell the five young setters for at least sixty dollars. It cost him a struggle to give up one.

Mike really believed his ears.

"I do the best," he said, and left off his treasure in such a state of pride and delight as he had never known. He kept his word. The foul words slipped out many times afterward, but by then he had so far given up that he had lost his power of speech, and for his improvement, "It's bad itself is," said the boy, "I've had entirely."

Some of the well-dressed boys in school jeered at Mike, calling him "Hal's convict," but do you not think Hal had found out the secret of helping those less fortunate than himself? The Congregationalist.

IRION & GIRARDET,

Facts and Reasons.

Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers from convulsions, languor, weakness, and general debility.

It has an almost magical effect in curing cramps and other nervous disorders.

It eradicates from the blood the taint of putridly destructive disease, Hereditary Scrofula.

It expels from the system the baneful poison of Mercury, which is as serious as that of Scrofula.

It purifies and regenerates the life-current polluted by the corruption of contagious disease.

It stimulates the secretory organs, effects the removal of all impurities from the blood, and makes it new, rich, pure, and strong.

It restores health to sufferers from thin blood and impaired vitality.

It saves, by its thorough purification of the blood, from Rheumatism, Rheumatic Gout, and Tubercular Consumption.

It cures Scrofulous affections of the Liver and Kidneys, and their symptoms, Jaundice and Dropsy.

It cures Scrofulous Catarrh, Itching Humors, and the purulent Sores caused by Scrofula.

It clears and improves the complexion, neutralizes the poisons left in the system by Digitalis and Scarlet Fever, and restores the dilated patient to perfect health and vigor

Texas Christian Advocate.

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GALVESTON, TEX., JULY 26, 1884

WHO IS "SHUT UP?"

The *Texas Monitor* (Catholic) appears to have shut up the *CHRISTIAN ADVOCATE* on its extreme Sabatian doctrine.—*Galveston News*.

As last week's *ADVOCATE* replied at length to every issue made on the Sunday question by the *Monitor*, and as that paper makes no reply whatever to the *ADVOCATE*, the *News*, to put it mildly, paid no attention to facts when it made the above statement. No doubt the *News* would be glad if the *Monitor*, or some other agency, would silence the *ADVOCATE* on this and kindred questions, as its own efforts in that line have been signal failures. Having outraged the moral sentiment of the State by vindicating the open lawlessness of the Sunday saloons, it welcomes the efforts of the *Monitor* to defend the base-ball Sunday desecration.

Here is the way the *Monitor* retires, editorially, from this discussion:

In reply last week to an article by which the *Texas Monitor* had sought, though in vain, as it turned out, to bring the *Methodist Texas Christian Advocate* to a direct issue on the Sunday question, the *ADVOCATE* referred to the *Monitor* as "Bishop Gallagher's organ."

The *Monitor* must be more careful in the use of its quotation marks, or its character for reliability will not be better than that of the *News*. Bishop Gallagher's name does not appear in the article to which the *Monitor* refers. On a former occasion the *ADVOCATE* referred to that paper as "the organ of the Catholic Church, issued in Galveston, under the auspices of Bishop Gallagher." Our authority for this statement is found in the columns of the *Monitor*, which announces: "The Rt. Rev. N. A. Gallagher, D. D., President" of the Catholic Publishing Company, by which the *Monitor* is published. His name also appears as a director. If the *Monitor* is not published "under the auspices of Bishop Gallagher," that gentleman would do well to retire his name from the head of its columns. As long as his name appears there he is responsible for its utterances; and when the *Monitor* becomes the champion of the Sunday base-ball, neither Bishop Gallagher nor the Catholic Church can evade the responsibility.

On the sixth page of the *Monitor* we find a lengthy quotation from the "Catholic Dictionary," setting forth "the Catholic doctrine regarding the Sabbath." This is no doubt very good Catholic authority, and the *Monitor* and the *News* may think it ends the controversy; but we suggest it leaves the questions at issue unchanged. Did God set apart one day in seven as a day of rest and worship? If so, no authority but that of God can abrogate the law. The *Monitor* says the Catholic Church changed the law, and that it alone has the right to say how it shall be observed. The *ADVOCATE* challenged that daring claim of the Pope of Rome, and demanded the proof that any earthly authority could alter or amend the law of God. This is the question at issue. When the *News* said the *Monitor* had "shut up the *ADVOCATE*" on this question, did it mean to endorse this claim of the Church of Rome to absolute dominion over the church and the world? If it has blundered into this awkward position, it can get out as best it may.

SOMETHING TO SHOUT ABOUT.

The study of a certain city church opens on the shady side of the street, and often the pastor within, while preparing for the pulpit, has the benefit of the conversation of parties without, who seat themselves on the doorstep waiting for the street car. At a recent prayer-meeting he mentioned the remark of a colored woman to a companion while occupying that seat. They were talking about religion. One said the lady with whom she lived had asked her why the colored people shouted at their meetings, while no shouting was heard in the white congregations. Her reply was: "The colored people have something to shout about."

The remark has been growing upon us ever since we heard the preacher tell the story. We white folks very complacently explain the matter by saying the whites are more intelligent and less excitable than the colored people, and consequently are less demonstrative in their religious exercises. There is truth in this statement, but it does not contain all the truth. Intelligence is often associated with an emotional nature, while ignorance is linked with stolid insensibility. Men and women of every race and temperament are susceptible of intense ex-

citement under certain conditions. With one, the emotions may lie deep beneath the surface; with another the waves of feeling may respond to the gentlest touch; yet all are responsive to influences which sweep the surface or stir the depths of feeling in every human heart. A cultured mind may be more choice in language and more refined in action than the uncultured African; but each may thrill with fear, be crushed by sorrow, or rejoice over relief from peril or pain. A human being utterly devoid of feeling is a thing so unnatural that we turn from it with pity or recoil from it with dread.

A man who can witness pain without sympathy, who can look at the dead face of wife or child without grief, who can see the beautiful or sublime without pleasure, who can sin without remorse, who can witness wrong without indignation, who can achieve success without joy, or encounter defeat without disappointment, who can be dishonored without shame, or see the sure approach of death without thought of the future, is a man whose moral nature is benumbed or dead, and hence is unfit for earth, and will find no congenial place in heaven. We pay ourselves no compliment when we claim that our superior intelligence, or something else, has robbed us of the noblest attributes of humanity. A man with a real intellect is in a pitiful plight if his moral sensibilities are dead. A man without feeling is man we may fear; a woman destitute of emotion is an object of profounder dread. When Shakespeare pictured an incarnate fiend he outlined a female form, and painted it without a heart. Lady Macbeth, in her waking hours, utterly devoid of pity and remorse, reveals a soul dehumanized, from which humanity instinctively recoils. We expect to find emotion in every heart, and account it an awful calamity when all feeling is blotted out. We welcome its presence in the king, and honor it in the beggar; we look for it in the father, and are sure it dwells in the mother's heart. When it abandons husband and wife, son and daughter, a deadly blight has fallen upon the household. A community lost to pity, love, joy and sorrow would be a society of devils. Man would cease to be a man were he incapable of emotion—and emotion, on certain occasions, will find expression in word or deed, as surely as effect must follow cause. People, whether white or black, will shout, or in some form express their joy or sorrow, when they have "something to shout about."

A few weeks ago a convention of representative men from all parts of the nation was moved, from the chairman's seat to the distant galleries, with waves of uncontrollable excitement. The name of an eminent citizen was mentioned, and the excitement surpassed that of any camp-meeting or colored congregation in the land. Men clapped their hands, stamped their feet, waved their hats, and leaped on chairs and shouted, until they ceased from sheer exhaustion. The vote was announced which declared a certain man the nominee of his party for the highest office in the land, and again the tempest of excitement swept over the vast assembly. Men shook hands as brothers do after years of separation, and shouted until the voices of thousands made the arches of that spacious building tremble. They were not ignorant men who participated in that scene, nor representatives of a race in which the emotional predominates over the intellectual. We may not say that every one was sober; but we can say that it was one of the brainiest bodies that ever assembled in this or any other land. They were the picked men of one of the great political parties that divide the intellect and culture of the nation. There were among them clear-headed lawyers, whose intellects had been sharpened by years of practice in the courts; there were men whose legal lore had won them high positions on the bench; there were statesmen whose training schools were legislative halls and senatorial chambers; there were business men, accustomed in counting-rooms or banking houses to make their calculations from the impartial suggestions of the balance-sheet; and yet these cool-headed men, inspired by patriotism, by partisan pride, or personal ambition, were moved by an excitement so profound that eye and foot, hand and voice, gave utterance to the emotions that moved every heart as the heart of a single man. They shouted, because they believed they had "something to shout about."

Men act under this law in all the conditions of life. The papers, the other day, told us that the news that Greeley, the arctic voyager, had been rescued and was returning home, was received by his mother with expressions of profoundest joy. Had she heard it with unconcerned people would have pronounced her an unnatural mother. A child was swept over the falls of Niagara, and it required the hands of strong men to prevent the mother from plunging into the fearful gorge. A wife looked on the face of her husband, who had died by the hand of the suicide. There was no tear in her eyes nor wail upon her lips. She looked coldly on the face of the dead. Strangers wondered; but those who knew her history said: "He had wronged her cruelly, and her love was dead. His rash hand had broken the galling links that bound their lives together." A condemned criminal was reprieved, and his mother fainted in his arms when he descended from the scaffold; and the jailer, hardened by scenes of crime and misery, shed tears at the sight of the mother's joy. A fireman rescued a babe from the flames, and when he placed it in the arms of its mother the vast crowd sent up a shout

that drowned the roar of the conflagration.

That colored woman expressed a truth as familiar as it is philosophical. Profound emotion must find expression, or the heart will bend or break beneath its burden. When a sinner sees the abyss over which he hangs; when memory recalls his sins, and the law demands the penalty; when he beholds the purity of God, and feels the gates of heaven are closed forever, it is not strange that profound alarm should shake his soul, and that the earnest prayer for pardon should mottled appearance of spoiled beef or the skin of a boiled dog; his breath was putrid, and his limbs so unsteady that he fell, rather than sat down, in a seat. His brain was addled, for when the driver told him to put a ticket in the box, he did not understand him until the driver was about to put him out of the car. His fingers seemed so benumbed he could hardly get his hand in his pocket. He pulled out some money and could not tell a nickel from a quarter, and after trying to punch it through the side of the box a passenger put it in for him. Just as he tumbled into his seat he caught sight of a saloon and reached up for the bell-rope. The car stopped, and when he staggered out everybody, and especially the ladies, present felt as much relieved as if a filthy animal had crawled out. "He has been taking snake juice," said one of the passengers, and then the others laughed. "Yes," said another, "and he is going for another dose." And sure enough he made as straight for the saloon as the tangles in his legs would let him. Is it not strange that after whisky has made a man so sick that he abhors himself, and so offensive that he is loathsome to all around him, he hunts up the poison and eagerly pours it down his throat.

"SNAKE JUICE."

Texas papers tell of two gentlemen who, while camping out near Austin, were taken violently sick. They found on examination that they had boiled a centipede in the coffee they drank for breakfast. Those two gentleman are never again, with their own consent, to take centipedes in their coffee. The thought of that one they tried makes them sick. We saw a man the other day in a street car who was awfully sick. His eyes were bloodshot; his complexion had the mottled appearance of spoiled beef or the skin of a boiled dog; his breath was putrid, and his limbs so unsteady

that he fell, rather than sat down, in a seat.

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BRIEF MENTION.

A MISSION to the Jews at Tiberias is to be supported by the free Church of Scotland.

THE evangelical clergy of Baden, Germany, are making a new revision of the German Bible.

THE Baptists are erecting their first church in Mexico in Monterrey. The pastor is Rev. T. M. Westrup.

THE World's Conference of Young Men's Christian Associations will be held in August, in Berlin.

MILTON'S Bible is in the British Museum. It contains the birth of the poet's children in their father's handwriting.

MRS. ROBERT L. STEWART, a wealthy lady in Philadelphia, has set aside a fund of \$50,000 to publish tracts in refutation of the lectures of Ingersoll.

THE Pope has summoned four archbishops, eight bishops—two from each province—and three others, from Ireland to Rome, in October, to discuss Irish politics.

AN American steamer has gone to Corea with plows and hoes, and the missionary is already on the way. Dr. Macay, of the Japanese mission, has started to that field.

THERE is a temperance branch to the Chautauqua course of study for the use of ladies. Miss Willard is the Secretary of the department and makes out the list of books.

GOV. CLEVELAND, of New York, has signed the bill prohibiting the sale to minors of papers which are merely or mainly the records of crime. A wise man is Gov. Cleveland in this act.

OLIVER WENDELL HOLMES contributes five dollars toward the Egyptian Exploration Fund, and says the Christian world should feel as deep interest in the excavation of Zoan as the classic world in the excavation of Troy, Mycenae or Assos.

WOMEN can serve as jurors in Washington Territory. Recently a saloon-keeper was on trial for keeping a disorderly house. The seven women on the jury were solid for conviction, and would have held out to the present time had not the judge discharged them and ordered another trial.

THE property of the Trinity Church, New York, is estimated at \$200,000,000. Besides its immense rents the church corporation holds mortgages on several hundred Episcopal churches all over the country, which draw interest averaging nearly seven per cent. The fund is controlled by a Board of Trustees selected from the vestrymen of old Trinity and St. Paul's.

A CITIZEN'S committee, recently appointed in Chicago to examine into the matter of food adulteration, report that there is scarcely an article of diet that is not adulterated, and many of them with dangerous poisons. But little of the butter sold is pure, while sugar, tea, coffee, lard, baking powder, canned goods and jellies are adulterated to a large extent. The committee are of opinion that State or local laws will not protect purchasers from these frauds. If one State were to prohibit the adulteration of food under severe penalties, this would put up the price, and the manufacturers in other States would send in and undersell the pure article, and thus adulterated food would be thrown on the market at prices that would certainly command sale. The committee recommended an organization which will bring the matter before congress, and secure national legislation against this evil. The sale of any article of food or drink that injures health and destroys life is a crime against society, and the evils growing to such proportions that statesmen will have to take it in hand.

WE sometimes get into trouble when we say what we think; but always into greater trouble when we do not think what we say. In the first case we may be imprudent; in the second case we tell a lie.

NO ONE would choose a blind man for a guide in a dangerous path. No school board would select teachers because of their ignorance. No passenger would venture his life on a voyage through dangerous seas if the pilot confessed that he was unskilled as a seaman, and was totally ignorant of the waters over which they were to sail. The infidel claims to be an agnostic—a man who knows nothing of God, of man's origin, of his destiny, of the mystery of death, or of man's condition beyond the tomb. He offers ignorance in the place of knowledge, doubt in the place of faith and despair in the place of hope.

MEN who buy the life literature that bad men seek to circulate through the land are almost invariably the chief patrons of Ingersoll's lectures and other assaults on Christianity. Men whose lives are abandoned and whose thoughts and tastes are defiled are eager for a literature that blots out their belief in God and the judgment day, and thus secures unbridled indulgence in every vice.

A PERSONAL EXPERIENCE OF A LIVING SAVIOR is the great need of the church. What a revival influence would go through every congregation were each member, who now has only an uncertain hope, to be brought to a personal knowledge of his sins forgiven. Were each pastor to make the conversion of every unconverted member of his charge a matter of special prayer and effort, a wide field would be opened in the church.

SEVERAL Southern States have made it a penal offense to publish or sell vicious or immoral papers. This single fact marks the sentiment of Southern society as contrasted with other sections. In no land on the face of the earth is there a higher and more chivalrous respect for female purity than in the Southern States.

THE Christian who prays "thy kingdom come" and never contributes a dollar to spread the gospel, contradicts with his life the petition of his lips.

IT is noble to do right. It is not less noble, but more difficult, to confess a wrong.

GEORGIA LETTER.

TO THE ADVOCATE.

WE are having some gracious revivals in Georgia. The Georgia Holiness Association, whose officers are among the best members of our conference, is organized merely for the purpose of keeping together those who believe that entire sanctification only results from a blessing received after conversion, and for the purpose of appointing an annual meeting.

The president of the association, Rev. A. J. Jarrell, one of our most excellent men, is pastored at Gainesville. The association met there last year, and its meeting was followed by a great revival.

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conference. In truth, I am not sure that there is much financial margin beyond the required contributions for our regular church operations. There are few among us who appear to be able to give much more than they are in the habit of giving. Cheaper living is necessary to larger contributions to Zion. Have you noticed the missionary society of "Rose Buds" in the Virginia Conference? Bro. Laurens is conducting it so as to achieve a great success in raising funds for missions from the children. Another benefit is seen in the training of the children to the hearty systematic support of the greatest of religious enterprises. "Aunt Mary," of the Raleigh Advocate, has instituted the same work in our conference, and is doing well. Sister Weber is usefully laboring in the same line through the Southern Christian Advocate. Can you not stir up a general interest in behalf of the endeavors of Uncle Ike? It would be a movement worthy of the "Centennial." I shall look with hope for some indication of an early revival of the kind. Anyone wishing to help the cause of Christ in this way can get valuable information by addressing Rev. J. B. Laurens, Richmond, Va., whose success makes him authority. Rev. Dr. H. T. Hudson has brought out "The Children's Lamp, or a Standard Catechism," designed to teach the children the history, polity and doctrines of the M. E. Church, South. It evinces the peculiar talent and the exemplary painstaking of the amiable and excellent author. Information about it can be obtained by writing him at Shelby, N. C. There has been a prospect of a bountiful harvest in our State; but the continual rains are endangering the wheat.

Two excellent members of our conference have recently died, C. C. Dodson and J. H. Guinn. They fell at their posts, leaving a noble record behind them. Bro. Guinn's dying words were beautiful, sweet, and thrilling. The old faith still gloriously saves.—A. W. MAGNUM.
CHAPEL HILL, N. C., July 4, 1881.

Bishop Hurst of the Northern Methodist Church reached Bremen June 14. He will leave his family at Berlin while he makes the tour of the European missions.

Agents Wanted.
From \$75 to \$150 per month for good agents to sell our Cleveland & Hendricks Campagn Book and Pictures, \$50 page well illustrated. Prospectus now ready. Sold only by our agents. Address J. W. Strong, 912 Main street, Dallas, Texas.

"I aim to tell the truth." "Yes," interrupted an acquaintance, "but you are a very bad shot."

NATH'L TOBEY,
ARCHITECT.
167 Market Street, Galveston, Texas.

Plans, estimates, and superintendence furnished on short notice for any description of public or private buildings. References given if required.

Success leads to success. One point gained will continue to accomplish.

Bryant and Stratton's Business and Short hand School, St. Louis.
Graduates are successful in getting employment. We are agents of the U.S. Telegraph Co. for carrying Standard writers on the Shorthand machine. Send for circulars.

Buildings to the value of \$14,400,000 have been erected in Denver, Col., in the past four years.

Many medicines now on the market owe what virtue they possess to the presence of powerful and poisonous drugs. HUN'S (Kidney and Liver) REMEDY is purely vegetable and will not injure the feeblest and most delicate persons.

Paper houses are coming into use in England; where for some time past they have found great popularity. These houses, being fed square, were found convenient both to use and transport, and the material being impervious to moisture, the little cottages are satisfactory from a sanitary point of view. It is said they will be used at the seaside.

The Nashville Christian Advocate says of G. W. Briggs' Lecture on the Six-shooter: "The eloquent preacher, in his denunciation of a cowardly and murderous practice, goes a straight to the mark as a Minnie-bullet. The lecture is not lacking in sparkling wit. Let me assure you, it is the most effective sermon that must be effected before we can fully claim to be a civilized community." For sale by Shaw & Blaylock. Price 10 cents.

Geo. A. Sala, the English editor, says: "America may be a republic, but socially and sentimentally it is a king's kingdom. From Cape Cod to the Golden Gate the American woman is queen."

Southern Methodist Personal.
Bishop Hargrove was due last week at the Fort Smith district conference.

Bishop Parker is doing a work for Texas Methodism at the district conferences that will be felt for many years.

Bishop Wilson is still among the district conferences in Missouri.

Centenary day was an interesting one, speeches were made on various topics by a number of speakers and our esteemed Bishop said he thought good was done.

The Bishop delivered a sermon at 11 a.m. on Friday on "The achievements of Methodism and the cause of her success" that was brimful of interest and power. It will ever be remembered by all present as a rare treat. The publication of this sermon in the ADVOCATE was requested by resolution of the conference.

The conference, by the adoption of the reports of the several committees and appended resolutions, gave the usual amount of pledges and compliments. They resolved to circulate our church and Sunday-school literature, to stand by the ADVOCATE, the Southwestern University and Alexander Institute. The following was passed:

Resolved. That we, the preachers in charge on the Tyler district, will use our best efforts to secure from each and every member a thank-offering to the cause of education, church extension and missions, at such time as may be judged best. Mineola was unanimously chosen as the place for the next session.—S. W. TURNER, Sec.

Marshall District Conference.

To the use of this REMEDY, the Stomach and Bowels are especially strengthened and the blood is purified. It is pronounced by hundreds of physicians to be the ONLY CURE for all kinds of Kidney diseases. It is purely vegetable, and cures when other remedies fail. It is prepared expressly for these diseases, and has been known to fail. One trial will convince you. For sale by all druggists.



The Huntsville District Conference. To the Advocate.

The Huntsville district conference met at Willis, Texas, on Wednesday, July 2, 1884, at 9 a.m. H. V. Philpott presiding elder, was present and opened the conference by religious services, and the conference being called to order, C. L. Spencer was elected secretary.

The programme for the conference, as heretofore published was observed, and where any one of the speakers appointed therein was absent, the place was supplied by another. When 11 a.m. on the first day arrived, some one made a motion to adjourn for preaching, but Dr. Philpott refused to entertain the motion, because he regarded preaching as a part of the business of the conference.

I cannot say that Dr. Philpott was "the right man in the right place;" that may be true, but if it is, it cannot be proved by me; but I can say that he gave entire satisfaction as president of the conference, so far as I could ascertain, and that he gave patient and very careful attention to all of the interests of the church coming before a district conference. No part was neglected nor passed hurriedly over.

There was a good attendance of the members of the conference, and from the reports of the pastors there was some improvement in almost every charge. Some few reported no accessions, but the number of such was very small—perhaps two or three. One pastor had gotten some ten or twelve out of the church; and who can say that that pastor was not doing as much good as some other pastor who had taken as many in? for it is the quality, and not the quantity, of members that gives strength to a church.

I believe that we often do as much good by getting members out of the church as we do by getting them in. If members are not a benefit to the church, they ought to be out of it, for the poorest member in the church is a benefit to it, if he keeps its rules.

On Thursday night Rev. W. J. Phillips preached a sermon which made such an impression that the conference, by resolution, asked him for a copy for publication. There was deep religious feeling in the audience.

Conference closed on July 4 at 10:35 a.m., and at 11 a.m. Dr. Philpott gave us one of those peculiarly impressive sermons so characteristic of him.

Willis is a beautiful town, very pleasantly situated on the Great Northern railroad, forty-seven miles north of Houston, and its citizens are a noble-hearted, generous people, and the conference expressed its gratitude for their kindness by a unanimous vote. Bro. S. N. Barker, the pastor, is greatly beloved by his people, and through his energy a very good parsonage has been built, and an excellent new church house, 36x60 feet, in which the conference held its session.

The lay delegates to the annual conference are: C. L. Spencer, local elder; J. A. Robinson, John Sullock, and W. E. Barry, S. C. Wakefield, D. B. Lawson, and B. McCullough, alternates.—C. L. SPENCER, Secretary.

Tyler District Conference.

To the Advocate.

The first session of the Tyler district conference, East Texas Annual Conference, convened in the new Methodist church in Athens, Texas, at 2 o'clock p.m. on July 2, and was opened with religious services by Bishop Parker.

The pastors were all present, and a good number of local preachers and delegates were on hand. S. W. Turner was elected secretary, and D. H. Connally assistant secretary.

The Bishop elicited full reports on the different items by questioning the preachers and requiring reports on one item at a time. These reports show that the young district is well on her feet and is a fixture. The spiritual condition of the church in the main good; some cases requiring a firm administration of discipline; but offenders generally corrected and saved. Social meetings of the church in some charges well attended and doing good; in others they are sadly neglected. No general revival as yet in the district—waiting for the "set time." Centenary waitings not yet set out of the way. Unfavorable seasons, gloomy crop prospects, and scarcity of money the reasons. Some building going on especially on Athens circuit. The conference was held in a very neat new church just finished the day the conference met, and was dedicated by the Bishop, out of debt, on Sunday at 11 a.m.

Committees were appointed on Church Literature, Education and Sunday-schools and Quarterly Conference Records.

Rev. J. H. McLean, of the Southwestern University, was present and did efficient work on the floor of the conference and in the pulpit. Rev. John Adams was also with us, and in his earnest, able and touching address "on Methodism a power in the land" made us feel that she is indeed a powerful advocate too.

Centenary day was an interesting one, speeches were made on various topics by a number of speakers and our esteemed Bishop said he thought good was done.

The Bishop delivered a sermon at 11 a.m. on Friday on "The achievements of Methodism and the cause of her success" that was brimful of interest and power. It will ever be remembered by all present as a rare treat. The publication of this sermon in the ADVOCATE was requested by resolution of the conference.

The conference, by the adoption of the reports of the several committees and appended resolutions, gave the usual amount of pledges and compliments. They resolved to circulate our church and Sunday-school literature, to stand by the ADVOCATE, the Southwestern University and Alexander Institute. The following was passed:

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Marshall District Conference.

To the Advocate.

I see there has nothing as yet been said about the Marshall district conference. Bro. F. J. Browning was our secretary. He has the reports of the committees and also the reports of the brethren of the several charges, and will doubtless send a report to the ADVOCATE.

This conference met in Troup, on Thursday morning, June 26, at 9 o'clock.

Bro. John Adams, presiding elder, present and presiding. Ten charges and eight traveling preachers answered to roll call. Bro. Joel T. Davis was sick. Forty-five or fifty members were present. This was one of the most pleasant, harmonious and successful sessions ever held in this district. The preaching was earnest, spiritual and with power. Our centenary day was a successful day; the church extension hour was one of interest; the Sabbath-school conference was quite interesting to all, and we hope much good will result from them. Friday night was the centennial educational meeting. Speeches were made by Bros. L. Alexander and W. A. Sampey, which resulted in a collection of over \$400 in cash and subscription. All things considered, we thought that did well. On Sabbath, at 11 o'clock, Bro. Adams preached the centenary sermon, and we all thought he very nobly and successfully did this duty. The good people of Troup sustained the conference nobly. All of the members thought they had the best home. We continued the meeting the following week with the assistance of Bro. T. P. Smith, of Henderson station. Seven or eight were added to the church. The membership were much edified and encouraged. The next session will be held at Bellview, Rusk county.—J. S. MATHIS.

Sulphur Springs District Conference. To the Advocate.

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There was a good attendance of the members of the conference, and from the reports of the pastors there was some improvement in almost every charge.

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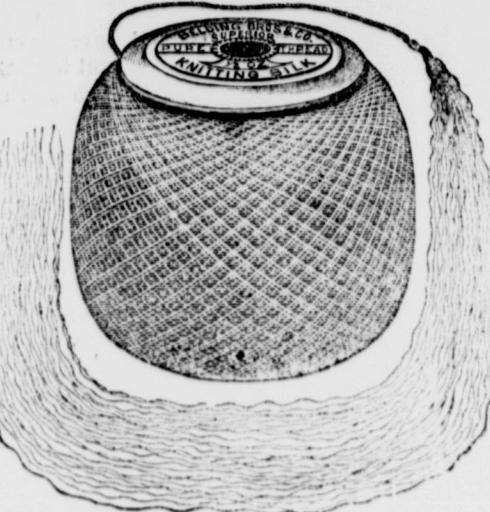
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BURN

EUPION, THE FAMILY SAFETY OIL!

THE CONTRAST BETWEEN BELDING BROS. & CO.'S "SUPERIOR" PURE THREAD KNITTING SILK AND THE KNITTING SILK MADE BY OTHER MANUFACTURERS.



This cut shows the fiber of the stock from which Belding's Knitting Silk is made.

BELDING'S SILK may cost a trifle more than spun silk, but it is really cheaper.

In making the article with **BELDING'S SILK** all its parts will have a uniform luster.

After months of handling and wear, the article made of **BELDING'S SILK** retains its freshness and brilliancy.

Articles made of **B**

THE TEXAS CHRISTIAN ADVOCATE.

Methodism and the Colored Race.

From the Arkansas Methodist.
It will be for our English brethren and Northern Methodist brethren to ensure us when they show as large a body of Negroes who are moving towards a higher and better civilization and Christianity. The policy pursued by Southern Methodism was the only one that could possibly have reached these masses of people; and but for the Southern Methodist's policy, instead of six million of Christianized Africans there would have been six million pagans steeped in the ways of the Devil.

The persons say of noisy, unreasonable talk: "I hear the noise of the mill-stones, but I see no meal."

The sick, worn and dejected should read the advertisement of GOLDEN'S LIQUID BEEF TONIC.

The persons say of noisy, unreasonable talk: "I hear the noise of the mill-stones, but I see no meal."

Chas. Coston, Green county, Ill., says, "After suffering with Scrofula for 15 years, Lease of Life completely cured me."

The Peoria distilleries consumed 409,934 bushels of grain last month, and produced 1,606,308.11 proof gallons of spirits, an average of 5.91 gallons per bushel.

Horsford's Acid Phosphate.

As a Nerve Food.

Dr. J. W. SMITH, Wellington, O., says: "In impaired nervous supply I have used it to advantage."

A chest of money containing \$7,000 in Mexican silver, and proofs of great value, was unearthened near Dickens, Negras Station, stage Pass, Tex., last week. The treasure had been buried thirty years.

The best in the World.

Texas Syrup sure cure for chills and fever. No cure or pay back of Pains and trouble. Price 25c. Dugayt Medico & Chemical Company, Fort Worth, Texas.

Mrs. A. L. Stuart, of New York, gives \$50,000 to the Children's Aid Society for an East Side lodgings for homeless boys.

We can easily see why a powder like Dr. Price's Cream Baking Powder is so well appreciated by a nation of housekeepers. All the articles used in its composition are in the exact proportion necessary to produce a perfect chemical reaction, so that the oven-heat liberates all the available gas, which produces such excellent effects.

Satisfies are repudiated to show that there is less crime in the United States in proportion to population than in any other nation in the world.

J. M. Linn, Freight Agent G. C. & S. F. Ry., Ft. Worth, Texas, writes, "Texas Chili Syrup cured my child after many other remedies had failed. I cheerfully recommend it."

By a rare coincidence, it is said, six clergymen in Charlestown, Mass., preached on a recent Sunday from the text, "Am I my brother's keeper?"

It was omission, says his biographer, he begged forgiveness for with his most fervent last breath! He who was never known to waste an hour, who was always exacting every hour of his life for his great Lord and Master! The very day he took his last sickness he rose up from writing one of his great works, and went out to visit a sick woman, to whom he spoke so fitly and so fully that you would have taken him for some saint in heaven before he came into view. Yet this man was oppressed with a sense of his omission!

Reader, what think you of yourself—your undone duties; your unimproved hours; time of prayer omitted; your shrinking from important work and putting it off others; your being contented with your own ways and fig-tree without using all efforts for the souls of others? O sins of omission! "Lord, in special forgive me my sins of omission." —from "Words to Winners of soul."

Crippled Hands.

Hearing a story told by a teacher of many years' experience, brought to mind its universal application. This gentleman thirty or forty years ago, had undertaken the task of teaching crippled children, noticing the different characteristic of his new pupils he observed that one boy seemed to be either systematically avoided or systematically tormented by his school-mates; he also received numerous intimations from different sources that the child was a very bad boy. He felt that the child certainly harbored some excuse for being disagreeable on account of the manner in which he was treated, even though the child himself might probably be also to blame. One day this little fellow did something wrong, and the old teacher a direct falsehood about him. The gentleman felt that he must correct him and called the child to him with the intention of flogging his hand, as was the custom at that time.

"But," said he, "when I looked at him it had outstretched before me it was a crippled hand, outstretched before me it was a crippled hand." I told the child to return to his seat and remain after school. Then I talked to him with a heart that was stirred with loving pity till his tears came and his heart was won. I never had any child who had been affected—no trouble, that a word would not overcome.

The tears rise to my eyes every time I think of the little outstretched crippled hand, and the heart that was too tender to strike it. I wonder if it is not this with the great Father. We hold out our arms to our crippled sons; we see our crippled sons; our crippled thoughts, our crippled lives; in tenderest pity he cannot strike them, but draws us unto himself and whispers to us in loving compassion, words which shall draw us away from the darkness of evil until the light of pure and perfect goodness.

Well would it be for us could we see that the hands that we should strike in our bitterness, in our anger, were crippled; if our eyes were only opened to that fact, should we not withdraw the blow, let the hand given to us to incomplete us. Not one of our friends, I trust, can see our crippled sons; our crippled thoughts, our crippled lives; in tenderest pity he cannot strike them, but draws us unto himself and whispers to us in loving compassion, words which shall draw us away from the darkness of evil until the light of pure and perfect goodness.

We are all but as the little child with its imperfect hands. With our own imperfect hands we perform our imperfect labor; but also we see the imperfections of the child we love, our neighbor's loose hands, and are blinded to those in our own. We see our neighbor's crippled children, and how he fails to cure them, while ours are limping and halting besides us unnoticed.

The one thing needed is to know and face faithfully the imperfection of our own personal individuality; to know its imperfections, its weakness, its infirmities, and especially to know its best—the best of which it is capable—and to strive for that. For the incapacity of others we should have the tender pity that is manifested in the love of Jesus Christ. Love, gentleness, tenderness, and charitableness should be our chosen weapons; they are among the most precious treasures of this world, and they lead on to and open into the world beyond, where they are supreme.—*M. F. An Illustrated Christian Weekly.*

"COULD NOT HAVE LIVED MANY DAYS."

The following extract from Hon. H. P. Vrooman, of the law firm of Vrooman & Co., Topeka, Kansas, is of so direct and positive a character that it can hardly fail to convince the most skeptical that in Compound Oxygen there resides a marvelous healing and restoring power.

—*DR. STAKER & PALEN, Gentleman.* In the interest of suffering humanity I send you for publication an account of the *almost miraculous cure* which your Compound Oxygen performed in the case of my wife. Her condition was a very peculiar one, and a complication of diseases. *Dispiritus, Torpid Liver, or Liver Complaint,* as her physicians have always called it, and *general nervous prostration.* If you refer to my description of it you will see that she was suffering from several attacks of colic and fainting. These attacks first came in two or three months, when she would vomit herself almost to death's door. Each time the attacks came at shorter intervals and were more severe, until she became weak and exhausted that way, so that one could not live many days longer had not your *Oxygen Treatment* come just as it did and saved her, for the colic and vomiting had become almost perpetual, and her strength and life were nearly exhausted. We could see a change in her condition from the first day of treatment, for her mother had so severe an attack of colic afterward and had more strength to endure the pain and retching. She continued to gain steadily, and for the past four years has had no severe attacks. If she is threatened with one she takes a few drops of Compound Oxygen, and her paroxysms, I think it but right, that we should make known to others what Compound Oxygen has done for us, and therefore send this statement for publication.

—*Very respectfully, H. P. VROOMAN.*

Our *Treatise on Compound Oxygen*, containing a history of the discovery and mode of action of this remarkable compound, and an account of its surprising cures in Cancer, Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address, DR. STAKER & PALEN, 1111 Girard St., Phila.

A railroad was opened last month between Tiflis, the capital of Transcaucasia, and Baku, one of the ports of the Caspian Sea. It is a branch line, 12 miles long, connecting Tiflis with Baku. This road reduces communication from five days to fifteen hours between Tiflis and Baku. It is the greatest commercial achievement yet of Alexander III's reign.

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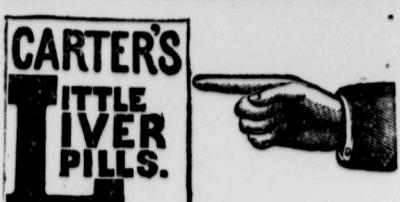
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**CURE**

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the bowels, &c., &c. A remarkable success has been shown in curing

SICK

Headache, for Carter's Little Liver Pill, equally valuable in Complaints of the Liver and curing this annoying complaint, while it also cures all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost precious to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in many ways, and in enabling us to do without them. But after all sick head

ACHE

Is the name of so many lives that here is where we boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are easily soluble in water and digestible, but by their gentle action please all who use them. In vials at 25 cents; box for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO.,
New York City.



**LYDIA E. PINKHAM'S
VEGETABLE COMPOUND**
IS A POSITIVE CURE *

For all of those Painful Complaints and Weaknesses so common to our best * FEMALE POPULATION. *

It will CURE ENTITLED THE WORST FORM OF FEMALE COMPLAINTS, ALL PAINFUL TROUBLES, INFLAMMATION AND UTERINE DISORDERS, HEMORRHAGE, DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

* IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS, IN ANY STAGE OF DEVELOPMENT. THE TUMOR, OR TUMORS, HEMORRHAGE, DISPLACED VERY SPEEDILY BY ITS USE.

* IT REMOVES FAINTNESS, FLATULENCY, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BOILING HEADACHE, NEURALGIA, PERTINCTION, GENERAL DEBILITY, DEPRESSION AND INDIGENCE.

* THAT PRACTICE OF BEADING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

* IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES CURE THE DISEASES WHICH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

* * * IT IS SOLELY FOR THE EXPEDITE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. *

* * * IT IS THE ONLY KNOWN REMEDY IN LETTERS OR THE BENCHES OF UNPREDICTED.

* LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Send postage paid, in form of money order, to Lydia E. Pinkham, Mrs. Pinkham's "Guide to Health" will be mailed free to you. Lady sending stamp. Letters confidentially answered.

* No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. It is a safe, reliable, non-tinctured medicine, and a perfect remedy for the debility and torpority of the liver. 25 cents per box.

**AFFORDING BUILDING MATERIAL
Handy for Building**
FOR BOTH NERVE AND MUSCLE.



COLDEN'S LIQUID BEEF TONIC
is pronounced by scores of physicians, and by thousands of people who have used it, to be the best known remedy for Debility, Dyspepsia, Indigestion, Loss of Appetite, Loss of Flesh, Lung Complaints, Female Weakness, Gastric Irritability, Maternal Fever and many other diseases where tonics are required—dissolving essentially all the other Beef Tonics and Tonics.

IT IMPROVES THE QUALITY OF THE BLOOD and enriches it, and is therefore a great tonic and restorative in cases of all chronic maladies which are associated with an IMPROVISED STATE OF THE BLOOD. These all yield to the effects of this tonic, and its properties of its great food tonic elements. It compensates for the loss of vitality induced by Consumption, Catarrh of the Bowels, &c., &c. It will readily restore Feminine Debility and reimburse the Female physique for those losses of vitality accompanying the various stages of life. Mothers nursing their own children, and delicate women who expect to become mothers and bring up vigorous offspring, will find no better use for it. It will restore sufferers from Mental or Nervous Prostration arising from Overwork, Disease, or protracted Disease. It will cure Brakeness and the Opium Habit—as far as the appetite grows healthier and digestion more vigorous through the use of this Tonic. Tonics are natural craving dies away until totally extinct. It is highly beneficial in Liver Complaints, Maternal Fever, and all the other diseases of the blood, the debilitating effects of Fever of any kind it has no equal. It repairs waste, stimulates Digestion and Appetite, and affords a Tonic. It contains an easily assimilated article of food and is so pleasant to the taste that the most sensitive palate will not reject it.

TO PHYSICIANS AND INVALIDS.

An analysis of "Goldens' Liquid Beef Tonic" by a eminent physician, ARTHUR HILL HARVEY, M.D., F.R.S., of London, England; and an endorsement by the celebrated physician, Professor SIR ERASMIUS WILSON, F.R.S., LL.D., of London, are included.

Sold at wholesale by all leading Druggists, and retailled generally, at \$1 per bottle, a for \$1. C. N. WILKINSON, General Agent, 15 Fulton Street, New York.

Our Motives.

In the other aspects perhaps, are we so general misinterpreted in our lives? This must have been one of our Savior's ideas when he said, "Judge not, that ye be not judged!" for we cannot judge with justice without knowing the motives which prompt us to do us to action, and we cannot fully understand the motives unless they are explained by the acts themselves.

It is unsafe to judge by the apparent motives, for persons are often prompted by very different motives from those which seem to have influenced them. If it pains us to be misunderstood in the world at large, how intense does that pain become when we are conscious that our motives are misunderstood by those whom we esteem.

In many instances persons have acted under the influence of the purest and best of motives, and yet their acts may result in very different motives being ascribed to them. The result is torture to the mind all the time, whenever memory recalls the incident.

Remembering our Savior's words, "Judge not, that ye be not judged," let us be more careful in ascribing unworthy motives to those of all who know them.—T. S. GARRETT.

Faith.

The following incident illustrates faith in answer to prayer, even when that answer requires greater sacrifice on the part of him who performs the prayer:

A young man was about to enter the foreign missionary work. A gentleman said to the young man's father, "It's hard to give up the boy."

"Yes," replied the father, "but it's just what we've been expecting."

"How so?" inquired the friend.

"When he was a little baby," answered the father, "when I stood by him and went to a missionary meeting. An appeal, more earnest and moving, was made for men to become missionaries. We ourselves could not go. When we returned home the baby lay asleep in his crib. We went to the crib. His mother stood on one side, and the other the father, holding his hand on his heart, and prayed that it might be God's will for him to become a foreign missionary. We never spoke to him of what we did, but all through these twenty-five years we have believed that our prayer about him would be answered, and answered it now is. Yes, it is hard to give up the boy, but that's what we've been expecting."

Serpents Among the Books.

I read not long ago a story of a gentleman who lived in the faraway land of India.

One day he went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger, like the prick of a pin. Only a slight pain—he thought nothing of it, except that some person had pricked him in the finger of his book. But in a little while his finger began to swell, then his arm, then his whole body, and then in a few hours he died.

It was not a pain among the books, but something else—a serpent. There are serpents among books in America; one need not go to India to be poisoned by serpents more deadly than the *cobra*. Never take up a book and read it, without first looking to see if perhaps a serpent is lurking between its pages.

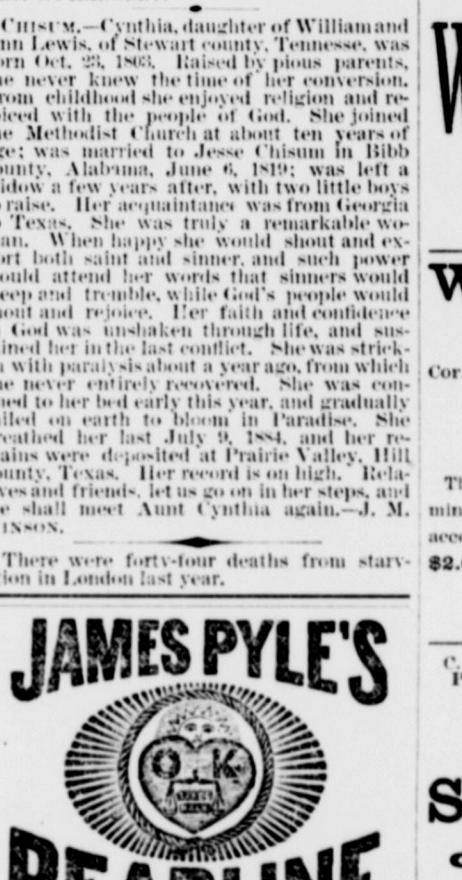
He soon saw out a pin prick at first—that foolish love scene, that exciting revel, that fascinating piece of villainy, that escapes into your mind; but beware! Before you finish it willester, and begin to poison the pure enjoyment of your life.

Let *nothing* enter your mind but God, and let it have full power to define your heart, and you remember what the Bible says: "Keep thy heart with all diligence, for out of it are the issues of life."

The Blind Boy of New Guinea.

Among the celebrities of Port Moresby was born Oct. 23, 1863. Raised by phone parents, she never knew the time of her conversion. From childhood she enjoyed religion and rejected the religion of God. She joined Methodist Church at about the age of five years; was married to R. H. Brasher, Jr., in 1881; professed religion and joined the church four years later.

She was for 51 years a constant member of the church—a glorious record. During her sickness, and some time before her death, the writer was with her, and she said that was ready to go to heaven. Her will is: "Never will I leave my Aunt Cynthia's shadow of victory in this world, but we believe we will hear it around the throne of God. May the father and children live so as to meet her there." GEO. W. LANGLEY.

**JAMES PYLE'S
PEARLINE**

The Great Invention,
For EASY WASHING,
IN HARD OR SOFT, HOT OR COLD WATER.

Without Harm to FABRIC or HANDS,

and particularly adapted to Warm Climates.

No Family, rich or poor should be without it.

Sold by all Grocers, but *because* of vile imitations, *PEARLINE* is manufactured only by

JAMES PYLE, NEW YORK.

THE MILD POWER CURES
HUMPHREYS'
HOMEOPATHIC
SPECIFICS.

in over 30 years—each number the special pre-

scription of an eminent physician—the only safe—stand and sure Medicines for the present and future health of the human race.

1. Fever, Convulsions, Inflammations, &c.

2. Worms, Nervous Fevers, Worm Colic,

3. Diarrhoea of Children or Adults,

4. Rheumatism, Neuralgia, &c.

5. Coughs, Cold Bronchitis,

6. Rheumatism, Sciatica, &c.

7. Headaches, Skin Diseases, Vertigo,

8. Hydrocephalus, &c.

9. Epilepsy, Bilious Stomach,

10. White, Poor, Frequent Urination,

11. Consumption, Bright Eyes,

12. Rheumatism, &c.

13. Ulcers, &c.

14. Skin Diseases, &c.

15. Coughs, &c.

16. Rheumatism, &c.

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Texas Christian Advocate.**Special Notice.**

Those who intend purchasing a Piano or Organ should look into the responsibility of dealer as well as manufacturer. The organ and its like have been established by Galveston, since 1856, and are perfectly reliable. They are State agents for Steinway and Emerson Pianos, and sell pianos and organs as low for cash and on easy terms as any house North or South.

Time is money, but it doesn't go into circulation again after it is once passed.

As a Blood Purifier I. X. L. Sarsaparilla with Iodine of Potash no equal, \$1.00 all druggists. M. D. Conklin & Co., Proprietors, Houston.

Sensitive people wish to be loved; vain people wish only to be preferred.

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

The most important part of any business is to know what ought to be done.

If you have Chills and Fever, Auge, Bilious, Malaria or Intermittent Fevers, take I. X. L. Chil Cure, and if it does not benefit you, the dealer will refund amount paid for it. Sold by all druggists. M. D. Conklin & Co., Proprietors and Wholesale Druggists, Houston, Texas.

A bent pin on a chair is an indication of an early spring.

ORIGIN OF AMMONIA.

Ammonia is obtained in large quantities by the putrefaction of the urine of animals.—*Encyclopaedia Britannica*.

Every year we can test baking powder containing this disgusting drug by placing a can of the "Royal" or "Andrews' Pearl" top down on a hot stove until heated, then remove the cover and smell.

Dr. Price's Cream Baking Powder does not contain Ammonia, Alum, Soda, Phosphate, Baking Powder, by the above tests. It is prepared by a Physician and Chemist, with special regard to cleanliness or healthfulness.

A Dutchman repeated the adage: "Birds mint one feeder goes with themselves."

Are you ill? Are you troubled with Sciatica, Indigestion, Constipation, Torpid Liver or Jaundice? If so I. 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.

"I'll join you presently," as the minister said to the young couple as he went for the church key.

In the United States there is not a flavoring extract which is so valuable, so positive, so effectual in producing the most delicious, desirable and delicate flavored cakes, pastry, ice cream, etc., as Dr. Price's justly celebrated Special Flavoring Extracts: Almond, Lemon, Vanilla and aromatic flavors. Try them and you will be delighted.

Never strike a horse that is pulling his best, even if the progress is slow.

Ortodox eradicates tartar and scourf from the teeth and gums; prevents and arrests decay, polishes the enamel, strengthens and pleasant fragrance to the breath. No lady's or gentleman's toilet complete without it. Only 50 cents a box, liquid and powder, at all drug-gists.

WONDERFUL EIGHT speedily cures Colic, Colds, Rheumatism, Cramps, Flux, Diarrhoea, etc., and is the Best Pain Killer, Readily Relied on by all dealers.

The Cincinnati Price Current puts the wheat crop at 400,000,000 bushels, as against 500,000,000 last year.

The German strawberry was introduced into their season, miles and miles of prairies land are covered with the luscious red fruit.

Fourteen side-ladies have been drowned at sea-side resorts this season.

Nearly a hundred large guns have been found by divers on the coast of Africa, opposite Gibraltar. It is supposed they were the armament of some vessel sunk in the old wars.

The petroleum miners at Drohobich, Austria, attacked the houses of the Jews, July 21, smashing windows and destroying the holy books in their synagogues. Several were killed. The police shot two rioters and restored order.

The French claim a protectorate over that portion of Madagascar north of the sixteenth parallel of south latitude, an indemnity of 300,000 francs to compensate foreigners for losses during the war, and that the Queen shall be styled Queen of the Hovas alone. The aggressions of France in that land are a shame to civilization.

Our latest news from the cholera indicate the spread of the plague. There were 61 deaths at Marseilles the 21st, Total deaths at that place, 874. At Toulon there were 28 deaths the 21st. Provisions were scarce. Eight cases were reported at Paris the 21st. At Toulon and Marseilles the doctors pronounce the disease typhoid cholera. There were two deaths at Madrid from cholera the 21st.

Yours, etc. Z. T. FULMORE.

From Rev. Dr. Whipple: AUSTIN, Tex., Nov. 19, 1883.

Drs. J. J. & W. H. Tobin:

Gentlemen—Your Hepatozone has been used in my family for over a year, and I unhesitatingly recommend it. I have never experienced any trouble for my liver trouble or constipation of the bowels. I would not be without it.

Respectfully, A. W. HOUXTON.

From our prominent bankers: AUSTIN, Tex., April 9, 1883.

Drs. J. J. & W. H. Tobin:

I have thoroughly tested the merits of your Hepatozone as a remedy for any liver trouble, dyspepsia or constipation. It is indeed a wonderful medicine and the best remedy for such troubles that has ever been given. I could not do without it.

FRANK HAMILTON.

From the Rev. Dr. Whipple: AUSTIN, Tex., Nov. 19, 1883.

Drs. J. J. & W. H. Tobin:

Sir—Having during the past year used the remedy prepared by you, known as Hepatozone, I take pleasure in stating that it has proved to be what its name implies, a Liver Remedy. I have found it effective in positively more than half a dozen cases of hepatic affections, and no so efficacious in arousing a torpid liver to the performance of its proper functions.

W. M. BROWN.

Letter from Hon. A. W. Houston, President pro tem. of the Senate:

SAN ANTONIO, Tex., Mar. 30, 1883.

Dear Sirs—Having during the past year used the remedy prepared by you, known as Hepatozone, I take pleasure in stating that it has proved to be what its name implies, a Liver Remedy. I have found it effective in positively more than half a dozen cases of hepatic affections, and no so efficacious in arousing a torpid liver to the performance of its proper functions.

W. M. BROWN.

Letter from Hon. A. W. Houston, President pro tem. of the Senate:

AUSTIN, Tex., Mar. 30, 1883.

Dear Sirs—I take pleasure in recommending your great liver medicine, Hepatozone, and from experience think it would be well for no family to be without it. It is so efficient, mild, and yet certain to accomplish what is required of it.

J. W. WHIPPLE.

Letter from Hon. A. W. Houston, President pro tem. of the Senate:

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